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BHASA'S

PRATIMA-NATAKAM

With an Introduction and Word-notes of—

SARADARANJAN RAY, M. A.

VIDYAVINODE, SIDDHANTA-VACHASPATI,

Late Principal, Viāyasagar College.

And with Eng. Translation, Tilka, Critical Notes,

Character-Sketches,

TEST & UNIVERSITY QUESTIONS &c.

EDITED BY—

KUMUDRANJAN RAY, M. A., Bhishagacharyya,

Author of Siddhanta-Kaumiṇī, Meghadūtām

Evolution of Gita etc.

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Rs. 8/8/-

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*Dedicated to the ever-green memory of
my father*

LATE PRINCIPAL
Saradaranjan Ray.

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PREFACE

This edition of Bhasa's Pratimanatakam is intended for the students of the B. A. classes of our Indian universities.

The plan is that adopted in our Sakuntalam, Swapnavasavadattam or Uttara-charitam etc. The Introduction gives all about the poet and an estimate of the Book with its contents.

My father's Introduction on Bhasa and his word-notes collected from his various works are here copiously utilised by me. The Tika is my own.

In editing the book I have consulted Pandit Ganapati Shastri's edition, Mr. Kale's edition also the edition of Mr. Paranjape, with immense benefit, and I acknowledge my indebtedness to these authors; readings—are discussed and inserted in the proper places of the Text. And I hope this our present edition will be found very useful and up-to-date to our students.

Test questions are also added at the end for ready reference. I shall be thankful to those of our esteemed readers who will kindly suggest errors and deficiencies if any, to be rectified in the next edition.

CALCUTTA

April, 1942.

KUMUDRANJAN RAY

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INTRODUCTION

Section—I.

(A lecture by Principal S. Ray)

THE POET BHASA.

I have been desired by the University to address you on some topic relating to Sanskrit Literature. The call does me high honour, and, however much I wish the task were entrusted to abler hands, I respond to the call with great pleasure.

I have chosen the poet Bhasa for my subject. The recovery of the lost works of this poet has been for the past few years uppermost in the minds of Sanskrit scholars. This poet had a great reputation in ancient India. Poets like Kalidasa, Bana and Jayadeva speak of him with appreciation. The last calls him कविकुलमुद—*the inspirer of the Muse of poets*. The recent publication of the long lost works of this ancient poet by Pandit Ganapati Sastri is therefore a notable event in the history of the study of Sanskrit Literature. To-day I propose to lay before you a few remarks on Bhasa and his works.

Some time ago I read two papers at the Calcutta University Institute on the age and birth-place of Bhasa. I shall not, therefore, re-enter into a consideration of the details under these two heads here, but, to avoid incompleteness shall briefly state the contents of those papers.

1. THE AGE OF BHASA

On this point, as is natural, opinions differ. I am not prepared to go so far as to say that Bhasa's poetry is older

than or even as old as, the Mahabharata in the recension now current. But there can be no doubt that the poet is considerably older than any of our better known lay poets. Kalidasa mentions him by name in the prologue to his *Mala-vikagnimitra*. There the पारिवर्जिक remarks—मा तावत् । प्रथित-यशसां भाससौमित्रकविपुत्रादीनां प्रबन्धानतिक्रम्य वर्त्तमानकविः कालिदासस्य कृतौ किं कृतौ बहुमानः—

“No ! No ! Works by such far-famed poets as भास, सौमित्र, कविपुत्र &c. being available why have you set your heart on the production of a poet who is still living ?” It is true, the Bengali edition here read धावकसौमित्र instead of भाससौमित्र of the Bombay version. But धावक was the court poet of शौहर्ष in whose name he wrote the *रत्नावली* and the *नागानन्द* as we learn from मञ्जट who says “श्रीहर्षादिधावकादीनामिव धनम्”—wealth as of धावक &c, from शौहर्ष and others. Prof. Macdonell assigns the 7th century A. D. to शौहर्ष । He and धावक are therefore posterior to Kalidasa and धावक is a misreading here. Pandit Ganapati Sastri, who recovered and edited the works of Bhasa thinks Bhasa as anterior to the 4th century B.C. His reasons are briefly these :—

In Chanakya's *Arthashastra* we meet with this verse—

नव' शराव' सज्जितैः सुपूष' सुसंस्कृत' दर्भकृतोत्तरीयम् ।

तत्तस्य मा भून्नरकश्च गच्छेद् यो भर्तृपिण्डस्य कृते नयुज्येत् ॥

The sense is—

“A new pitcher filled with water, consecrated and strewn over with Kusa grass, will not be the lot of the man who will not fight for his master in return for his bread. Such a person is destined for hell”. This verse is seen in Bhasa's *प्रतिज्ञानाटक* also where it is not treated as a quotation. Supposing then that Chanakya has quoted from Bhasa the latter must be older than Chanakya. Now Chanakya was a contemporary of

Chandra-Gupta who flourished in the 4th century B. C. This therefore is the inferior limit to the age of Bhasa. I have shown in the papers referred to above that Pt. Sastri's arguments may be refuted. There are reasons to think that the verse is an interpolation in Bhasa. It has also been shown in the said papers that the question can be approached from another side leading to about the same result. Bhasa may be reached through Kalidasa. If the medallion, recently discovered by the Archaeological Survey Department, by excavation at Bhita, be genuine, then Kalidasa has to be placed a good deal before Christ. And Bhasa being considerably anterior to Kalidasa, is much older. (So 4th century B. C. for Bhasa may be probable—See *infra* ; also our Intro, in *Sakuntalam*—Kalidasa's Date).

II. THE BIRTH-PLACE OF BHASA

The country of Bhasa's birth is as yet undetermined. The poet lies now as unclaimed property. But he is such a treasure that any country that will have him as its own, will at once rise in the estimation of the learned world. It is therefore natural that there should be a clambering among different countries for the possession of this treasure. I am told that the south has been adjudged as the birth place of the poet. But the question can not be considered as a closed one yet, and I am tempted to enter a claim on behalf of nothern India. If I am not mistaken, the poet himself can be cited to back his claim.

Sanskrit dramas end with a benedictory verse called the भरतवाक्य which is read by the principal actor and generally embodies the poet's personal views and opinions. The भरतवाक्य of Bhasa's खड्गवासवदत्तम् and बालचरितम् is this :—

इमां सागरपथ्यं तां हिमवद्विन्ध्यकुण्डलाम्

सहीमेकातपत्राङ्गां राजसिंहः प्रशान्तु नः ॥

This may be freely rendered thus :— May His Majesty, our king, rule over this earth that extends from sea to sea, and has the Himalaya and the Vindhya for her ear-drops.

Here Bhasa compares his earth to a lady, wearing the Vindhya hills and the Himalayan range as pendant to her ears. Now the ear-drops of a lady hang parallel to her body. Vindhya and Himalaya are therefore parallel to the body of Bhasa's earth. But these hills stretch east to west. Hence Bhasa's earth stretched east to west from sea to sea. Also remembering that the ear-drops are worn one to the right and the other to the left of the wearer, it may be presumed with some amount of certainty, provided, of course, that the poet is not guilty of confusion in the metaphor of his verse, that the *सही*—the earth—in the verse in question, is Northern India. Again, the scenes of the dramas of Bhasa all lie in Northern India and not a single one of his characters comes from the South. It is not easy to reconcile these two facts with the nationality of the poet if he really belongs to the South.

III. THE FAME OF BHASA.

We next propose to inquire about the source of Bhasa's fame. It seems Bhasa wrote dramas only. If he wrote epics also, these were of little value and were soon forgotten ; but the dramas were of such superior excellence, that the poet came to be known as a dramatist only. On this point we have Bana's testimony as contained in his oft quoted verse :—

सूत्रधारकृतारम्भेनाटकेषु ह भूमिर्निर्गताः ।

सपताकैरेणोलीभे भासो देवकुलैरिव ॥

To see clearly to what this verse attributes the fame of Bhasa as a dramatist, it is necessary to ascertain the significance of the epithet सूत्रधारकृतारम्भः, begun by the सूत्रधार—that occurs in it. This epithet has been taken differently by different scholars. Pandit Ganapati Sastri understands this to imply that Bhasa's dramas are introduced by the सूत्रधार, while those of other poets are not so introduced. Says he :—

These Natakas are thus seen to be the work of Bhasa as the epithet सूत्रधारकृतारम्भः by which Bhatta Bana in the above qualifies Bhasa's Natakas applies to these plays, for every one of them begins with the stage direction—"नान्दन्ते ततः प्रविशति सूत्रधारः ।" Pandit Sastri here means to say that सूत्रधारकृतारम्भ refers to a special feature of Bhasa's dramas.

To facilitate comparison we shall place the opening lines of two of Bhasa's dramas side by side with those of two modern poets as representatives of later dramas.

Bhasa's Urubhanga opens thus :—

(नान्दन्ते ततः प्रविशति सूत्रधारः) सूत्रधारः :—

भीष्मद्रोणतटां जयद्रथजलां गान्धारराजक्रदां
कर्णद्रोणिकुपीर्निनक्तसकरां दुर्योधनस्रोतसम् ।
तीर्णः श्वनदीं शरासप्तिकतां येन प्रवेनार्जुनः
श्वरूपां तरणेषु वः स भगवान्मु प्रवः केशवः ॥

एवमार्थं मिथ्यान् विज्ञापयामि &c.

The sense is :—" (After Nandi enters the Sutradhara) Sutradhara—may that almighty Kesava be your raft in crossing your adversaries, the very same raft in which Arjuna crossed his stream having Bhishma and Drona for its banks ; Jayadratha for its waters. Sakuni, the king of Gandhar, for its pools ; Karna for its billows ; Asvathaman for alligators. Kripa for sharks and Duryodhana for its floods. I beg to announce this to the honourable gentlemen here present".

In his Duta-Vakyam we find :—नान्दन्ते तवः प्रविशति सूत्रधारः ।

सूत्रधारः—पादः पायादुपेन्द्रस्य सर्वलोकोत्सवः स वः । व्याविही नमुचिरेन तनुतासनगेन खे ॥ एवमार्थमित्रान् विज्ञापयामि &c.

This is the sense—“(After the Nandi enters Sutradhara) Sutradhara—may Upendra’s foot, the delight of all the world, guard you—the foot with coppery nails that flung Namuchi up into the air. I beg to announce” &c.

Similar is the opening of his other dramas also.

Kalidasa’s Vikramorvasiya begins—वेदान्तं श्रुयमाहुरेकपुरुषं व्याप्य स्थितं रोदसौ यन्निद्रीश्वर इत्यनन्तविषयः शब्दो यथावर्णितः । अन्तर्गच्छ सुसुप्तमिर्नियमितप्राणादिभिर्भृग्यते स स्याच्चः स्थिरभक्तियोगमुल्लभो निःश्रेयसावाप्तु वः ॥ नान्दन्ते सूत्रधारः—अलमतिविस्तरेण &c.

This means :—“May Sthanu grant you salvation—Sthanu who is easily reached by steady devotion, whom the Vedantas style as the One Soul that pervades all space who alone is truly called Isvara, whom people longing for beatitude seek by restraining their senses within. (After the Nandi) Sutradhara—Away with great prolixity” &c.

Bhavabhuti’s Viracharita has—अथ सस्त्राश्च देवाश्च निष्ठाश्च हतपाप्मने । व्यक्तक्रमविभागाय चैतन्यज्योतिषे नमः ॥ नान्दन्ते सूत्रधारः—अलमतिविस्तरेण &c.

This may be rendered thus—“Salutation to self contained, resplendent, eternal sin-removing, stageless, Light of knowledge.

(After the Nandi)Sutradhara—away with much prolixity”&c, The opening of other modern dramas also is of a like character. From these it will appear that in both Bhasa and the later poets the drama opens with a benediction, with this difference, that with Bhasa it is the Sutradhara that utters the benediction, with Kalidasa and others, the speaker is not directly mentioned, the stage direction is absent. But in them

immediately after the benedictory verse we have the stage direction नान्यन्ते सूत्रधारः—Sutradhara says after the Nandi. It is significant that this direction omits the verb ; It does not say सूत्रधारः प्रविशति Sutradhara enters. His प्रवेश (entry) is taken for granted ; It has already taken place. Well, when ? We say, *at the very commencement. He it was who uttered the benediction.* For, if it was some other person, then the entry and exit of that person would have been announced. *This view is confirmed by the Sage Bharata who requires the Sutradhara to pronounce the benediction—सूत्रधारः पटेन्द्रादीं मध्यम-स्वरमायितः—*The Sutradhara should recite the benediction in the note known as the मध्यम which is midway between वृद्ध and निषाद । Bharata's नान्दी is only a benediction, the indispensable part of what he calls पूर्वङ्ग—the preliminaries to the staging, We read in Bharata—यद्यप्यङ्गानि मूर्ध्नासि पूर्वङ्गस्य नाटके । तथाप्यवश्यं कर्त्तव्या नान्दी विघ्नापशान्तये ॥ देवद्विजगृपादीनामाशीर्वादपरायणा । नन्दन्ति देवता यस्मात्तस्मान्दान्दी प्रकीर्तिता ॥

Which means this—'In a drama though many are the details of the पूर्वङ्ग, the indispensable element to ensure a successful staging, is the नान्दी । Being solely benedictory with reference to gods, brahmans and kings, it secured the favour of the gods and is thence called नान्दी ।

Thus in modern dramas, inspite of the absence of stage-direction the सूत्रधारः is the first to enter the stage, pronounce the benediction and introduce the drama, just as in the works of Bhasa. सूत्रधारकृतारम्भ therefore cesses to be a distinctive characteristic of Bhasa's dramas.

It seems Pandit Ganapati Sastri has been led into this interpretation of the epithet सूत्रधारकृतारम्भः by the absence of stage-direction before the benedictory verse in modern dramas.

But why should modern writers all omit the stage-direc-

tion heré ? Chance will not explain a universal practice. We shall try to obtain an answer from a comparison of the opening of Bhasa's dramas with the teaching of Bharata.

Bhasa commences with the stage-direction नान्दन्ते ततः प्रविशति सूत्रधारः । Then follows the benedictory verse. This verse being नान्दन्ते—after the Nandi—Bhasa's Nandi does not include the benedictory verse. It is performed outside the stage and is identical with what भरत calls पूर्व रङ्ग—the preliminaries to the staging. So नान्दन्ते with भास means पूर्व रङ्गान्ते—after the preliminaries are over. But when the preliminaries are over, the staging of the drama commences stage-direction becomes necessary and Bhasa supplies the direction नान्दन्ते ततः प्रविशति सूत्रधारः । The benedictory verse becomes included in the drama.

Again, as explained above, Bharata's पूर्व रङ्ग has many details, the most important of them being the Nandi i.e., the benedictory verse. This verse being thus included in the पूर्व रङ्ग—the preliminaries to the staging—it is no part of the drama, and, strictly speaking, ought to be gone through *outside* the stage and no stage-direction for it is necessary. Indeed 'stage direction for preliminaries to staging' is a contradiction in terms. Consequently stage direction at this point is omitted in modern dramas, which here all follow Bharata. We must remember that निपत्य चाक्रान्ते, &c are also stage-directions. In modern dramas the पूर्व रङ्ग is over with the नान्दी after which the staging of the drama commences and accordingly we have the stage-direction नान्दन्ते सूत्रधारः । The benedictory verse is thus excluded in the drama.

Thus owing to the different senses in which Bhasa and Bharata take the word नान्दी, the stage-direction naturally precedes the benedictory verse in the former while it succeeds it in the latter. It may be asked 'How is it that modern dramas

recite the benedictory verse on the stage ?" Let me guess an answer. The benedictory verse, with the exception perhaps of Bhavabhuti's Viracharita and Uttaracharita only, pronounces blessings on the audience, and blessings sound odd when uttered in the absence of those that are blessed. Hence in modern dramas the Sutradhar enters the stage faces the audience and recites the benediction.

The divergence of Bhasa from Bharata does not necessarily argue the priority of the former to the latter, because, the same argument, pushed the other way, will bring down Bharata to quite recent times. For modern dramas too do not conform to Bharata, because Bharata would not have the सूत्रधार to introduce the dramas. His सूत्रधार pronounce the benediction and leaves the stage, and then a different actor, named स्थापक enters and announces the drama. Thus :—प्रयुज्य रङ्गाभिष्कृतेन सूत्रधारः सहानुगः । स्थापकः प्रविशेत्तत् सूत्रधारयुगाकृतिः ॥—

"Having pronounced benediction, the Sutradhara should leave the stage with his train, and the स्थापक who looks very like the सूत्रधार, should enter."

In support of his interpretation of the epithet सूत्रधारकृतारम्भः, Pandit Ganapati Sastri confines himself to a comparison of Bhasa with modern dramatists only. He ignores dramas older than Bhasa. To this he was forced by circumstances—dramas older than those of Bhasa not being available.

A question now arises for solution :—Did any drama exist in India before the days of Bhasa ? If not may it not be that in this verse Bana wants to say that the fame of Bhasa lies in the invention of Sanskrit drama with all the paraphernalia for staging it ? If however Sanskrit dramas were in existence prior to Bhasa, may we not infer from Bana's verse that when Bhasa came he saw that there was no सूत्रधार, no प्रस्तावना ; the

first actor that entered the stage introduced himself and explained to the audience what he was about ; and Bhasa's merit lay in devising the सूत्रधार and planning a new chapter, viz :—the प्रस्तावना to introduce the drama ?

This view too of Bana's verse does not seem to be tenable, I think we have evidence to believe that dramas were staged in India before the days of Bhasa, and further that these dramas were announced by the सूत्रधार and had a प्रस्तावना just like the dramas of Bhasa and of modern times. In other words, these dramas also were सूत्रधारकृतारम्भ । For proof, we may refer to the नाट्यशास्त्र of Bharat to satisfy those who believe in the great antiquity of this sage. Internal evidence from Bhasa himself may be adduced for others of a more sceptical turn of mind. The word भरत means a नट, an actor, as in तत् किमिति उदासते भरताः—why then are the actors sitting idle ? There is no satisfactory derivation for this meaning. The supposition seems irresistible that the sage भरत who cultivated 'acting' has given us this word. In course of time any actor got the name भरत because the sage was a renowned actor. Witness the word कुशीलव which also means a नट as in तत् किमिति नारदयसि कुशीलयैः सह सङ्गीतकम्—why then don't you commence singing with the actors ? This word is supposed to have come from Rama's sons कुश and लव who were exquisite singers of the Ramayana. Now भास uses the word भरत for a नट in the compound भरत-वाक्यम् at the end of his darmaś. This may be taken to show that भरत and his नाट्यशास्त्र preceded Bhasa's. In the प्रतिमानाटक Bhasa speaks of the staging of a नाटक at the coronation of Rama. Thus—"सङ्गीदशालं गच्छिष्य नाट्यप्रसार्य विप्रवेदि कालसंवादिष्या नाट्यसज्जां होहति । Go to the concert room and tell the actors to be ready with some suitable drama." He sees no anachronism in such a statement. Again in Bhasa's दूतघटोत्कचम् the opening lines are :—

(नन्दन्ते ततः प्रविशति सूत्रधारः) सूत्रधारः—

नारायणस्त्रिभुवनैकपरायणो वः पादादपायगतयुक्तिकरः सुराणाम् ।

लोकवयाविरतनाटकतन्त्रवस्तुप्रस्तावनप्रतिसमापनसूत्रधारः ॥

This is the substance of the benedictory verse here—"May Narayana guard you all. He is the sole resort of the whole creation and opens the way out when the gods are in a fix. It is He who is the सूत्रधार for the प्रस्तावना and प्रतिसमापना of the ceaseless staging of the नाटक of the three words." Here the three words with which we are concerned, viz. नाटक, सूत्रधार प्रस्तावना, all occur in the sense which they still carry with us. They could not have been coined by Bhasa for the occasion, for then benediction would have been unintelligible to the audience and would have lost its point. The three words must have been taken from current vocabulary, consequently the things they denote must have been in existence.

Two possible objections to the above must not be left unnoticed. The verse reads प्रस्तावन and not प्रस्तावना । This is immaterial. The words must have been प्रस्तावना and प्रतिसमापना । The latter does not suit the metre. It is therefore changed into प्रतिसमापन which means the same thing. Next for uniformity प्रस्तावना is written as प्रस्तावन । After all we are concerned with the *thing* and not with the name we chose for it.

Secondly, it may be urged, that the द्रुतौघटोत्कचम् which employs these three words in its benediction, was staged long after the appearance of the first drama by Bhasa. The प्रस्तावना though an invention of the poet himself has become a familiar word with the audience by this time and the poet treats it as long-current, as it already has taken then. The facts, however, are against this supposition. There is no attempt on the part of the poet to familiarise the audience with the word प्रस्तावना ।

He never uses the word प्रस्तावना to designate his Prologue. His name for it is स्वापना throughout.

All this we may take it goes to show that Indian dramas, both before and after Bhasa, were all सूत्रधारकृतारम्भः । This epithet cannot therefore refer to the invention of the प्रस्तावना in Indian dramas as the source of Bhasa's fame. Yet Bana professes in the verse above to have actually told us what the source is. His statement is नाटकैर्यशोक्षिभे obtained fame by his dramas. This again by itself is almost pointless. We can understand the point when नाटकैः is qualified by a suitable attribute. We have seen above that सूत्रधारकृतारम्भः is not the attribute to bring out the point.

Let us see if बहुभूमिकेः will serve the purpose. भूमिका is a technical term of dramaturgy, meaning a 'disguise.' "अन्यद्वैत-दम्बस्य प्रवेशः स(स)ातुभूमिका"—Aभूमिका is the introduction of one person in the guise of another. Bhasa's Nataka's are बहुभूमिक— they employ many disguises, This is true of several of Bhasa's dramas. Thus in his प्रतिज्ञानाटक the ministers of King उदयन, the generals, the jester, all go disguised for a time. In the सप्तनाटक the prime minister and the queen are in disguise almost till the close of the drama. The चविमारक too employs disguises. The epithet बहुभूमिक is therefore rightly applied to the dramas of Bhasa. But it is by no means a distinctive characteristic of Bhasa's dramas. The सुद्राचर is a well-known Sanskrit drama that largely employs disguises, Indeed most of its characters work in disguise, so much so, that if any Sanskrit drama has to be called बहुभूमिक in preference to others, it is prominently the सुद्राचर and not any of Bhasa's dramas. Hence the introduction of भूमिका in a नाटक is not the attribute we want to give point to the statement नाटकैर्यशोक्षिभे ।

It remains now to see how सपताकैः will fare, पताका in a नाटक is another technical term denoting a certain kind of dramatic trick. Suppose a general sends his orderly to take a letter to some one and while the orderly is away he is thinking if a certain strong-hold of the enemy which is under sieze will be taken or not. If just then the orderly returns and says 'taken' meaning of course the latter, the general considers this as a happy augury because the word is spoken at the right moment and he takes it applying to the stronghold. This is पताका ।

“यवार्थं चिन्तितेऽन्वस्मिन्सङ्गिज्ञोऽन्यः प्रयुज्यते ।

आगन्तुकेन भावेन पताकास्थानकं तु तत् ॥”

‘If when thought is occupied with a certain matter, another matter of a like character turns up incidentally, it is called a पताकास्थान’ । Thus in the प्रतिज्ञानाटक king महासेन of Ujjayini is discussing with his queen the eligibility of certain suitors for the hand of his daughter. He asks—

अक्षत्सम्बद्धो मागधः काशिराजो वाङ्गः सौराष्ट्रो मैथिलः यूरसेनः ।

एते नानार्थैर्लोभयन्तो गुणैर्मां कस्मे वैतेषां पादतां याति राजा ॥

—“We are connected by marriage already with the kings of Magadha, Kasi, Vanga Surastra, Mithila and Surasena. They are again tempting me each has his special qualifications and I am bewildered. Which of these do you deem suitable ?” Before the queen could answer the poet has प्रविश्य काञ्चुकौयः—वत्सराजः । The Kanchukin enters on a certain alien matter and unceremoniously utters the word वत्सराजः—The king of Vatsa. Here chance supplies an answer to the king’s query. This is a पताका । As a matter of fact, वत्सराजः did marry the king’s daughter.

It is unnecessary to multiply instances ; suffice it to say that पताका abounds in the dramas of Bhasa. Bhasa’s dramas are therefore सपताक. But this again is not a speciality with

Bhasa. It is a favourite trick of poets and is seen in almost all modern dramas also. Thus in Kalidasa's अभिज्ञानशकुन्तलम् king Dushyanta, after the repudiation of Sakuntala wished her a second time and exclaims अकारणपरिव्यक्ते, अनुशयततद्दयसावदनुकम्पातामयं जनः पुनर्दर्शनेन—

"I have wantonly discarded you and am now being consumed by remorse. I beseech you to favour me with a glimpse of yourself again." Just then the hand maid Chaturika who was but on an errand suddenly enters and holds before the king a painting of Sakuntala saying—एष चित्तगदा भट्टिनी—here is the queen on canvas. Thus a glimpse of Sakuntala is granted to the king no sooner he prays for it. This is a पताका presaging speedy reunion of the king with his beloved. Hence सपताक refers to no distinctive feature of Bhasa's dramas, and सपताकैः too, in the verse above, lends no point to the statement नाटकैर्दृश्योत्तिभे ।

If then स्वधारकृतारम्भैः, बहुमुनिकैः and सपताकैः give us no information as to the source of Bhasa's fame two questions naturally occur,—

(a) First, what purpose do these epithet serve in Bana's verse ?

(2) Secondly, what else is there in the verse to inform us of the source of Bhasa's fame ?

In answer to the first question we say that the epithets are by no means purposeless. They have a double sense each so as to apply to both नाटकः and देवकुलः and thus establish resemblance between नाटक and देवकुल । Thus when applied to देवकुल, a temple, स्वधार is 'the holder of the tape', i.e. a carpenter a mason. A देवकुल is स्वधारकृतारम्भ commenced by a carpenter, or a mason which is a fact. For a नाटक, the स्वधार is of course the stagemanager who commences the drama. So both नाटक and देवकुल are स्वाधारकृतारम्भ commenced by a स्वधार । This

is a point of resemblance between the two. Again भूमिका is a 'floor' with reference to देवकुल । A देवकुल is बहुभूमिक manystoried, which also is true. It is true of नाटक too as explained above. Hence नाटक and देवकुल are बहुभूमिक—contain many *Bhumikas*. This gives us a second point of resemblance. Lastly पताका is a 'flag' when taken with देवकुल । A देवकुल is सपताक furnished with a flag which it really is. A नाटक is also सपताक as already explained. This is a third point of resemblance between नाटक and देवकुल. With three characteristics in common we have a tolerably complete resemblance between नाटक and देवकुल । Thus the three epithets सुवधारकृतारम्भ, बहुभूमिक and सपताक justify the fourth one in the verse, viz. देवकुलेति as by so many temples. This then is the Purpose the epithets serve. Bana's verse may now be freely rendered thus :—

"Bhasa attained fame by his dramas, which begun by the Sutrādharma endowed with many *Bhumikas* and furnished with *Patakas*, as they were—were like so many temples

The comparison thus established is not a mere piece of poetic jugglery. It supplies the answer to the second question above. By comparing the dramas of Bhasa to so many temples Bana perhaps means to say that the dramas of Bhasa were entitled to the same amount of veneration as is ordinarily reserved for a देवकुल ; the memory of the writer of these dramas will be cherished with reverence like that of a builder of temples.

Again as temples in these days, were usually, celebrated seats of learning, it is like that by the comparison Bana also implies that later poets received their inspiration from the dramas of Bhasa. If the latter be the view of Bana, Jayadeva shares it with him. We have said at the outset that the latter calls Bhasa काकुलगुरु—the inspirer of poets. His words are given thus in his प्रसन्नराधन—

यस्याञ्चोरश्चिक्वर्नकरः कर्णपूरो मधूरो
भासीदासः कविकुलगुरुः कालिदासो विलासः ।
हृषीकेशो हृदयवसातः पञ्चवाणस्तु वाणः
कैषां रैषा भवति कविताकामिनी कौतुकाय ॥

—Poetry is a strange lady that delights every one, चौरकवि is her looks, मधूरकवि her ear-drops, भास the inspirer of poets her smile, कालिदास her grace, श्रीहृष her joy and वाण here inmost desire.

I take कविकुलगुरु in the above as qualifying भास not कालिदास though the context admits of either construction. The word गुरु has different senses. When meaning 'best' we may say कालिदास is कविकुलगुरु—the best of poets—(just as दिलीप is called गुरुर्दपायाम—the best of kings by Kalidasa). If the meaning is 'teacher' it is more appropriately taken with भास as will shortly appear, though later poets have learnt a good deal from कालिदास also. When we say one poet is the teacher of another we mean that the older of the two has influenced the thought or the style or the language of the younger. In glaring cases, the younger is an abject imitator, a pirate. Here is an illustration :—

A few chapters of the भीष्मपर्वन् of the महाभारत go by the name of the गीता and from time immemorial exist as a separate book. Owing to the sacred character of the book, some laudatory verses have been added to it as introduction under the name गीताभाषाया by some one with considerable poetic powers. Therein we find the following verse :—

भीष्मद्रीषतटा जयद्रथजला गान्धारनीलोत्पला
शलीनयाहवती क्षपेण वहनी कर्णेन वेलाकुला ।
अन्तत्यामविकर्णघोरमर्करा दुर्व्यधिनावर्तिनी
सोत्तीर्णा खलु पाण्डवै रणनदी कैवर्त्तकः कैशवः ॥

"What a pilot Kesava is ! The Pandavas have indeed crossed that dire stream of enemies of which भीष्म and द्रोण are the banks, जयद्रथ is the water, शकुनि is the rock, शल्य the alligator, कृप the current, कर्ण the surge, अश्वत्थामन् and विकर्ण are grim sharks, दुष्योधन the whirl-pool."

The verse bears a striking resemblance to the benedictory verse of Bhasa's कुरुभंग given above. Viz.—

भीष्मद्रोणतटां जयद्रथजलां गाभारराजोपलां
कर्णद्रोणिहपोर्मिनकमकरां दुष्योधनस्रोतसम् ।
तीर्णः शत्रुनर्दी शरासक्ततां येन प्रवेनाजुनः
शत्रूणां तरणेषु वः स भगवानस्तु प्रवः केशवः ॥

The poet of the गीतासहाय्या, whoever he was, has here adapted the language, style and the thought of Bhasa's verse. The alterations are trivial and made only to suit altered circumstances and to avoid certain criticisms to which Bhasa's verse is open. It is an instance of abject imitation, and in polite language we may describe this poet a pupil and Bhasa the teacher. We cannot say that the साहाय्या slokas also are due to Vyasa and Bhasa is the imitator, because the author of the साहाय्या distinguishes himself from Vyasa saying :—

नमोऽस्तु ते व्यास विशालबुद्धिं फुल्लारविन्दायतपश्चनेव ।
येन लया भारततैलपूर्णः प्रदालितो ज्ञानमयः प्रदीपः ॥

"O lotus-eyed Vyasa of mighty intellect, I salute thee : thou hast lighted the lamp of wisdom fed by the oil of the Mahabharat." There is another reason to suppose that Bhasa is the teacher here. It is a well-known fact that an imitation shows improvements over the original. The gem is rough in the mine and receives polish after it is taken out of it, Bhasa's verse above is rough while the other one bears a polish.

Thus in Bhasa, Jayadratha is supposed to be the जल and दुर्योधन the स्रोतम् of शत्रु नदी । But how is स्रोतम् to be distinguished from जल ? If we say one is 'matter' and the other 'motion' then Duryodhan becomes something immaterial, which is not desirable and constitutes a defect in the verse. Again in the third line of Bhasa's verse शत्रु appears as नदी and केशव as प्रव । In the fourth, however, शत्रु is again introduced but in its own character, while केशव is still considered as प्रव which is another blemish. A plausible justification will perhaps occur to some :—The poet speaks of the तरण (crossing) of शत्रु (enemies), and also of केशव as a प्रव (raft) in helping in the तरण (crossing). But तरण (crossing) and प्रव (raft) are meaningless when applied to शत्रु (enemy) in its own character. Hence as शत्रु (enemy) has already appeared in the third line in the character of a नदी (river), here also it has to be taken as such. The presence of तरण (crossing) and प्रव (raft) imply a metaphor in शत्रु (enemy) ; and the fourth line is justified. I call this a *plausible* justification, because, in the first place, the नदीत्व of शत्रु is not presented in the third line as an arbitrary assumption, but established after the concomitants of a नदी such as the banks, the current &c, have been secured in elaborate detail in the two lines preceding. In the fourth line the statement is abrupt, without any regard for the details. Secondly, तरण (crossing) and प्रव (raft) may be said to imply the presence of जल only, not necessarily of a नदी, still less of a नदी rendered difficult of crossing by pools and billows, sands and sharks, as is necessary here. The fourth line seems really defective. Moreover तरणे here in the plural, though not absolutely incorrect will take a lot of defence, and ought to have been avoided. The poet of the गौतमाह्वय has filed off these flaws. He is the miner and Bhasa the mine. He is the imitator and Bhasa the original. Bhasa is his गुरु ।

But a single instance like the above especially when it concerns a nameless poet, cannot establish the claims of Bhasa to be considered as कविकुलगुरु the teacher of poets—in preference to कालिदास । It shows, however, that the sanctity of Bhasa's देवकुल has been violated, and it is worth while to inquire if any name of repute is included in the list of intruders. However as an author of several dramas he was a teacher of poets, a standard author at one time and acquired a high reputation.

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SECTION—II

Bhasa—the dramatist.

(HIS WORKS—AGE—COUNTRY, RELIGION, &c.)

Scholars have shown that the thirteen books [which are :—
 (1) पञ्चराव (2) दूतवाक्य (3) मध्यमव्यायोग (4) दूतघटोत्कच (5) कर्णभार (6) करभंग—based on Mahabharat; (7) Balacharit—based on Krishna legend; (8) प्रतिमानाटक (9) अभिषेक—based on रामायण; (10) स्वप्नवासवदत्तम् (11) प्रतिज्ञायौगन्धरायण (12) अविमारक (13) चारुदत्त* supposed to be based on historical facts &c.] unearthed by Pandit Ganapati Shastri at Trivandrum have come from the hand of Bhasa the senior of Kalidasa. Owing to similarity of expressions and ideas (e. g.) (i) “किं द्रष्टव्यं ! शशाङ्कोऽयं राक्षोर्वदनमखले” *Balcharit.* I. II. “राहुब्रह्मान्तरगता चन्द्रलेखिव शोभते” *Dutaghatotkacha* VII, “राहुणा चन्द्रमा इव”—*Pratigna-Yaugandharayana* I. 16; (ii) “सुग्रीव सीता परिभूय नीयते” *Pratimanataka* and *Abhisheka*, (iii) “किं वचाति हृदयं परिश्रुतिं मे” *Swapnavasavadatta* VI. and *Abhisheka* IV; (iv) “भरतानां कुले जातः” in *Swapnavasavadatta* VI and *Yaugandharayana* VI etc.), owing to similar scenes in these [e. g. (a) Vasudeva’s counting on Arjuna’s deeds of valour—his singlehanded victory over the Kurus in Virata-rastra etc. of *Dutavakya* occurs in *Dutaghatotkacha* as well; (b) Ravana’s lament over Indrajit’s death in *Abhisheka* resembles Dasaratha’s wailings in *Pratimanataka* due to Rama’s separation etc], and Prof. Winternitz’s citing of the epithet एकातपत्रा (in *Dutavakya* *Abimaraka* I-1, *Pratima* VII. 1, *Swapna* VI. 19); and expressions like चरभवाम्, तत्रभवाम् in *Pratigna-Yaugandharayana*, *Swapna*, *Charudatta*; and का गतिः, प्रथमः कल्पः, मेदानौमनधे विचिन्त्य in *Prat.* *Yaug.* *Swapna* V etc and “न शक्नोमि रोषं वारयितुम्” &c in *Prat.* *Abhi* &c, prove common authorship of these dramas. These very natu-

* Some scholars try to attribute यज्ञफलम् &c also to Bhasa but we disagree. Some even disagreeing to attribute all these even to Bhasa,

ral expressions (viz कुसुमावचय in Swapna and Sakuntala, प्रतिहार-रची in Prat I and Raghu VI. 20 etc. रामानिधान in Prat I. 4 and Rag. XIII 1, प्रतीष्य in Prat and Sak. VI, अन्तःपुरे; in Prat II and Sak V; अदितपो वर्धते in Prat and Sak) occurring in Kalidasa also, show the proximity of Bhasa with Kalidasa in point of age. Over and above these Prof. Devadhar also proves the common authorship of these plays from certain dramatic devices. [Again common authorship of the above 13 plays seem certain acc. to Mr Pushalkar, from above similarities and the idea of attainment of स्वराज्य and wish for its stability, cp परचक्रं प्रशान्त्यत्]. Prof. Devadhar says—the entrance of a person of high rank is announced with the words “उत्सरह, उत्सरह, अयम् उत्सरह (compare—Prat. Yaug IV, Urubhangha, Swapna I, and Pratima III). The Prologues of Bhasa’s plays are shorter and similar and no mention is made of the author as is common with later dramas; then again mention of high important personages by puns are seen in Pratima, Pancharatna Swapna, Prat-Yaug; the Bharata-vakya in several of these plays are alike; so also these belong to one author. Pt. Ganapati Shastri also shows the special characteristics of these plays in the stagedirection “नान्यन्ते ततः प्रविशति सुवधारः” ।* Bhasa’s plays have स्थापना for

[* But from Bana’s “सुवधारकृतारम्भैर्नाटशैर्बहुभूमिकैः सप्तार्चकैर्दशोक्तेषु भासो देवकुलैरिव” (Harsacharit I), it is clear that सुवधारकृतारम्भ etc. are not special characteristics of Bhasa, but the epithets were chosen to apply to both Bhasa’s dramas and देवकुल; for as is seen in साहित्यदर्पण one of Kalidasa’s manuscripts of Vikramorvasi begins like Bhasa’s dramas. Further in all dramas modern and old, the सुवधार enters, utters आश्लेष and introduce the drama; but in Bhasa the नान्दी was included in पूर्व-रंग whereas in modern dramas the नान्दी is recited on stages (See Sec. I also)].

प्रस्तावना for the preparatory scene. Dr. Max Lindeau in his "Bhasa Studies" has also given these arguments in favour of common authorship and also in favour of Bhasa's priority to later dramatists of the Christian Era. Similarly the complimentary relation existing between Swapna-vasavadatta and Pratijna-Yaugandharayana, and between the two Rama—dramas (Pratima and Abhisheka) and the same nature of deviations from Panini (e. g. परस्मैपदी use of आ + पृक् प्रति + चा : uses like काशौराज्ञे, सर्वराज्ञः कुसुमावचय &c in these dramas) *prove their common authorship* as also their high antiquity in a period when Panini-grammar did not bind language hand and foot; and *their common authorship goes to भास as is clear from the slokas of Bana, Rajshekhara etc.** Now Panit Ganapati Shastri, Max Lindeau

[* Pt.G. Sastri also holds that as Rajshekhara in the sloka "भासनाटकचक्रोऽपि छेकैः चित्ते परीक्षितम् ।.....स्वप्रवासवदत्तस्य दाहकोभूत पावकः" ascribes स्वप्रवासवदत्त to Bhasa, so all the other works of this group showing common authorship belong to him also It must be remembered that from Rajshekhara's Kavyamimansa (quoted by Ettinghausen) we see that two Bhasas—only existed; one Dhavaka Bhasa author of Ratnavali &c, and the other the author of Swapnavasavadattam &c. Rajshekhara however confounded these two in the sloka quoted above; we quote the slokas for elucidation :—"कारणम् कवित्वस्य न सम्प्र कुलीनता । धावकोपि हि यद्भासः कवीनामयिभोऽभवत् ॥ आदौ भासेन रचिता नाटिका प्रियदर्शिका । निरीर्यस्य रसज्ञस्य कस्य न प्रियदर्शना ॥ तस्य रत्नावली नूनं रत्नमालो व राजते । दशरूपककामिन्या वचस्पत्यन्तशोभना ॥ नागानन्दं समालोक्य यस्य शोहर्य-विग्रहः । अमन्दानन्दभरितः स्वसम्भमकरात्कविम् ॥ उदात्तराघवं नूनमुदात्तगुण-युम्नितम् । यद्वीर्याभवभूत्यादाः प्रणिन्युर्नाटकानि वै ॥ शोकपर्यावसानास्य नवाङ्गा किरणावली । साकरन्दस्त्रेव कस्यात्र प्रददाति न निर्घृतिम् ॥ भासनाटकचक्रोऽपि छेकैः चित्ते परीक्षितम् । स्वप्रवासवदत्तस्य दाहकोऽभूत् पावकः" ॥ After all (unless further light comes out) *two Bhasas are found in*

etc. place Bhasa in 5th Century B. C ; others place him in A. D. Thus Prof Keith places Bhasa in 3rd Century A. D. on the strength of Kalidasa's date and on the strength of Bhasa's Prakrit showing a later date than Aswaghosh's Prakrits (and

sanskrit, one धावकभास being author of the group of plays *Nagananda, Ratnavali* &c. the other must be the author of the group of plays *Svapnavasavadattam* &c. Again the quotation of Bhasa-slokas by Vamana the Rhetorician in his *Kavya-lanakarasutra* (e. g. यासां वलि' &c) and by Anandavardhana in his *Dhyanaloka* as suggestive of common authorship of these plays is doubtful. For the slokas of *Kavyalankara*—sutra are from Sudraka's *Mrichhakatika* which perhaps is based on Bhasa's *Charudatta*. Mr. P. V. Kane has pointed out that the line "यत् हि नाम पुरुषस्याभिहासने राजान्" &c. in Vamana (IV. 3. 23) is not found in *Charudatta* but in *मृच्छकटिक* (cp. Vamana's remarks also—"यद्रकादिरचिनेषु प्रवर्त्तेषु भूयानस्य प्रपद्ये दृश्यते"); so also आनन्दवर्धन does not verbally quote सप्रवासवदत्तम् though अभिनवगुप्तपाद (his commentator) does. I think these prove on the other hand, that at that time (i. e. in some 8th Century A. D.) when Vamana wrote, Bhasa's works were ousted off the field by Kalidasa's and perhaps by Bhavabhuti's dramas, as महाभाष्य drove off Vyadi's संग्रहग्रन्थ ; and that after Kalidasa Bhasa's works were being gradually (as centuries rolled on) unheeded to, and these then for some time found popularity with south-Indian people, as once महाभाष्य was current in Deccan only (cp. "यः पतञ्जलिशिष्येभ्यो मष्टीयाकरणागमः काले स दाक्षिणात्येषु ग्रन्थमात्रे वा बह्वितः पर्व तादात्म्यं लब्ध्वा भाष्यवादानुसारिभिः स नीती बहुशास्त्रत्वं चन्द्राचार्यादिभिः पुनः"—in वाक्यपदीय) ; hence the South-Indian characteristics in Bhasa's works as beginning with 'ततः प्रविशति नाट्यम् स्वधारः' &c ; for Sahityadarpana quotes one of Kalidasa's manuscripts of विक्रमोर्वशी whose beginning is also similar to those

Aswaghosha wrote in 1st century A. D. during Kanishka's reign). Prof. Winternitz rightly says that generalisation on Prakrit and language etc. is shaky indeed, He however places Bhasa in 4th Century A.D. on the strength of Kalidasa's date

of Bhasa's plays, and Sahityadarpana calls it as an old use (cp. "अतएव प्राक्तनपुस्तकेषु 'नायान्ते'द्वयधारः इत्यनन्तरमेव वेदान्तेषु इत्यादि दृश्यते" S. D. VI. 24-25 &c.) I think this is an old custom in south Indian plays specially. So also Bhasa's plays gained a South-Indian characteristics even in old days, for it was an old fashion. Again the flow of verses and characters in Charudatta is dispensed with in सूक्तिक, so Charudatta is the earlier work ; some (e. g. Prof. Devadhar. Mr. Barnett &c) try to prove the reverse from other fact of these two dramas ; but we differ as potent reasons place Bhasa in B. C. George Morgenstierne place Bhasa's works as earlier than Sudraka's, while Dr. Sukthankar places Charudatta as later than सूक्तिक though the latter scholar admits that Charudatta is more crude than सूक्तिक, the former rather incomplete and the latter complete. It must be remembered here that these writers being biassed against the high antiquity of Bhasa did not remember that the great also sometimes takes nap specially in later ages ; and that the original is naturally defective and crude. Again the facts revealed by Mr. K. Rama Pisherodi (B. S. O. S. 3. 112f ; 8 641) that "these plays of Bhasa form a part of the repertoire of the Cakyars—the traditional actors of Kerala" support us. "These Cakyars did never act a drama in full, but only its selected scenes ; and for every act they stage, they have their own form of interlogue" &c. so also the Prologues of these plays popular in South-India were changed through necessities of Kerala theatre ; these actors even changed the original ; so perhaps we find Bhasa's incompleteness in Charudatta-

as 6th Century A. D. Some also hold that as Bhasa speaks of Pataliputra, which was not founded at the time of Kalasoka long after Buddha's reign, and as one of Bhasa's slokas in Pratijna-Jaugg. is based on one of Aswaghosha so also Bhasa is later than Aswaghosha. But these are weak hypothesis ; for these may be due to the changes brought on Bhasa's plays by the Cakyars (Kerala-actors) or others. Prof. Sylvan Levi holds that Bhasa conforms to the classical laws of Indian Aristotle (i. e. Bharata), so he was after it. Dr. Barnett has questioned the authenticity of Bhasa and places these works ascribed to Bhasa in 7th Century A. D., for he says that

manuscript unearthed in Trivandrum. These Cakyars the actors of Kerala were plagiarists and as such can not produce finished plays like स्वप्नवासन्तर्गत or प्रतिमानाटक : And no Rhetorical work after 10th Century named these works as preparation of Kerala actors, so we emphasise that Bhasa's works were only revised by Kerala actors to suit their propose and taste. Mr. Paranjape has also shown that Bhasa's uses and imitations of Ramayana's words &c., (several deviating from Panini and idiom) as निवृत्ताव, उपोपविष्ट, अमुरपुरवध, तमौघ, युद्धव्य in Pratima-nataka, if attributed to the authorship of Kerala actors, then what excuse can these of 10th Century A. D., bring forward to support unpardonable mistakes. Such blunders are never found in middle-age writers. Thus he remarks—"This peculiar phraseology also therefore, detects and discloses that the Chakkyars (?) can never be the author of these plays except by stealth." (Intro, to Pratima pp. XYXII). As (seen above) once महाभाष्य was popular only in S. India, so in course of time Bhasa's dramas were famous with Kerala's theatres. Further the epic slokas in Bhasa's works, the many deviations from Panini, the prakrit in his dramas coinciding with that of Kalidasa, their natural grace of style, their religious faith

Mattavilas-Prahasana of Pallava prince Mohendra-vikramavarman of 620 A. D. has close characteristics with Bhasa's plays beginning with "नायकं ततः प्रविशति स्वधारः". Prof. Devadhar further says that the depiction of death etc. is not an old custom, but found in the manuscripts of Katyayana-saughandhika where we have "उभौ युद्धं कुरुतः", "उभौ मुष्टिभिः प्रहृत्ययुद्धं कुरुतः". Further, he says that as Bhasa's Prakrits in several points coincide with the drama Mattavilasa and Subhadradhananjay so Bhasa follows south Indian practice of middle ages. Thus 7th Century is his probable date. But just reverse is the case when we remember as noted in the footnote that these are south Indian characteristics brought on Bhasa's works due to Cakyars of Kerala, and any generalisation on these is weak indeed. And as Bhasa was popular in S. India alone, so south Indian characteristics got mixed in his works; the S. Indians following Bhasa as their model wrote in this strain in middle and other ages. Prof. Levi also is in our favour, he quotes R. mehandra and Gunachandra's Natyadarpan where Bhasa is connected with स्वप्रवासवदत्तम् cp "यथा भासकृते स्वप्रवासवदत्ते वतसराजः—“पादाक्रान्तानि पुथानि सौमित्रेदं शिलातलम्”), and this verse not being found in the present edition of स्वप्रवासवदत्त, he holds that the present edition is a South Indian revision of the drama; so perhaps all other works of Bhasa also underwent revisions. Prof. Devadhar in his "Plays ascribed to Bhasa—their authenticity and merits" doubts whether Bhasa mentioned by Kalidasa in this Bhasa at all. But we have seen in Sec. I and in our footnote before *that only two Bhasas are mentioned in*

and other strong reasons (e. g. sleep, battle and death in Bhasa's dramas in violation of Bharata's Natyasutras) place all these works to Bhasa and Bhasa (as we will see) flourished in B. C.

Sanskrit works, and one being वाचकनाम author of Ratnavali &c. posterior to Kalidasa, the other author of सप्रवासवदत्त &c. is the Bhasa referred to by Kalidasa in his work. Now let us determine this senior Bhasa's date referred to by Kalidasa ; and we have seen that Bhasa's religious faith contribute to the development of Gita's philosophical ideas, so Bhasa was perhaps a bit before Gita (see our Evolution of Gita).

Bhasa's antiquity with reference to his सप्रवासवदत्तम्, being source of Gunadya's Brihatkatha of 1st Century A. D. (as advocated by Pandit Shastri) does not commend itself. For महाभाष्य also refers to वासवदत्ता under Sutra 4. 3. 87 (cp. "अधिकृत्यकृते यन्मि इत्यत्र आख्यायिकाभ्यां बहुलं लुग् वक्तव्यः । वासवदत्ता ; सुमनात्तरा" &c.) showing that a book named वासवदत्ता (other than Subandhu's surely) was current and popular in his time, but that Vasavadatta is now lost to us ; so it is possible that Bhasa's सप्रवासवदत्तम् and the वासवदत्ता known to Patanjali had some common origin unknown to us. Another argument in this direction of Pandit Ganapati Sastri is that Chanakya quotes one of Bhasa's sloka from प्रतिज्ञायोगश्रवण (cp. 'वेदेषां अनुश्रूयते समाप्तदाक्षिणां यज्ञानामवश्येषु "सा ते गतयोरुपाधामिति" । अपौष्ट श्लोकी भवतः—'यान् यज्ञसङ्घोषपसा च विप्राः स्वर्गेष्विषः प्रावचैश्च यान्ति । चक्षेन तान्प्रातिशान्ति शूराः प्राणान् सुयुद्धेषु परित्यजन्तः ॥ नव'शराव' सलिलसुपूर्णं सुसंस्कृतं दम्भकृतोत्तरीयम् । तत्तस्य नामूनरकश्च गच्छेद् यो भर्तृपिच्छस्य कृते न युध्यन्'—इति मन्विपुरोहिताभ्यामुत्तसाहयद्वयोधान्"—Ohanakya's Arthashastra quoted by Ganapati Sastri). Now the प्रतिज्ञानाटक has the second sloka only "नव' शरावम्" etc. But the construction and उपजाति metre of these two slokas, their negative and positive proofs to wards those dying in battle, show that these were works of one hand ; so we think that both Bhasa and Chanakya quote these slokas from some third man ; thus Chanakya says "अग्नि इह श्लोकी भवतः" in dual. If these were from different authors, then Chanakya would have said 'किञ्च', 'आपच' or 'अन्यच्च' after

the first sloka and "अपि इह श्लोकः" before the first "यान्यत्रसङ्घः" etc. So this also does not prove Bhasa's antiquity. The only sure proof of establishing Bhasa's antiquity is that Kalidasa in his *Malavikagnimitra* names Bhasa as a famous poet (cp. "मा तावत् प्रथितयशसां भासनीमिहकविपुत्रादीनां प्रवृत्त्यनतिक्रम्य वर्तमानकवेः कालिदासस्य कृतौ किं कृतो वदमानः). Now Kalidasa having flourished in 2nd Century B. C. (see Appendix at the end of our *Evolution of Gita* and our *Sakuntalam*). Bhasa was surely about some two centuries earlier than Kalidasa ; for in his time he was प्रथितयशः (widely famous); and establishment of fame in such a hoary past age required more than a century. So we place Bhasa in 4th century B. C. The Bengali editions of *मालविकाग्निमित्र* read "धावकसौमित्र" instead of भाससौमित्र of the Bombay version. But धावक was the Court-Poet of योद्धर्ष in whose name (scholars say) he wrote the *Ratnavali* and the *Nagananda* as we learn from *Mammata* who in his *Kavya-prakasa* says "योद्धर्षादिधावकादीनामिवधनम्". Prof. Macdonell assigns 7th Century A. D. to योद्धर्ष । He and Dhavaka are therefore posterior to Kalidasa, so धावक here is a misreading in the Bengali editions.

Again from the भरतवाक्य of Bhasa's *सुप्रवासवदत्तम्* and *बालचरितम्* (e. g. "इमां सागरपर्यन्तां हिमवद्विन्ध्यकुण्डलाम् । महीमैकातपचाङ्गां राजसिंहः प्रशस्तु नः"), a guess as to the seat of culture in Bhasa's time may be hazarded (this राजसिंह not being identified, Bhasa's date with reference to it is out of the question*). Here

* It has been found out that a Pandya king named Rajasimha flourished in 3rd Century A.D. in Southern India ; from this some argue that Bhasa was a poet of that period ; but we think that here राजसिंह is not a name—सिंह indicating 'greatest'—(—it is श्रीहर्षवाचक) ; for in *Pancharatra Drona* says "इमानपिमहो कृत्यां राजसिंहः प्रशस्तु नः" with reference to king

Bhasa compares his earth to a lady, wearing the Vindhya hills and the Himalayan range as pendants to her ears.

Duryodhana and not to Rajsimba of 3rd Century A. D. If it be argued that it is poet's own patron who uttered through his Drona, then we say that this very sloka as भरतवाक्य of स्वप्नवासवदत्त &c. if refers to a particular king then after the death of the said king the भरतवाक्य will lose its significance and the drama cannot win public applause; whereas a poet wish unhampered success of his dramas through age after age. So राजसिंह is not a name here. Further the opening benedictory verse of स्वप्नवासवदत्त (e. g. "वल्लभ्यस्वाम्.....भुजौपाताम्") pointing to the king or the king-like person as the object of आशिस्, shows that Bhasa's patron was before him: (witness 'त्वाम्' in the singular here): Avimaraka's benedictory verse (e. g. ".....श्रीमान् नागायकस्ते प्रदिशतु वसुधासुच्छित्तैकातपद्वाम्") clearly shows Bhasa's king seated before him during the acting of his dramas (witness "ते" here). Then if before his patron his dramas read merely "राजसिंह" directly referring to his person-king without any qualifying epithet, then surely it will insult his patron. And Bhasa cannot be guilty of this gross incivility. For he makes (in प्रतिज्ञानाटक) हंसक hesitate to say merely यौगन्धरायण without any qualifying epithet, though हंसक was narrating master's words :—यौगन्धरायण appreciates this and says "स्वैरमभिधीयताम् स्वामिवाक्यमेतत्" &c. And he was aware how to use the name of a high personage. So mere राजसिंह in Bhasa cannot refer to his patron. Lastly if राजसिंह is a name, then "न: राजसिंह:" making "राजसिंह" exclusively their own, uttered by a subordinate is an outrageous incivility. So राजसिंह in Bhasa is not a name but a mere word which by उदमित कर्मधारय means the lion-like (best) king. So Bhasa's connection with राजसिंह of 3rd Century A. D. is impossible. Mr. Jayswal's connecting

Now the ear drops of a lady hang parallel to her body. Vindhya and Himalaya are therefore parallel to the body of Bhasa's earth. But these hills stretch east to west. Hence Bhasa's earth stretched east to west from sea to sea. Also, remembering that the ear-drops are worn one to the right and the other to the left ear of the wearer, it may be presumed with some amount of certainty (provided of course that the poet is not guilty of confusion in the metaphor of the verse), that the earth (*मही*) in the verse is Northern India. Again the scenes in Bhasa's dramas almost all lie in northern India. So it is sure that he was a man of Northern India and he flourished in some hoary past when the seat of learning was there with his patron king as well there ; and as we see that marriage with a maternal uncle's daughter is sanctioned in Bhasa's *Avimaraka*, so he was perhaps some time after *Mahabharat* (where Arjuna marries *सुमद्रा*, daughter of Vasudeva who was his maternal uncle) and after the time of king Ajatasatru (5th. Century B. C) who marries his maternal uncle's (*Prasenajit* of Kosala) daughter.

Yet another argument suggests us. *Gita*, incorporated in the *भौषपर्व* of *महाभारत* was during its popularity considered as a separate sacred book ; and to maintain its sacredness some laudatory verses were then added by some one other than Vyasa (for *गौतमाद्वाक्य* belauds Vyasa there), under the name

of Bhasa with *Kanva Narayana* (53-41 B. C.) is also baseless. Vaishnava poet's use of *Narayana* to refer to some other than Lord Vishnu is impossible and intolerable ; further "प्रदिशतु" in *अविमारक* as quoted above cannot mean "to rule" as Mr. Jayswal says. It here means 'to give', and nowhere it is used in the sense of "to rule". So we reject Mr. Jayswal's argument also.

of गीतामाहात्म्य । Therein we find the following verse :—भीम-
द्रोणतटा जयद्रथजला गान्धारनीलोत्पला शल्येन यादवती कृपेणवहनी कर्णेन
बेलाकुला । अश्वत्थामविकर्णघोरमकरा दुर्योधनावर्णिनी सीतोष्णी खलुपाख्यै रथनदी
केशवकः केशवः ॥—(meaning 'what a pilot Kesava is ! The
Pandavas have indeed crossed that dire stream of enemies of
which भीम and द्रोण are the banks, जयद्रथ is the water शकुनि
is the rock, शल्य the alligator, कृप the current, कर्ण the shore,
अश्वत्थामन् and विकर्ण are grim sharks, दुर्योधन the whirlpool").
This verse bears a striking resemblance to the benedictory
verse of Bhasa's कुरुमङ्ग, which runs thus :—भीमद्रोणतटा जयद्रथजला
गान्धारराजोपला (or—इदां) कर्णद्रोणिकृपोर्निनक्रमकरा दुर्योधनस्रोतसम् । तोषः
शवनदी शरासक्तता येन प्रवेनाजनः शवूणां तरणेषु वः स भगवानस्तु प्रवः केशवः ॥—
(meaning "May that Almighty Kesava be your raft in crossing
your adversaries, the very same raft in which Arjuna crossed
his stream of enemies. That was indeed an extraordinary
stream having भीम and द्रोण for its bank, जयद्रथ for its waters,
शकुनि the king of Gandhara for its stones, कर्ण for its billows,
अश्वत्थामन् for alligators, कृप for sharks and दुर्योधन for its floods").
The sloka of गीतामाहात्म्य is an adaptation of the language,
style, metaphor, thought of Bhasa's verse—only it has poli-
shed and remedied the original (e. g. Bhasa compares जयद्रथ
with water and दुर्योधन with स्रोतस् । And how can स्रोतस् be tho-
ught separate from जल ; in Bhasa's 3rd line of the verse शव
appears as नदी and केशव as प्रव ; in the fourth line however शव
is introduced in its own character while केशव is still regarded
as a प्रव, which is a blemish and so on). So Bhasa is the mine,
and the author of गीतामाहात्म्य the miner. माहात्म्य (majesty) of
a sacred book as is usual was written when the book was
being thought as sacred ; so Gita was at least a century, earlier
than the writer of this (गीतामाहात्म्य) । Again this writer by
imitating Bhasa shows that Bhasa was the popular and stan-
dard author in this line before Kalidasa ; for after Kalidasa,

his muse alone was sung by all. Thus Bhasa being already a *standard author*, perhaps preceded Gita by some decades of years. Lastly from after Ramayana, Naravana or Vishnu was the highest God, and Rama and Krishna were His incarnations. But after महाभारत only कृष्ण was being regarded as the highest God, and Bhakticult already in the process of development highly advanced; in हरिवंश, कृष्ण is said as केशव (he being regarded as lord or producer of क i. e. Brahman and ईश i. e. Siva); and during this period the Bhakticult of the Pancharatras also was in evidence as seen in Mahabharata. So Bhasa's Vaishnava views with नारायण (see मध्यमव्यायोग, दूतघटोत्कच &c), रुपेन्द्र (as in दूतवाक्य &c) and sometimes कृष्ण as the highest god (see बालचरित) and he having the title केशव as well (as above), and the title of पञ्चरात्र in one of his dramas show that in his time वैष्णवमक्ति was much in progress and कृष्ण in the way of being regarded as the highest god. But after Gita or at the time of Gita कृष्ण alone is the highest god of a vaishnava, so indeed Vyasa put the idea of personal god with कृष्ण there. Hence also Bhasa was perhaps a little earlier than गीता । Bhasa has no protest against Buddhism, whereas Gita stoutly protests against this as will be seen there, so also Bhasa preceded Gita and in his time Buddhists did not make any headway against Brahmanism. Bhasa's Vaishnavism also is unlike that of Magha's or others of middle ages; so also his high antiquity is certain. His epic style, deviations from Panini &c also support this. The main argument however, of Bhasa's high antiquity is based on Kalidasa's date as 2nd Century B. C. (See Introduction of our Sakuntalam).

Bhasa was a believer in the philosophical creed of the
 Bhasa's creed. Sutra (literatures) combined with Bhakti
 of the Vaishnavas as seen in Ramayana,
 Purana, Mahabharata or Pancharatra &c. Though he has not

said anything about creation or relation of जीव and ब्रह्म directly, still we infer this from his Bhakti on नारायण or कृष्ण as the highest god, and from his belief in the Brahmanical systems of power of sacrificial oblation (Bal. Char. V 7), of Sradhcult (Prat. V &c) as in Manu and Puranas. Similarly he refers to Brahmanical rites and customs and the prominent position gained thereby in Pancharatra I, 6 and in Madhyamavyayoga, 9. Time and again he shows familiarity with the sastras (vide Swapna. VI. 16 &c.), with the power of कर्म (Karnabhar I 19). In Balacharit through chamberlain's mouth and in Pratima I. through Sita Bhasa revolts against lies even on jest and so on. He has great resignation on Fate which he takes as Provident's dispensation like a true Bhakta (cp. "कालक्रमेण जगतः परिवर्तमाना चक्रारपङ्क्तिरिव गच्छतिभाग्यपङ्क्तिः"—Swapna I. 4), belief on the power of God (cp "देवैः स्वस्ति कुर्वन्तु"—Bal I). He also believed in the force of कर्म of this life (पुरुषकार) and of previous lives (देव) and knew that the prevalence of one over the other was due to the strength of पुरुषकार or देव (cp. "देवः पुरुषकारेण वक्ष्याम्यहं नृवम्"—Balcharit II 14 and "देवगतिर्गतेन" in Abbisheka). But our poet seems to attach greater power and force on देव (cp. "यद्वैः गर्भैः पुरुषता भवतीह नृणां । देवैः विधानमनुगच्छति कार्यसिद्धिः" Avi. III). Thus he was also a believer in वर्णाश्रमधर्म with भक्ति on ancestors (Bal. I, 5) on ब्राह्मण (Karna I) or ब्राह्मणवचन (ब्राह्मणवचनं न मया कालपूर्वम्), on नारायण or कृष्ण as the means of highest good for जीव*, had strong resignation on his lord, struggled hard for uplift of self and men relying on कर्म, and followed the ethics of Dharma Sastras (cp. Bal II. 25 &c). In all these points Bhasa helped Gita's development, he had also helped Gita's development by taking दामोदर as the highest god and all

* (See बालचरित V. 18, 19, I, 6, 7 ; दूतवाक्य I, 43, अभिषेक IV etc).

being his incarnations ; and indeed his दामोदर took births in several yugas for protection of the good and destruction of the evil as in Gita IV Cp. “शङ्खचौरवपुः पुरा कृतयुगे नास्ति तु नारायणस्त्व-
तायां विपदार्पितभुवनो विष्णुः सुवर्णप्रभः । दूर्वाश्वामनिभः सरावणवधे रामो युगे
हापरे नित्यं योऽञ्जननिभः कलियुगे वः पातु दामोदरः ॥”—*Balacharit I. 1).
Thus as said before though to him नारायण is the highest god, still here his नारायण is a representation of दामोदर or कृष्ण as the highest one—all (including राम in Pratima &c), being thus his incarnations. Those who belittle Bhasa's antiquity say “neither the herd-god Krishna nor Rama is known to us as incarnations of विष्णु in inscriptions dating before the christian era” But the quotation of Ramayana, referred to in our Evolution of Gita pp 71 where राम is said as अवतार of विष्णु—he is कृष्ण &c, vitiates this remark. Again some (like Prof. Winternitz) say that to Bhasa कृष्ण and राम are incarnations

* We analyse the above sloka of balacharit to support our point. The main sentence is—दामोदरः वः नित्यं पातु । Who is दामोदर ?—कलियुगे अञ्जननिभः । Is this all ? “शङ्खचौरवपुः पुरा कृतयुगे”—he was white like conch and milk in Satyayuga. What was his name then ? नास्ति तु नारायणः । Anything more of him ? सुवर्णप्रभः वेतायाम् । His name then ? विपदार्पितभुवनो विष्णुः । Any other incarnation of him (i. e. of Damodara) ? Yes—हापरे युगे दूर्वाश्वामतनुः ; what his name then ? रावणवधे रामः । [N. B. Bhasa's दामोदर is कृष्ण, for in कलियुग he is himself अञ्जननिभः । Here the epithet दामोदर is chosen to represent Bhasa the Bhakta's highest god, for the incarnations are named in point of change of colour—and दामोदर giving no idea of colour, is colourless].

Bhagavat's (x. 8. 9) sloka (e. g. “आसन् वर्षास्त्रयोदशस्य गृह्णतोऽनुयुगं तनुः । गङ्गोरक्तस्यथापौत इदानीं कृष्णतां गतः) is also in favour of our above Exposition.

of the highest god विष्णु; his अमित्रेक नाटक speaks of राम as पुरुषोत्तम and नारायण; but as seen above to Bhasa दामोदर^२ is the highest one—all others being his अवतार। So we may also say that Bhasa was in a period when कृष्ण was just being regarded as an incarnation i. e. just after our Mahabharata.” Bhasa’s salvation though not mentioned explicitly was surely like a Bhakta’s Mukti.

All later authors have eulogised Bhasa as a well-known author or dramatist (as we have seen before), but none not even tradition or the poet give any account of his own self.

Personal accounts of Bhasa However from a study of his works we conclude and summarise that Bhasa seems to be an orthodox ब्राह्मण, a staunch supporter of वर्णाश्रमधर्म, firm believer in the practice and efficacy of यज्ञ, of social rites and customs as seen in the smritis, of political measures as depicted in Manu VII. VIII &c, an ardent worshipper of गौत्राति and of superiors. He was also a true vaishnava and a scholar of the northern countries, as seen before. His ignorance and reticence about south and perfect knowledge of the northern countries also proclaim the poet to be a northerner where he carried on his literary career under the benign patronship of a king. This much only we can gather from his works.

* Gita’s and Bhasa’s proximity is also borne out from language, style &c—cp प्रहसित in Prat I and in Gita XI, also cp. “तुल्यदुःखेन मोचितः” of Bhasa with Gita’s “सर्वपापेभ्यो मोक्षयिष्यामि मा युचः” ; परस्मैपदौ use as प्रतिज्ञादीनः etc in both, &c.

III. THE STORY IN BRIEF.

(a) Bhasa's Pratimanataka's story here is as follows :—when Rama's coronation was going to be celebrated, Dasaratha was told something by Manthara (the maid servant of Kaikeyi), Then coronation was withheld, and instead at the instigation of Kaikeyi Dasaratha was compelled to banish Rama to the forest (for a period of 14 years). Lakshmana and Sita being informed of this followed him as their कर्त्तव्यकर्म। Dasaratha however died due to the bereavement of his favourite son Rama. Now Bharata was informed to comeback here and he having returned to Ayodhya from his maternal uncle's house saw his father's portrait hung up along with his ancestors in the picture-hall (प्रतिमा-गृह) * This led him to believe of his father's death and he now having known the cause of this took Kaikeyi to task. Then along with Sumantra (the charioteer) Bharata went to the forest to meet his elder brother Rama and returned therefrom after getting Rama's permission to coronate his पादुका (sandals) and himself to act as a mere deputy. During Rama's exile in the forest Ravana the Rakshasa King of Lamka, abducted Sita under the guise of a mendicant, and Jatayu who approached to Sita's rescue fell down and yielded to the attack of the Rakshasa (Ravana). Then Jatayu dies and Bharata being informed of this by Sumantra resolves to go to Lamka to help Rama. Rama, however in the meantime defeated and killed Ravana through the help

* From this the drama owes its name as प्रतिमानाटक। This is because importance is attached to this fact.—But this has no very serious connection with the development of the plot here. See under title also.

of the monkey legions, rescued Sita and returns to his आश्रम (his original आश्रम at his जनकाश्रम) : Having come to know this Bharata, the mothers and the subjects all go out to meet him. Then after the meeting Rama takes back his kingdom and is duly coronated, and becomes ready to go to Ayodhya by the पुष्पकदण्ड ।

(b) THE SUBSTANCE OF THE STORY

ACT BY ACT.

In Act I, Sita out of curiosity adorns herself with a वल्कल accidentally got. Then (when arrangements for Rama's coronation were being made) she and Lakshmana were informed of Rama's प्रवास (exile in the forest) at his father's words (and under instigation of Kaikeyi). At this Lakshmana was furious against Kaikeyi, Rame appeased him. And he and Sita too followed Rama in his प्रवास as their duty.

Act II then speaks of Dasaratha's pitiable last condition at the departure of Rama.

Act III describes Bharata's arrival at Ayodhya (from his मातुलालय) and he having seen of his father's portrait hung up at प्रतिमाग्रह along with his ancestors infers father's death. He then knows everything from दैवकुलिक and meets the mothers (and chides Kaikeyi).

Act IV records the incidents of Bharata's going to Rama along with Sumantra and his return to Ayodhya therefrom after taking Rama's पट्टका and his permission to coronate these during his absence.

Act V states Sita's abduction by Ravana in the guise of a mendicant (भिक्षु) and Jatayu's encounter in obstructing and opposing Ravana.

Act VI Informs us of Jatayu's fight and death and Bharata knowing this calamity from Sumantra resolves to go to Lanka to help Rama.

Act VII then narrates Rama's victory over Ravana and his return to his आश्रम (made during वनवास) with his consort Sita. Now being informed of this news Bharata his mothers and the subjects all go out to meet him. Then Rama takes back his kingdom (राज्य) from Bharata and is duly coronated and lastly पुष्पकरच appears there to take all over to Ayodhya.

IV THE SOURCE OF THE STORY OR THE DRAMA

This Pratimanataka is based on the Ramayana, mainly on the facts of अयोध्या and अरण्यकाण्ड, just as Bhasa's अभिषेक-नाटक is based on the materials of किष्किन्धा सुन्दर (सुन्दर) and युद्धकाण्ड। The following however are deviations from the Ramayana—

(1) Seniority of Lakshman is a deviation from Ramayana but based on पद्मपुराण।

(2) Order of lineage (e. g. दिलीप, रघु, अज दशरथ &c. as seen in प्रतिमासङ्ग) is also based on हरिवंश and पद्मपुराण (पातालखण्ड); (and both these points are adopted by Kalidasa in his Raghuvamsam).

(3) Knowing of dasaratha's death from the portrait in the प्रतिमासङ्ग is also perhaps taken from some पुराण। In original Ramayana, Bharata assumed of दशरथव्यापत्त from the vacancy of his room and then knew of the whole fact from Kaikeyi and then took her to task,

(a) Bharata's knowledge* of सीतापहरण from सुमन्त्र and his resolve to go to help Rama is also a deviation from the

Ramayana. This seems to be our poets own creation to heighten the pathos of the drama, so also is his invention of काचनसुग to abduct Sita. It is to simplify development of the drama.

(5) Rama's re-assumption of राजा from Bharata and his coronation in the forest hermitage (where he resided during-exile is also our poet's own invention to raise Bharata in the estimation of all and to relieve Bharata of his राजाभार and to glorify the hero (Rama) for fulfilling the order of his father, just as creation of दुर्वासः शप in Sakuntala by Kalidasa is to continue the drama and to purify his heroine Sakuntala (See Intro. on Sakuntalam).

Thus mainly Ramayana and secondarily पद्मपुराण with the poet's own additions are the sources of this drama. Similarly the वल्कल-incident, Satrughna's presence at the coronation, Dasaratha's vision of his ancestors in Act II, are our poet's own, for his dramatic purposes.

V. MERITS OF BHASA WITH SPECIAL REF. TO HIS PRATIMA AND SWAPNANATAKA.

The merits of Bhasa that go to make him the teacher of poets and dramatists are his lofty ideas, witty sayings couched in simple but appealing languages, natural descriptions, high social and religious views, characters and ideas in forceful lucid languages (see also sec. I Bhasa's fame). Thus Mm. Ganapati Sastri observes "Bhasa's unrivalled merit lies in the delineation of the real nature of things in their varied conditions by sweet apt lucid words suggestive of lofty ideas." And of his 13 natakas, Swapna and Pratima natakas are the best. The former is full of विप्रलम्भ यङ्काररस and the latter is full of Karuna Rasa and Rama the धीरोदात्त hero here is painted

as a Dharmavira also carrying out the mandates of his royal father. Again the life-like reality and high ideals of these dramas are quite unparalleled and the characters as if move before the very eyes of the reader. The Pratima shows all the characters in a more elevated atmosphere than their portrayal in Ramayana. Here in Sita we have an ideal wife. In one word, all his characters are human beings and portrayed in a life-like manner as in our Sarat Chatterjie's novels. The plot is wellknown and suited to serve the purpose of the drama. The style natural flowing and simple. Inspite of some few obscure sentences and grammatical anomalies, the sense never suffers. And inspite of violation of the laws or canons of dramaturgy Bhasa's dramas, are full of appealing conversations, simple but natural descriptions as in Swapna I. 16, Pratima III. द्रुमा धावन्तीव &c., and full of lofty ideals and life-like noble characters, and everything go to help the development of the plot. Hence, as also being full of मुद्रिका and पताकास्थान etc. (see sec I ante), Bhasa's drama have won him great fame and later sanskrit dramatists including Kalidasa were influenced by his writings. These two dramas can rank with the best of Indian dramas. The plans are well conceived and arranged. The plays and the characters are coherently noble. From tense tragedy comes out smooth real comedy. In both the heroines suffer and sacrifice for their husbands. For these reasons and for ennobling ideas and feelings (as already said), these are the best of Bhasa's dramas.

Thus as Swapnanataka became the source of Ratnavati so Pratima and the other too perhaps supplied imageries to some incidents in our Sakuntalam and Uttaracharitam, (See our Uttracharita and heading VII below).

[N. B.—As regards the merits of Pratima-nataka, Mr. Pusalker remarks "making a survey of the Pratima, act by

act one will be wonder-struck by the artistic development of the plot by skilfully representing the familiar incidents in a different light and by the talent of the poet in bringing various dramatic incidents and ironies, and in raising the passions and pathos to high tensions and then giving them a new turn; compare the pathos and dramatic effect in "कमलवर्ध चिरं ध्यात्वा वक्तुं प्रसूयितावरः.....अनुक्तैव वनं गताः" here ।

Mr. Keith calls this as a dull scenery of रामायण । But we disagree ; for it differs from रामायण in very many points to bring about dramatic effect. Dr. Winternitz agrees with us].

VI. DEFICIENCY OF THE PRATIMA-NATAKA.

This drama is named Pratima-nataka, for from the sight of प्रतिमाग्रह, Bharata was aware of his father's death and made up his mind to meet Rama in his exile, and thus because this contributes to the development of the plot to some extent. But it is not a turning point to make the name aptly significant. Bharata could have gone out to meet Rama after hearing of his father's death &c. Another deficiency here is that no clue is given when this प्रतिमाग्रह was erected and who hung up Dasaratha's portrait there and when was it done ? We are to assume that प्रतिमाग्रह was erected by Dasaratha when Bharata was in his मातुलग्रह and his portrait was hung up there by his trusted officers. Want of unity in time is a great blemish in this Bhasa's drama. Thus here the period of 14 years is made to cover here a period of a few days only. When the first act is over in Chaitra—See Ram.Ayodya, as Mr. Kale says, Bharata returned to Ayodhya within a few days i.e, in वैशाख शुक्लपक्ष and arrives at the प्रतिमाग्रह at noon when the Devakulika

was taking his day meal. He then in Act IV expresses his intention to go out for Rama without going to अयोध्या in direct violation of Ramayana incidents, indeed he starts in the evening. This is closely followed by Sita's abduction in Act V. though Ramayana hints that this took place in the 13th. year of Rama's exile. Similarly Act VI and VII cover one day each (see VII "अद्यैव वास्वामि पुरीमयोध्याम्"—sl. 14) though acc. to Ramayan these incidents are separated by several months. Again the object (वीज) of the drama is Rama's राज्याभिषेक । Thus chamberlain says "रामस्य अभिषेकसम्भारा आनीयन्ताम्" । But it is made to stand in the first act, lies dormant in later acts—in acts II, III, IV. Bharata plays the main part, being quite friendly to Rama the principal hero of the drama. Thus the वीज in III here is नष्टप्राय only revived by Bharata's refusal to himself accept the राज्या । In IV Rama refuses it and prefers to observe पित्राज्ञा by remaining in the forest for 14 years. Then वीज is thus dormant and is made complete in Act VI only when circumstances were favorable in this direction. Thus the development of the plot is rather defective. Further there are grammatical anomalies and obscure sentences. But in spite of these defects in the construction, the drama succeeds owing to free flow of ideas, Rasa (रस) or sentiment (i. e. कवच रस), important terseness of the events, proper delineations in simple free lucid languages, proper succession of matters, and noble portrayal of characters &c.

VII. PROBABLE INDEBTEDNESS OF SAKUNTALAM TO PRATIMA-NATAKA OR THEIR SIMILARITY.

As already said Kalidasa seems to be indebted to Bhasa for several ideas and imageries etc. But Mr. Pusalker has rightly

pointed out that though Kalidasa may take ideas from Bhasa still he presents these in quite a different garb owing to his superior genius. Thus in Sakuntala we have the uses प्रभविष्णु, "अपितपो वर्द्धते", "प्रथमः कल्पः" "आय्ये इममिव योषकालमधिकृत्यगौयतां तावत्" etc, as in Bhasa's Pratima. Also note Kalidasa's use of रामाभिधान and प्रतिहाररत्नी as in भास,—the characters of Rama and Dushyanta as lovers, and Sita and Sakuntala as devoted wives. The intention to observe and support सत्य are similar in both. Then the imagery of वल्कल in Pratima I is followed by a similar one in Sakuntala I (also cp. 'किमिव हि मधुराणां मण्डनं नाकृतौनाम्' and "सर्वशोभनीयं सुदृपंनान" &c). The incident of जल-सेचन is found in both, Bhasa makes it bearable (see Pratima V. sl. 3) and Kalidasa makes it as unbearable by Sakuntala (see sak I 16 इदं किलान्याजमनोहरं वपुः यः तपःश्रमं कर्तुमिच्छति &c). In both रघुगति is similarly described (Sak. and Prat III), trees are regarded as children and are addressed during departure and in both fawns and creepers express sorrow at the departure of their rearers. Again in Pratima (VII) Sita says of the want of confidence on Bharata by the deer herd, just as in Sak V. Sakuntala says of this to the bewildered King. Both end in meeting after separation and vicissitudes of the नायक and the नायिका । Lastly the prakrit and natural style in both are of same nature.

[N. B.—With regard to Kalidasa's indebtedness to Bhasa Mr. Ganapati Sastri further remarks "the incident of the curse of Durvasas and the happy reunion of the lovers at the door of Maricha found in Sakuntala, follow the Avimarakā where the curse of Chandabhargava and the meeting again of the lovers at the door of Narada are described in the same manner"].

VIII. THE LESSON (INCLUDING THE SOCIAL CONDITIONS ETC.) HERE AND IN BHASA'S DRAMAS.

From Bhasa's dramas we learn that political and social interests were at the time given preference to self-interest. Hence in Swapnanataka for Udayana's sake and kingdom Vasavadatta sacrificed her personal interest and happiness. The king too brooked this when he learnt of all this plan from yangandharayana (cp 'प्रच्छाद्य राजमहिषीं वृषभेहितायै कामनिदे कृतं मया' —Sv. VI. sl. 15). In pratima too we find sacrifice of Rama and Bharata; people at this time preferred सत्यपालन and प्रजारक्षण &c. to self interest, cultured martial and heroic spirit, followed truth, sacrificed self to society and kingdom. Love for husband, brother, son etc was pure, respectful, divine and not passionate only as in later and present ages (compare Bharata's love for Rama and his observance of duty all along; also mark Rama's पित्रसत्यपालन here). Then relation of husband and wife and their love too were pure; men appreciated पित्रच्छेद, सौमित्र, पातिव्रत्य (see Pratima VI V 20) and these won merit for the persons cultivating these; culture of various shastras (see prat), also resignation on providence, faith on shastras and saintly utterings, and on testimony (see Sv. I. 4 and 11) and on inevitable force of destiny (see Sv. VI. 10) were taught to men; and so these germinated in men's mind in general to make them religiously disposed. But then they had belief and faith on पुरुषकार and उत्साहशक्ति (see Pratijna I. 18). All actions and worldly affairs were based on religion and virtue as well (see Sv. IV. sl. 9 Av. I 12 &c.). The kings regarded protection of kingdom and subjects (as in Pratima) as a duty and did it by all means by resorting on व्रज even, and also by destroying the invading enemies (see Sv. V.

12. Pancha I. 3 and 4 &c.) and they are to find the stability of their own राजा—cp “परचक्रं प्रशान्तु and “राजा प्रशान्तु नः” &c. Thus the kings were highly respected by all as it should be (see भरतवाक्य of Sv. Pratima &c). In short people had faith on Parents (cp मन्थनबायोग I. 37), on ancestors, on Brahmans on sraddha rites (see Prat. V. ; Avi VI.), on Dharma shastras (see Prat V) ; they sacrificed for cows (पञ्चरात्र, II. 5). They believed that यज्ञ, धर्म, मन्त्र keep men and society (see Pancha-ratra III. and I 23, Avi. VI. 19 &c). As the poet demanded these from all, so he advised culture of वेद, कृति योगशास्त्र &c. (Prat. 8). He also for proper upkeep of family, society and nation demanded monarchical form of government (see Prat. III. 23). In one word society went on smooth being based on धर्म as in Ramayana and Mahabharata period. Hence also we like to place our poet in a very hoary past age of religious and moral cultures and upheavals.

IX. CHARACTERS OF THE PLAY

Dasaratha—This King of Ayodhya, the father of Rama, Bharata and other brothers, is represented as full of merits (cp “स खलु निष्ठतथीमान् ते पिता मे पिता च”—Act IV. 21), a heroic fighter equalling the great gods even (cp “गता पूर्वं समैश्वरिभिरसमये खं समानैर्विमानैर्विख्यातोयौ” Act IV 17 &c) dutiful to the subjects and all, as well as affectionate to his sons, specially to Rama. Thus owing to his promise he sends Rama to वन-वास no doubt, but dies out of शोक for this his most favourite son (cp “पुत्रविरहशौकाग्निना दग्धहृदयः”, “नूनं दशरथं नेतुं कालिनं प्रेषितोरथः”, and “भवदभिः सह वसने समयो समापि” &c), perhaps out of पुत्रहन्त्रे, he even hesitated to send Rama to an exile and keep his promise to कैकेयी (cp. “सत्यवचनरक्षणपरं रामनरणां गच्छन्तमुपावर्त्तयितुमशक्तः...समुद्रं गृह्णन्ति शयानः”); but it is Rama who won't hear anything but deliver his father from a wrong step, by following पित्रसत्य ।

Dasaratha had a proper estimate of his sons etc (cp. हा वत्स राम जगतां नयनाभिरास हा लक्षण सलक्षणसर्वगात्र । हा साध्वि मैथिलि पति-स्थितचित्तः) ; He was so unnerved in sending Rama to वनवास that he thinks himself as ill-famed (cp "रामेण परित्यक्तः लक्ष्मणेन च गर्हितः अयशोभाजनं लोकेऽहम्"), and on the other hand hence he villifies Kaikeyi as "वने व्याघ्री च कैकेयी" । As a pious wise King he rightly apprehended Sita's danger in the forest (cp बहु-दोषाखरण्यानि सनाथैषा भविष्यति) । His climax of filial affection is seen by an extreme affection in return from Rama and others on him (cp "वाप्यस्तमितकण्ठत्वात् अनुक्लेशं वनं गताः")

Sumantra—He is the charioteer of King Dasaratha. He takes Rama etc to the forest and reports the sorrowful attitude of Rama and others while they alighted from the car in शङ्खद्वारपुर on the Ganges and proceeded towards the forest. He had a love for Rama and his brothers, so Rama's departure shocked him to the quick (cp "गतो रामः त्यक्तोऽहमपि जीवितैः" III). He is broad-minded (see III. 14), a good adviser and well-wisher to Bharata and others, and obedient and devoted on Dasaratha (cp तस्मिन् नृपतौ विपन्ने जीवामि शून्यस्य रथस्य सृतः" III. 16). He is also represented as शस्त्रज्ञ and an upholder of monarchical form of government (cp "गोपहीना यथा गावो...एवं नृपतिहीना विलयं यान्ति वै प्रजाः"—III. 24). He is a shrewd observer of human nature and so rightly estimates the merits of Rama, Bharata and his ancestors (cp "दैत्यैर्द्वन्द्वानामयनस्य नृपस्य पुत्रो यज्ञोपयुक्तविभवस्य नृपस्य पौत्रः । माता पितुः प्रियकरस्य जगत्प्रियस्य रामस्य रामसदृशेन पद्याप्रयाति" IV. 2). Thus his description as well of Rama, Sita and Lakshmana is vivid (cp सख्यं शौचं च भक्त्यर्थं येषु विरहवत्स्थिता"—IV. 4). He is noble as well and advises the princes to be so (cp "कुमार अलं गुरुजनापवादमभिधातुम्") । He wishes prosperity to his master's family (cp "यदि जीवामि तावत् प्रयतिष्ये") and ever avoids to become an ill-reporter (see IV. 15 "अहं पश्चात् प्रवे-द्यामि" &c).

Rama.—Rama is the hero of the drama and is represented as a high valiant prince ever ready to follow truth to the letters (cp “पुत्रः कुरुते यदि पितुर्बचः कस्तत्र विच्ययः” Act I) and to punish the wicked. He is obedient to his parents and superiors, sacrifices his own interest for brothers, wife etc. He is an unrivalled warrior, the killer of Ravana (cp रावणार्घ्यप्रतिमः). He is lovely in appearance and in merits and dreadful internally to his foes and the wicked (cp “रामाभिधानं मेदिन्यां शशाङ्कमभिविद्यता” “जगतां नयनाभिरामः” and “विभीषणात्मा”, &c, also comp “सत्यसम्भ जित-क्रोध विमत्सर जगत्प्रिय । गुरुग्रयूषणैयुक्त—” Act II &c). He very aptly gives vent to his feelings and has a keen observation over human nature (cp “गरीरैरिः प्रहरति हृदये स्वजनस्तथा”). He is a fine observer of nature as well (cp कर्णौ त्वरापहतभूषणमुग्रपाशौ). He is ever dutiful as well and avoids निन्दावाद of his superiors (cp “न मातुः परिवादं श्रोतुमिच्छामि) and supports कैकेयी for her prayer to send him to an exile for a period of 14 years (cp “शुक्ले विपणितं राज्ञं पुत्रार्थे यदि याच्यते । तस्या लोभोव नाद्याकं भ्रातृराजापहारिणाम्”—Act I), even at first he can't believe all this as due to Kaikeyi's meanness (cp “यस्याः शक्रसमी भर्ता...फलं कश्चिन् स्पृहातस्वाः येनाकाव्यं करिष्यति”—Act I). He delights in his वनवास because it will save a lot of troubles in various spheres and his brothers will be able to enjoy भोग (cp “वसगमननिवृत्तिः पार्थिवस्व...मम बालभावः स एव...न परिभोगैर्बलिता भ्रातरो मे” I). Rama thus ever sticks to सत्य and कर्म (“करोम्यन्यैर्वर्षधर्मं नैवाप्तं नोपपादितम्”—I. 24 and “गृह्यतां धर्मसारधिः” I. 28 &c); and he is endowed with shastric knowledge (see sl. 29. in Act I). In spite of all his qualities of body and soul he is painted as hesitating to take राज्याभार from his father and this lowers him as an obedient and dutiful son (cp ततोऽप्रतिगृह्यमाणेषु अनुनयेषु आसन्नजरादोषैः स्वैः प्राणैरस्मि शापितः—Act I); his thinking as relieved of कर्त्तव्याभार by his exile is not in good taste (cp दिष्टा स एवास्मि रागेः महाराज एव महाराजः) । Again he goes to forest by not taking विदाय from his father. This is

also a lapse of duty with him (cp "गतेषु अस्मात् राजा नः शिरःस्थानानि पश्यतु") ; but his other noble qualities make up for this defect. Thus he has great regard and affection for his father as is seen in Act II. sl. 17. To him his wife Sita is a loving friend, a सचिव—a सखा (cp "यावदिदानीं मैथिली पश्यामि") । And he discharges his duties for his wife by killing Ravana. His fraternal affliction is unparalleled (see sl. 16 in Act IV) and takes Bharata as equal to his father and himself and never minds for Bharata's राजाप्राप्ति, so he is overjoyed when Bharata meets him in the forest. He is calm in judgment and remains unperturbed even when अभिषेक was suddenly stopped and thus he was able to pacify enraged Lakshmana in a nice way (see Act I. sl. 22 &c). He also takes प्रजापालन as his कुलधर्म and does everything on the line of धर्म (cp "धर्मेण लोकपरिरक्षणम् अभ्यासेतम्" Act VII). In one word his obedience to father, his self-abnegation, his love for wife, brothers and subjects, his readiness to follow कर्म and his noble-mindedness will make him an ideal and popular hero of the play.

Lakshmana—He has great love and devotion for his brother. This natural love for Rama made him indignant towards Kaikeyi when he heard of his अभिषेक being stopped by Dasāratha, at the instigation of Kaikeyi—(cp युवतिरहितं लोकं कर्तुम्" I, 18). Thus his love for Rama is sincere and deep (cp अपि दृष्टं त्वया निष्कारणवद्विषयवनवासं सौमित्रम्—VI). He steadfastly follows Rama in his वनवास as well like his छाया (cp "गुरोर्नैपादशुश्रूषाम्"—Act I. 27 कायेवानुगम्यते II)—He felt joy in serving Rama and Sita, and in good deeds, Thus he approves of Sita's following of Rama in his वनवास (cp "अनुचरति शशङ्कं राहुदीपेपितारा...मत्तुं नाद्या हिनार्थः" I. 25) and appreciates Bharata's great deeds in the various spheres of his life. Thus he is a recogniser of merits in others. In fact his implicit faith and resignation on Rama alone will make him famous for all times.

Bharata—Next to Rama comes the character of Bharata and in some respects he is more skillfully drawn by the poet. His reverence and love for his father and brother Rama, is unique and unparalleled (cp अयोध्यामटवीभूतां पिता भ्राता च वर्जितान्" III. 11. दयिता भ्रातरो न सुः"नायोध्या तं विना सायोध्या यत् राघवः" III. 25. "किं त्वार्थो न पुनः"). He is enraged and full of shame when he learns that it was his mother who did all this (cp III 12) and for this act of his mother, he disowns her as such and says that a mother should be अमाता if she is unfaithful to her husband (see भावद्रीहादस्तु माताप्यमाता in Act II. sl. 19). But his attitude to गुरुजन is always reverential (cp न मया गुरु-वचनमतिक्रान्तपूर्वम्) and his devotion on deities firm (cp कामं दैवतमिच्छेव युक्तं नमयितुं शिरः III. 6), He like Rama is a keen observer of facts (cp द्रुमा धावन्तीव रजयाद्योदभूतं पतति पुरती नानुपतति" &c III. 2), and hence takes Rama as lovely like the moon (cp रानामिधानम् जगतं शशाङ्कम्"—IV. I.)—to him his elder brother is a god indeed (ep "तमहं द्रष्टुमिच्छामि दैवत परमं समं"), and he sympathetically feels for his brother in his bereavement (cp जामृतचन्द्र इव स्वे प्रभया वियुक्तः VI. 12). For all these various qualities of Bharata and specially for his भावभक्ति, sumantra says "भ्राता पितुः प्रियकरस्य जगत्प्रियस्य रामस्य रामसदृशेन पथा प्रयाति" (Act. IV. 2), he out of duty acts as Rama's deputy and rightly protects राजधर्म and वर्णाश्रमधर्म (cp "चतुर्णां वर्णानामभयमिव दातुं वावसितः"—IV. 7. also see V. 1) With all these noble qualities of the heart, being a गुणनिधि (see v. 1) he was majestic in appearance as well (cp "नरपतिरयं दिवेन्द्रो वा स्वयं मधुसूदनः"—Act IV 8); moreover our poet makes Bharata as equal to Rama (see above) and to Dasaratha as well (cp "तं चिन्तयामि नृपतिं सुरलोकयातम्" IV. 22). To such a person Sumantra Rama, Lakshmana and Sita had thus profound affection. In short Bharata's self-sacrifice, his devotion and love for Rama and his shame for mather's shameful act have made him an ideal brother of our hero. He

accepts his mother as such only when in Act VI he learns that this step of his mother was due to मुनिशप and so a dispensation of providence. He then begs pardon of his mother (cp अन्व यद् भावस्त्रेहात् समुत्पन्नमनुना मया दूषितावभवती तत् सर्वं मर्षयितव्यम् - Act VI).

Sita—Sita, the heroine of the play is the poet's ideal creation ; she is really devotion and character incarnate. She has no fault at all. She is endowed with all the qualities of the body and the mind (cp भद्रिनि सर्वशोभनीयं मूर्ध्ना नाम I &c). To her husband is all-in-all (cp वनमपि मे प्रासादः) । Thus Sumantra and Dasaratha says of her as “शीलं विग्रहवत् स्थिता” and “हा मैथिलिपतिस्थितचित्तवृत्ते” ; and understanding this firmness of hers Lakshmana approves of her वनानुगमन with Rama saying “भक्त्या नाथा हि नाथः” । She is a pure chaste and an all-honest lady who does not brook injustice even on jest (cp “पापकं कृतं गच्छ निर्व्यास्य” &c). Not only this, Sita is a knower of worldly ways here (cp “बहुवृत्तान्तानि राजकुलानि नाम” —Act I) and understands coming events beforehand and as if for this she wore वल्कल accidentally got before Rama's exile is declared (also compare—“उज्जिताभिषेकस्य आर्यपुत्रस्य अमङ्गलमिव मे प्रतिभाति”). This is because she is pure like fire and holy like ganges water. Hence she rightly recognises Rama's implicit obedience for his father (cp “तर्कयानि आर्यपुत्रेण महाराजसा पादयोः पतितमिति” Act I &c). Being her-self full of truth or merits, she takes others as such (cp “तादृशा जनोलीकं न मन्त्रयेते” I &c). For these qualities she is a सचिव & सखा of राम । For this reason also she likes राम to be a prince ever, and Dasaratha as king (cp “प्रियं मे । महाराज एव महाराजः, आर्यपुत्र एव आर्यपुत्रः”), and in her simple way, she takes the वनवासवृत्तान्त of Rama as only a sorrowful incident and not more. Her behaviour is ever just ; as Bharata has high regard for her, she takes her as a son as if (cp “अयं स्वयं गच्छतु नामहेतोर्मातेव भावं तनये निवेद्या” IV. 13 &c). Being full of all merits, she is represented

as a स्त्रीमय तेजस् (cp “इदं तत् स्त्रीमयं तेजो” IV. 14) ; and Bharata rightly says of her as “अपि दृष्टं द्विधाभूतमरुद्धतीचारितम्” and Rama remarks “जगति गुणसमयां प्राप्य सीतां विद्युदाम्” VII. 2. she is here all-tender all-beautiful and all-noble and ever sweet-tempered and is a glory of womanhood.

Kaikeyi – She is a Queen apparently full of selfish and cruel motives (cp “वने बाघौव कैकेयी” &c). To make her son a King she takes full advantage of boons from her husband and does a deed which makes herself, her son and husband too as ill-famed, not only this which causes death even of her husband. For son she can do anything and everything. But the action being unjust, her son too chides her for this, resolves not to recognise her as his mother. But the poet to relieve the readers of having such a base character gives a great redeeming feature in her character and makes her take this step owing to nature's ordain in मुनि-शप on Dasaratha and not for selfish motives or out of greed. Besides the poet says-it met the approval of Vasistha Vama-deva and others. In this way Bharata is made attracted to his mother and prays for pardon for being rude on her by not knowing her motives. But such defence of Kaikeyi by your poet is indeed weak. Anyway she is not a great lady but better portrayed like other characters than in रामायण ।

DRAMATIS PERSONAE

I. Males—

1. King Dasaratha (King of Kosala or Ayodhya).
2. Rama, Lakshmana. Bharata, Satrughna—Dasaratha's sons.
3. Sumantra—Dasaratha's Charioteer.
4. Ravana—Rakshasa King of Lanka (as a mendicant)
5. Charmberlain.
6. The guard of प्रतिमार्ग called द्वैचकुलिक ।
7. सूत of भरत ; भट (guard or officer), सुधाकार (a white-washer), वापस (an ascetic), वृद्धतापसौ (two old ascetics who describe fight of रावण and अटायु), नन्दिलक (an attendant of the ascetic (तापस)) ।

II. Females—

सीता—The heroine of the play—Rama's wife.

कौशल्या—Rama's mother.

सुमित्रा—Lakshmana's mother.

कैकेयी—Bharata's

अवदातिका—a female friend of सीता ।

चेटी—an attendant of सीता ।

प्रतिहारिणी—a female door-keeper.

विजया

नन्दिनिका } —female attendants of कैकेयी

तापसौ—a female ascetic

Title of the Book.

प्रतिमानाटकम्

प्रतिमा here refers to the प्रतिमागृह (the Hall where portraits were hung up) by लक्षणा । And नट (अवस्थान्दने चुरादि) + कर्त्तरि = नाटकम् a drama. “देवतानां मनुष्याणां राज्ञां लोके महात्मनाम् । पूर्ववृत्तानुचरितं प्रख्यातोदात्तनायकम् । प्रवेशकविषयकभक्तादिभिः सन्निभिरन्वितम् नानाभावरसैराख्यं नाटकं सुरयो विदुः” ॥ प्रतिमासहितं नाटकम् The drama which has the प्रतिमागृह वा प्रतिमागृहवर्णनं । शाकपार्थिवादिवत् उत्तरपदलोपिसमाप्तः । नाटकविशेषणत्वात् लीवत्वम् । वा प्रतिमासञ्ज्ञकम् नाटकम् इति प्रतिमानाटकम्, शाकपार्थिवादितत् । The drama named or known as प्रतिमा^१ । Or—प्रतिमा च नाटकञ्च इह । समाहारैकवत् by “सर्वो ह्यत्र विभाषैकवद् भवतीति वाच्यम्” and “स नृपुंसकम् ।” The नाटक *

* Sanskrit literature (संस्कृतसाहित्य) is divided either as पद्य (poetry) or as गद्य (prose). पद्य again is divided into श्रव्य काव्य (e. g. रघुवंश, भट्टि, कुमारसम्भव, किरातार्जुनीय, शिशुपालवध &c) and दृश्यकाव्य (e. g. varieties of नाटक and प्रहसन); also compare “वाक्यं रसात्मकं काव्यम्” । Again in a nataka the matter or plot is usually adopted from Ramayana or Mahabharata or some drama or from historical and traditional facts,—one of the रस (sentiment) is prominent, others contribute to its development), and there are heroes and heroines (नायक and नायिका) । नाटका begin with a benedictory verse (नान्दी), are divided into acts end with prayer and is संयोगान्तक in Sanskrit.

* N. B.—To make however the title have a greater bearing to the drama Prof Devadhar observes “the drama may have been named प्रतिमा as Bharata is represented as the very प्रतिमा of दशरथ and very similar to Rama, so as to create illusions on various occasions in the minds of Devakulika, sumantra, Lakshmana, Sita &c.

and the प्रतिमा or प्रतिमागृह । Thus both the drama and the incident whence the drama owed its name, are emphasised. As already said under "defeciency of the Pratima-nataka" the name of the drama after the incident of the प्रतिमागृह (whence Bharata knew of his father's death from his portrait there) is not very appropriate, though defensible no doubt. This has though no serious and important bearing in the development of the drama, still helps the development of the plot in as much as from Pratima-griha Bharata full of grief remonstrates his mother and goes direct to the forest (if possible) to bring back Rama. Mm. Ganapati Shastri remarks —अस्य तु नाटकस्य नादकायन्यान्तदृष्टपाठानुसारात् प्रतिमानाटकैतिसंज्ञा ।

टीकाकृतो मङ्गलाचरणम्

नत्वागुरुञ्चशङ्करम् पितरमपि स्वर्गस्थम् ।
 व्याख्यानं भासनाटके सहासमद्य बन्धामि ॥
 गहने काव्यकान्तारे व्रजतो मे शनैः शनैः ।
 आश्वस्तस्य च विग्नस्य प्रीयन्तां सर्वदेवताः ॥
 यदनुक्तं दुरुक्तं वा मतिमोहसमुद्भवम् ।
 सन्तः सन्ततकारुण्यास्तत्सर्वं मर्षयन्तु मे ॥

महाकवि-श्रीभासप्रणीतम्

प्रतिमानाटकम्

—: ० :—

प्रथमोऽङ्कः

(नान्द्रान्ते ततः प्रविशति सूत्रधारः)

सूत्रधारः—

सीताभवः पातु सुमन्वतुष्टः सुग्रीवरामः सहलक्ष्मणश्च ।

यो रावणार्थ्यप्रतिमश्च देव्या विभीषणात्मा भरतोऽनुसर्गम् ॥१॥

(Then enters the stage-manager after the *Nandi* i.e. the preliminary benedictory rites) Stage-manager or manager—
May fine-necked Rama (or Rama the friend of Sugriva)
protect you in every creation—Rama who is the lord (or husband) of Sita, who delights in good (or right) counsels (or who was pleased on account of Sumantra, the charioteer),
who is a tolerater (or—sufferer) and full of good marks (or—
who was accompanied by Lakshmana his brother), who is a
killer of Ravana on account of her ladyship Sita, and an
unrivalled one, who is of a terrible nature (to the foes or
sinners) [or—of whom Bibhishana is a devotee], and who is a
bearer of burden (or—who goes along with Bharata).

Beng.—(নান্দীর পরে সূত্রধারের প্রবেশ) সূত্রধার—শোভন-
গ্রীবাবুজ (or—সুগ্রীববজ্জ) শ্রীরামচন্দ্র—যিনি সম্যক মস্ত্রে তুষ্ট (or—
রাজসারথি স্তম্ভের আচারে তুষ্ট), যিনি গীতার পতি, যিনি কষ্টসহিষ্ণু
এবং জুলজ্ঞানযুক্ত (or—ভ্রাতালজ্ঞ কৰ্ত্তক যিনি অল্পগত), যিনি গীতা
দেবীকে হরণ করায় রাবণের বিনাশক ও অদ্বিতীয় বীর, যিনি শত্রুর বা
পাপীর প্রতি কঠোরাস্ত্রা (or—যিনি রাবণভ্রাতা বিভীষণের ইষ্টদেব),
যিনি ভারবাহী (or—ভরতবৃদ্ধ), তিনি আপনাদের (or—আপনাকে)
রক্ষা করুন ।

Tika.—‘নান্দ্যাঃ’ পূর্বরঙ্গভূতায়াঃ মংগলক্রিয়ায়াঃ [‘নান্দী আশৌর্বচনসংযুক্তা’
ইতি भरतः] ‘अन्त’ अवसाने स्वयमेव नान्दीक्रिया समाप्य, तद्वोधकं श्लोकं
पठित्वा इत्यर्थः ‘ततः’ नान्दानन्तरम् अन्यत् क्षिप्रदत्तत्वेन नान्दाव्यवहितमेव ‘सूत्रधारः’
सर्वं कथामुर्व नाटकसम्पाद्यवस्तु धारयतीति तादृशः नटानां नेता, रंगदेवतायाः
पूजकः इत्यर्थः [‘सूत्रधारः पठेन्नान्दीम्’ इति भरतः] ‘प्रविशति’ रंगमञ्चमागच्छति ।
आगत्य सूत्रधारः मंगलश्लोकमाह —सौताभव इत्यादि ।

अन्वयः । सीताभवः सुमन्त्रतुष्टः च सहलक्षणः सुयोवरामः अनुसर्गं (वः) पातु,
यः दिव्या (हेतुना) रावणार्थप्रतिमः विभीषणात्मा च भरतः (भरयुक्तः) (भवति) ।
यद्वा—यः दिव्या रावणार्थप्रतिमः विभीषणात्मा च (स) सीताभवः सुमन्त्रतुष्टः
सहलक्षणः भरतश्च सुयोवरामः अनुसर्गं (वः) पातु । व्याख्या—‘यः’ पुरुषः ‘दिव्या’
सौतादेव्या हेतुभूतया ‘रावणार्थप्रतिमः’ रावणारिश्च अतः अप्रतिमश्च अप्रतिदन्तश्च इति
रावणार्थप्रतिमः [विशिषणद्वयसंसासः] । सीताहरणादेव शौरामः रावणारिः ततश्च
अद्वितीयो वीरोऽभवत् । ‘विभीषणात्मा’ विभीषणो भयङ्करः (पापिपक्ष भयावहः इत्यर्थः)
आत्मा स्वरूपं यस्य, यद्वा विभीषणः तदास्त्रः रावणस्वाता आत्मा भक्तत्वात् आत्मस्वरूपः
यस्य [‘भक्तस्तु भगवान् स्वयम्’ इति वचनात्] । तथा ‘भरतः’ भरं तनोति धारय-
तीति भरतः [कर्त्तरि ङः]—तथा च शाकुन्तले—“भरत इति लोकस्य भरणात्” । यद्वा
—भरतः तदास्त्रः स्वाता अस्ति यस्य इति [अर्थ आद्यच्] भरतयुक्तः इति शेषः । स
‘सीताभवः’ सीतायाः भवः देवः स्वामी इत्यर्थः, ‘सुमन्त्रतुष्टः’ शोभनमन्त्रेण तुष्टः, तथा

तदास्त्रादशरथसारथिना उपदेशादिदावा पितृसत्यपालनसहायकेन हेतुना तुष्टः ।
 'सहलक्ष्मणः' सहते इति सहः [पचाद्यच्] चतुर्दशवर्षव्यापिवनवासोदिकेशसहः
 तथा 'लक्ष्मणश्च' शोभनचित्रयुक्तश्च, यदा लक्ष्मणेन तदास्त्राधावा सह वनमानः इति सह
 लक्ष्मणः । तादृशः 'सुग्रीवरामः' शोभनयौवायुक्तौ रामः, यदा—'सुग्रीवः' तदाध्यवानर-
 राजः तत्सहितः 'रामः' श्रीरामः 'अनुसर्गे' प्रतिसर्गे, प्रत्येकजनने वः 'पातु' रक्षतु ।
 रक्षणवर्तिनं राजानं तथा युष्मान् सामाजिकान् च अवतु । [अत्र श्लेषेण द्विधा
 व्याख्यानं भवति । श्लेषलक्षणं यथा—“‘ल्लिष्ट’ पदैः अनेकार्थाभिधाम् श्लेषः” इति ।
 एषः सङ्गलङ्घीकः कैश्चित् नान्दीस्थानीयः द्रव्यते । एवं नान्दीस्थानीयः सन् पतावली-
 मञ्जी भवति ; तद् यथा—“यस्यां वीजस्य विद्यामोहभिक्षयस्य वस्तुनः । श्लेषेण वा
 समासोक्त्या नान्दी पतावली च सा” । 'रावणारि'-प्रभृति-पदेनात्र रामेण अभिप्रेक-
 परिहारिण वनवासकाले रावणवधरूपं काव्यवीजमुपन्यस्तम् । तथाचात्र सीता-सुमन्त-
 सुग्रीव-राम-लक्ष्मण-रावण-विभीषण-भरताख्यानानि नाटकीयानि पात्राणि मुद्रालङ्कारेण
 सूचितानि । “सूत्रार्थसूचनं मुद्रा प्रकृतार्थपरैः पदैः” । अन्यथात्र द्रष्टव्यम्—‘प्रतिमपदेन’
 प्रतिपादयस्व स्वरचितस्य प्रतिमानाटकस्य नाम च स्मारितम् ॥ उपजातिः
 कृन्तुः—(व्याख्यातश्च अस्माकं रघौ, तत्रैव द्रष्टव्यम्) ॥

Notes.

1. नान्दन्ति—नन्दनं नन्दः rejoicing. भावे घञ् । नन्देन पठ्यते इति
 नन्द + अण् श्लेषिकः + ऊीप् स्त्रियाम् = नान्दी a benediction. “देवहिजन्मपादी-
 नामाशीर्वादपरायणा । नन्दन्ति देवता यस्माद्वान्दी चसा प्रकौर्त्तिता” । The object
 of the नान्दी (benediction uttered through a sloka) is to secure
 a happy termination of the acting and perhaps of the drama as
 well—“तथाप्यवश्यं कर्त्तव्या नान्दी विघ्नोपशान्तये” । तस्याः अन्तः, इतत् । तस्मिन् ।
 अर्धे ७मौ । Here in Bhasa's works नान्दी will refer to the bene-
 dictory rites and sloka included in the पूर्व रङ्ग which is perfor-
 med outside the stage by the सूतधार । compare “नाय्यवस्तुनः पूर्व

रङ्गविघ्नोपशान्ताय । कुशीलवाः प्रकुर्वन्ति पूर्वरङ्गः स उच्यते” । Hence नान्दन्ते = पूर्वरङ्गान्ते here. This present sloka thus is outside Bhasa's Nandi—it is a मङ्गलश्लोक, whereas later dramas open with the Nandi on the stage (see our Sakuntalam).

This was perhaps an old south Indian practice, for south Indian dramas later too retain this characteristic (see Introduction, sections I and II), and not a special characteristic of Bhasa-dramas, as Pt. Ganapati Shastri says. Also compare —“In both Bhasa and later poets the drama opens with a benediction, with this difference that while with Bhasa it is the सूत्रधार that utters the benediction, with Kalidasa and others, the speaker is not directly mentioned, the stage-direction is absent. But then immediately after the benedictory verse we have the stage-direction नान्दन्ते सूत्रधारः etc.....Bhasa commences with the stage direction “नान्दन्ते ततः प्रविशति सूत्रधारः” in all the works, then follows the benedictory verse (मङ्गलश्लोक) । This verse being नान्दन्ते, Bhasa's Nandi does not include the benedictory verse. It is performed outside the stage and is identical with what Bharata calls पूर्वरङ्ग.....so नान्दन्ते with भास means पूर्वरङ्गान्ते—after the preliminaries are over.....” (see Introduction Section I under “the fame of Bhasa” pp VI—VIII).

2. सूत्रधारः—सूत्र + धारि + अण् कर्त्तरि । “नायकस्य यदनुष्ठानं तत्सूत्रं स्यात् सवीजकम् । रङ्गदेवतापूजाकृतं सूत्रधारः इति स्मृतः” । He is the first actor to enter the stage, thus he may be called the stage-manager. Nom. to प्रविशति ॥ सूत्रधार is नटनेता ॥

3. सीताभवः—सीतायाः (तदाख्यजनकनन्दिन्याः) भवः (जन्मभूतः), इतत् । By transference it means "the cause of Sita's good". Qual. सुग्रीवरामः, ; or सीतायाः भवः (भद्रम् or भद्राप्तिः) यस्मात्, व्यधिवद्—। Or again—भवतीति भवः (कर्त्तरि षच्) । It means "God" or "samsar". Thus Kasika says "भवो देवः संसारश्च" । सीतायाः भवः (देवः or स्वामी) । यद्वा—सीतायाः भवः (संसारः) यस्मात्, व्यधिवद्—। Qual. सुग्रीवरामः । The poet in this मङ्गलश्लोक speaks of Rama, who is the husband or God of Sita.

N. B.—Note that it is only a मङ्गलश्लोक uttered by the sutradhara to indicate the नाटकाद्यं and give hint of its matter and name cp "आशीर्नमस्त्रियारूपः श्लोकः काव्यार्थसूचकः" । This sloka is named as पत्रावली, for here the root (बीज) of the drama e. g. stoppage of अभिषेक, वनवास and रावणवध etc, is woven through श्लेष (see Tika). Again this sloka introduces the names of the principal characters here by सुद्रालङ्कार which is defined as "सूच्यार्थसूचनं सुद्रा प्रकृतार्थपरैः पदैः" (see Tika). Also see below.

4. पातु—पा (रक्षणे अदादि) + लोट तु । आशिषि लोट । Nom. सुग्रीवरामः । पा to drink is स्वादि and gives पिवति etc. Its obj. is either त्वाम् (said with reference to the patron king of the poet and secondly to others) cp "वलस्व त्वाम् मुञ्जी पाताम्"—Swapnanataka, "श्रीमान् नारायणस्ते प्रदिशतु" Avi &c ; or वः (referring to the all audience present there) understood.

N. B.—In this मङ्गलश्लोक the invocation of सीतापति राम is made perhaps because in this drama Rama will gain power

over Ravana and protect all and because he as a इष्टदेव of Bhasa will deliver all at all times.

5. सुमन्त्रतुष्टः—सुमन्त्र is good counsel and also the name of Dasaratha's charioteer. सुमन्त्रेण तुष्टः, इतत्—। See also Tika. If however the तृतीया is जेतौ here then we may say सुप्रसूता, for acc. to majority of opinion जेतु तृतीया does not enter into इतत् ; only Jnanendra says “जेतुतृतीययापि समास इष्यते” ।

6. सुयोवरामः—सु शोभना योवा यस्य, बहु—। तादृशः रामः, कर्मधा—। Such developed neck indicates power and vigour in a personage ; or—सुयोवसहितः (तदास्त्रावानरराजसहितः) रामः, शाकपाणिवादितत् । Nom to पातु । This epithet like others is chosen to keep up the pun (द्वेष) ।

7. सह लक्ष्मणः—सहते इति सहः (पचाद्यच्), tolerator i.e. tolerator of वनवासादिक्रोधे &c. लक्ष्म is चिह्न ; then लक्ष्मण means one having good signs. सह्य लक्ष्मणस्य खड्गकुलादिवत् कर्मधा—। or—लक्ष्मणेन (तदास्त्राभावा) सह विद्यमानः इति सहलक्ष्मणः, तुल्ययोगे बहु—। सहलक्ष्मणः is also correct by the rule “बोधसर्जनस्य” । Qual सुयोवरामः ।

8. देवा—Refers to सीतादेवी । जेतौ तृतीया । Owing to Sita's cause Rama was the killer of Ravana. So construe—देवा (जेतुमृतया) रावणार्थप्रतिमः (अतएव च पापेषु) विभीषणात्मा ।

9. रावणस्य अरिः, इतत् ।—अविद्यमाना प्रतिमा (तुलना, सास्यम्) यस्य, इति अप्रतिमः unequalled, बहु—by the varttika “नलोऽस्त्रार्थानां बहुव्रीहिवो चोत्तरपदलोपो वक्तव्यः” । रावणारिश्च (असौ) अप्रतिमश्च, कर्मधा—। Qual. or Pred. to यः । He being रावणारि was an unrivalled hero (वीर) in the three worlds. The word further hints that he will be living

so long as the dramatic matter is concerned, for he will have no प्रतिमा (portrait) hung up of himself like his father and forefathers. Thus herein is suggested the name of the drama. See Tika also.

10. विभीषणात्मा—वि विशेषेण भीषयति इति वि+भी+णिच्+लुङ् (नन्दादि) = विभीषणः terrible, also the name of Ravana's brother. विभीषणः आत्मा (पापिपत्ने) यस्य, बहु—। वा. विभीषणः (तदाख्याः रावणभ्राता) आत्मा (आत्मभूतः, भक्तत्वात्) यस्य, बहु—। Qual, or Pred. to यः । Being Rama's Bhakta, विभीषण was like his own self. See Tika.

11. भरतः—भर' तनीतीति भर+तन+ङ कच्'रि बाहुलकात् = भरतः the bearer of burden. Qual सुयोधरामः or Pred to यः । or—भरत is Rama's brother. सः अस्ति यस्य इति भरत+अर्थ आदि अच (मत्वर्थीय) = भरतः, having भरत as his companion or associate. Ganapati Shastri here takes विभीषणात्माभरत as one word and explains—विभीषणे आत्मामे रतः delighting in विभीषण who was like his own self. But ours is a simple construction and so preferred.

12. अनुसर्गम्—सर्ग is creation. सर्गं सर्गं प्रति इति अनुसर्गम् in every creation. गोप्सायाम् अवयवीभावः । Adverb qual. पात् ।

13. Remark.—Among the ten अवतार of Sri Vishnu both कृष्ण and his elder brother बलराम (also called राम) are counted as one अवतार of the द्वापरयुग । बलराम contractedly called राम (comp "भार्गवो राघवो गोपस्त्रयो रामाः प्रकीर्तिताः") is said in Puranas as come down to inaugurate हलप्रवाहन by killing oppressors or sinners or tyrants in the way. Now the sloka may refer to him as well in the following way—सीताभवः सुमन्त्रतुष्टः सहलक्ष्मणः च

सुग्रीवरामः अनुसर्गं पातु यो देव्या रावणार्थप्रतिमः विभीषणात्मा भरतः । Now सीता is the name of हल वा हलपङ्क्ति, so सीतायाः (हलस्य) भवः (मङ्गलं सम्यगुत्पत्तिः वा) यस्मात् who caused welfare of ploughing,—will well refer to बलराम as well. He was सुमन्वतुष्टः (for on several occasions, Krishna's or Uddhava's good counsel prevailed on him), he was a tolerator (सहः), and of good signs (लक्ष्मणः), he was as a stout plougher, strong and fine-necked and a high personage (सुग्रीवरामः); such a divine incarnation may well protect all, Again owing to देवी रेवती (Balarama's wife) i. e. to please her, he drank on and became रावणः (रावयतीति रावण—a terrible one), but at the same time he was आर्यप्रतिमः (the representative of a good one,—cp " कर्तव्यमाचरन् काममकर्तव्यमनाचरन् तिष्ठति प्रकृताचारि यः स आर्य इति स्मृतः "); he बलराम was also विभीषण to the wrong doer, and भरतः as well being bearer of the heavy task of inaugurating good कृषि or peaceful prosperity and protection to all. Thus the sloka also refers to बलराम (विष्णुभवतार) as well — one of the incarnation of Bhasa's इष्टदेव । But if the reading सीताभवः is changed to सीताधवः (as in पातु च चमाधवः &c), then the sloka will refer to राम only. In this case construe—सुमन्वतुष्टः सहलक्ष्मणः सुग्रीवरामः पातु यः सीताधवः देव्या च रावणार्थप्रतिमः विभीषणात्मा च अनुसर्गं भरतः (भवति) ।

(निपथ्याभिमुखमवलोक्य) आर्य्ये, इतस्तावत् ।

(Looking towards the dressing-room) Ho noble lady, come this way.

(प्रविश्य) नटो—अय्य इन्द्रा [आर्य्ये, इयमस्मि]

(Entering) Lady actor or manager—My noble Lord, here I am.

सूत्रधारः—आर्य्ये, इदमेवेदानीं शरत्कालमधिकृत्य गीयतां तावत् ।

Manager—Gentle Lady, Do then sing touching this autumn season.

नटो—अयम्, तद् [आर्य्यं, तथा] । (गायति)

Lady manager—Noble Lord, Very well (Sings).

सूत्रधारः—अस्मिन् हि काले—

चरति पुलिनेषु हंसौ काशांशुकवासिनी सुसंहृष्टा ।

Manager - during this season, the femaleswan residing in cloth-like (white) kasa flowers (or—on river-beds white like kasa flowers), roam on sandy river-banks quite delighted.

(निपत्ये) अयम्, अयम्, [आर्य्यं, आर्य्यम्]

(In the dressing room) Ho Lord, Ho noble Lord.

(आकर्ण्य) सूत्रधारः—भवतु विज्ञातम्—

मुदिता नरेन्द्रभवने त्वरिता प्रतिहाररक्षोव ॥ २ ॥

(निष्कान्तौ) ॥ स्थापना ॥

(Hearing) Manager—well, I understand—like a female warder (or gate-keeper) in royal palace moving quick in full glee. ✓

(They both go out)

(Here ends the Prologue).

Beng.—(बेबगुहेर दिक्क ताकाहेर) आर्य्ये, एदिके एम् ।
(प्रवेश करिम्) नटै—आर्य्ये, एहै आम् आसिम् । सूत्रधार—

आर्य, तदेव एहै शरत्काल लक्ष्य करिया गान कर । नटी—आर्य, ताहै होक् । स्वधार—एहै गमये—कुत्रकागवनविहारिणी (or—काशकुत्र-नदीपुलिनवासिनी) हंसौ आनन्दिता हईया नदीतटे विचरण करे— । (नेपथ्य) आर्य, आर्य । (सुनिश) स्वधार—जाल वृक्षिनाम—राजगृहे आनन्दिता किप्रगति द्वारदक्षीर श्राय । (उभयैर निष्क्रामण) । प्रस्तावना ॥

Tika.—एवं मङ्गलश्लोकद्वारेण आशीर्षचनमुक्त्वा नटनेता स्वधारः 'नेपथ्यस्य' वेधरचनास्थानस्य 'अभिमुखमवलोक्य' दृष्ट्वा नटीमाकारयितुं कथयति—'आर्य' हे सत्पति 'इतः' अस्मिन् स्थाने मत्समीपे रंगमञ्चे 'तावत्' [अवधारणे अवयमेतत्] आगम्यताम् त्वया इति शेषः । 'प्रविश्य' नेपथ्यात् रंगमञ्चमागम्य 'नटी' स्वधारास्त्रास्य नटस्य पत्नी 'आह' कथयति—'आर्य' मान्य स्वामिन् 'इयम्' अहम् आगता 'अस्मि' । ततः स्वधारः आह—'आर्य' 'इममेव' प्रारब्ध 'शरत्कालमधिकृत्य' विषयौक्त्य इदानीमधुना 'गीयतां तवत्' । नटी च 'तथा' अस्तु इति उक्त्वा 'गायति' गानं योजयति । ततः स्वधारः शरत्कालवर्णनम् आह—'अस्मिन् हि काले' शरत्काले एव—'काशांशुकवासिनी हंसी सुसंज्ञता (सती) पुलिनेषु चरति' काशांशुकवत्-शुभसंकेतवासिनी, यद्वा—काशवनविहारिणी (काशपुष्पश्रमा च) हंसी कालवशात् 'सुसंज्ञता' आनन्दिता सती 'पुलिनेषु' शुभेषु नदीसंकेतेषु विचरति । एतावति श्लोकपूर्वाद्धे उक्ते सति स्वधारदत्तपूर्वसङ्केतानुसारेण कथावस्त्वंगभूतदशरथप्रतिहारी भूमिकां प्रतिगृह्य रंगमागतप्रायस्य नेपथ्यगतस्य नटस्य "आर्य, आर्य" [सम्भ्रमे हिरुक्तिः] इति वचन—'माकर्ण्य' श्रुत्वा, स्वधारः 'भवतु विज्ञातम्' इत्यादिना निजवक्तव्यं शेषयित्वा पूर्वोक्तपात्रप्रवेशं सूचयन् 'स्थापनां' प्रस्तावनां च सूचयित्वा स्वपद्या सह उभौ 'निष्क्रान्तौ' रंगमञ्चात् वहिर्गतौ ["निष्क्रान्त्य निष्क्रान्ता च इति 'निष्क्रान्तौ' ('पुमान् स्त्रिया' इत्येकशेषः) । यद्वा—निष्क्रान्तौ अभिनेतारौ जनौ इति वाक्यशेषः । अयमेव पक्षो व्यायान् । अन्यथा अङ्गान्ते "निष्क्रान्ताः सर्वे" इति न संगच्छते । 'निष्क्रान्ताः सर्वे' अभिनेतारौ जना इति वाक्यशेषे सर्वमनवयम्] । 'भवतु विज्ञातम्'—मुदिता इत्यवान्वयः । प्रतिहाररूपं स्त्रीपात्रं हंसीं प्रति उपमानं दर्शयन् श्लोकं पूरयति—

“नरेन्द्रभवने मुद्रिता (हृष्टा) च त्वरिता (कार्यवशात् समभ्रमा) प्रतिहाररची इव” प्रतिहारं हारं रञ्जति यासा इति [कर्मोपपदे कर्त्तरिवाच्चे अण् । स्त्रियामौप्] । राजभवने हृष्टात्तरायुक्ता शुभवसनधारिणी प्रतिहाररची यथा विचरति, तथा शरत्काले मुद्रिता समभ्रमा काश्यथा हंसी अपि नदीपुलिनेषु विहरति ॥ एवं प्रतीहारोपवेशे सूचिते नटीसूत्रधारयोर्निष्क्रमणं वक्तुमुचितम् । अत आह — “निष्क्रान्तौ । स्थापना” प्रस्तावना आसुखम् इत्यर्थः [तथा च भरतः—“प्रसाद्य रंगं विधिवत् प्रस्तावनां ततः कुर्यात् काव्यप्रख्यापनायवाम्”] ॥ आर्या छन्दः [तल्लक्षणञ “आ परितोषाद्दिदुषाम्” इत्यत्र शाकुन्तले द्रष्टव्यम्] ॥

Notes.

1. नेपथ्याभि &c—नेपथ्य means ‘Dressing’ also ‘Dressing Room’. “नेपथ्यं तु प्रसाधने रंगभूमौ विषमेदे” इति छेसः । Here it is dressing room. नेपथ्यस्य अभिमुखम्, इतत् । तत् । obj. of अवलोक्य (अव + लोकि + ल्यप्) ।

2. आर्ये—सम्बोधन of the base आर्या । The सूत्रधार here addresses his wife i. e. the person who appears in the character of his wife. “पत्नी आर्येति सम्भाषा” । And आर्य or आर्यपुत्र is the form of address by नटी to सूत्रधार । For the definition of an आर्य compare “कर्त्तव्यामाचरन् काममकर्त्तव्यामनाचरन् । तिष्ठति प्रकृताचारि यः स आर्य इति स्मृतः” ॥ आर्यते गम्यते सेवात्वेन आर्यीयते इति ऋ + ण्यत् कर्मणि = आर्य one of noble character.

3. शरत्कालम्—शरदः कालः, the time autumn. तम् । obj. of अधिष्ठत् । It was perhaps शरत् at the time of acting, also perhaps when the play was witten; for Ramayana says that Rama’s coronation was to take place some time in the month of chaitra. Also comp “यौघसमयमधिष्ठत् गीयतां तावत्” in Sak. गै + लोट ताम् भावे = गीयताम् । Its अनुक्तकर्त्ता is लया । तथा—This may be

taken either as an approval of the sentiment expressed by the सूत्रधार, or an assent to sing. In latter capacity compare “तथा । रथं स्थापयति”—in Sakuntala.

4. पुलिनेषु—This means नदी पुलिन i. e. sandy bed of rivers. अधि ०सी ।

5. चरति—चर + लटति । Nom. हंसी ।

6. काशंशुक &c—This epithet applies both to हंसी and प्रतिहाररची । हंसीपक्षे—काशः is a kind of grass ; and काशम् is its flowers. काशानां (तदाख्यशुभपुष्पविशेषाणाम्) अंशुकानि, इतत्— । By लक्षणा it means काशशुभंशुकवत् नदीपुलिन । तव वसति या ता इति काशंशुक + वस + णिनि कर्त्तरि साधुकारिणि + डीप् स्त्रियाम् = काशंशुकवासिनी । or काशंशुक means अंशुकवत् घनकाश by लक्षणा (thus काशानि अंशुकानि इव, उपमिततत्) । Then as above. And हंस at autumn revel in such places and are also white ; compare Bhatti. II “कुन्दाव-
दावाः कलहंसमालाः प्रतीयिरे श्रवसुखं निनादैः”—sl. 18. Prefer this explanation, compare “विकसितनवकाशश्चेतवासी वसाना” in Ritusam-
hara. Pt. Shastri here very cleverly explains as काशंशुः च कवासिनी च (जलवासिनी ; क meaning water) इति काशंशु-कवासिनी ।
प्रतिहारपक्षे—काशानि इव अंशुकानि । तानि वस्ते or वसतिया &c as above. The gate-keepers usually wore white dresses. As हंसी is सुसंछटा in शरत्काल, so प्रतिहारी was सुदिता at the coronation of राम which is to be celebrated now. As शरत्कालऋष्टा हंसी is joyous and walks about in quick steps out of glee, so was प्रतिहारी full of joy and so full of haste out of hilarity to enjoy and do the functoins of the coming coronation in Dasaratha's house or in palace (नरेन्द्रभवने) ॥ प्रतिहाररची—प्रतिक्रियते इति प्रति + कृ + घञ्

कर्मणि = प्रतिहारः = द्वारदेश door ; प्रतीहारं रक्षति इति प्रतिहार + रच + अच् कर्त्तरि + ङीप् स्त्रियाम् = प्रतिहाररक्षी female door keeper of the female apartments, compare" पुंवत्प्रगल्भा प्रतिहाररक्षी सुनन्दा" in Rag. VI, This is उपमान or हंसी. Sometimes प्रतीहारी in fem, is also used (as in Swapnanataka) irregularly. प्रतिहारी or प्रतीहारी is the masc. form of the base प्रतिहारिन् ; and प्रतिहारी or प्रतीहारी may also be the fem. form thus—प्रतीहार (द्वारदेश) + अच् सत्वर्थे + ङीष् (गौरादि) । Here Bhasa uses प्रतिहार but in स्वप्ननाटक he uses प्रतीहारो (fem.) and again in the next para our poet uses प्रतिहारी in the fem. but with ङस्त्र in प्रति ।

8. निष्क्रान्तौ - Qual. अभिनेतारौ । See व्याख्या ।

9, स्थापना—स्था + णिच् + युच् भावे = स्थापना । That which introduces the matter-on-hand i. e. Introduction or Prologue (of कथावस्तु i. e. रामाभिषेक and his वनवास &c here). Bhasa uses स्थापना for प्रस्तावना—this is peculiar with him (see our Introduction Section I. and 11). Some stress it as indicating Bhasa's high antiquity ; others say it as a South Indian characteristics. स्थापना here is thus = प्रस्तावना (as in later dramas of Kalidasa, Bhavabhuti &c). प्रस्तावना = प्र + स्तु + णिच् + युच् भावे स्त्रियाम् = प्रस्तावना Prologue. Introduction to an acting. प्रस्तुतस्य कथावस्तुनः आक्षेपः इत्यर्थः ; प्रस्तावना = कथासुखम् or आसुखम् । अत्र "प्रतिहार-रक्षीव" इत्यनेन प्रस्तुतम् प्रतीहारीप्रवेशरूपम् आक्षिप्यते । For further details and def. of it, see our Edition of Sakuntala under प्रस्तावना at the beginning of Act I. e. g.—"नटी विदूषकौ वापि द्वारधारेण सहिता संलापं यत्र कुर्वते । चित्रैर्वाक्यैः स्वकायांश्वैः प्रस्तुताश्चेपिभिर्मयः । आसुखं तत्तु विज्ञेयं नाम्ना प्रस्तावनापि सा" । This is how Bhasa suddenly

introduces his actors—see his other works. This प्रस्तावना or स्थापना owing to this sudden introduction of actors is technically called प्रयोगातिशय also, which is defined as—“यदि प्रयोगे एकस्मिन् प्रयोगीनाः प्रयुजाते । तेन पावप्रवेशयेत् प्रयोगातिशयस्तदा” । There are four other varieties of प्रस्तावना—e. s. उद्घातक, कथोद्घात, प्रवर्तक and अवलम्बित (as in our Sakuntala).

10. भवतु (विज्ञातम्) — It is an अवयव here meaning ‘well’, used to drop one item of thought and introduce another. वि + ज्ञा + क्त कर्मणि = विज्ञातम् Is known by me. Comp ‘सूत्रधारः—भवतु, विज्ञातम् भव्यैर्नगधराजस्व’ &c in Swapnanataka.

11. Remark,—By “(नेपथ्ये) आर्य आर्य । (आकण्ठं)” &c the सूत्रधार is going to introduce the actor who is to begin the कथावस्तु of this drama. He feigns to hear the sound “आर्य आर्य” in the dressing room and then by “भवतु विज्ञातम्—...प्रतिहार-रचीव” he will introduce the प्रतीहारी of Dasaratha’s harem with whom the first act (for substance of which see Introduction) opens. As already said this is technically called प्रयोगातिशय प्रस्तावना and is the usual procedure at the beginning of several of Bhasa’s works. In Bhasa neither do we find the name of the author or the drama going to be staged, from the सूत्रधार, whereas these are present in Sakuntalam, Uttaracharitam, Mudrarakshasam, Ratnavali etc.

N. B.—The opening here is somewhat similar to that of Bhasa’s Pratijna-yang,—cp “सूत्र—गीयतां तावत्...पुरुषं प्रवेशयत्येष यथा यौगन्धरायणः” &c.

(प्रविश्य) प्रतिहारी—अयम् को इह कञ्चु ईश्राणं सण्णिहिदो
[आर्यः क इह काञ्चु कीयानां सन्निहितः] ।

(Entering) Portress (or—a female door-keeper)—Noble one, which of the chamberlains is here ?

(प्रविश्य) काञ्चुकीयः—भवति, अयमस्मि । किं क्रियताम् ।

(Entering) chamberlain—noble lady, here am I. What's to be done ?

प्रतिहारी—अयम्, महाराजो देवासुरसंगामेसु अप्पडिहद-
महारहो दसरहो आणवेदि—सिग्घं भट्टिदारअस्य रामस्य
रज्जप्पहावसञ्जोअकारआ अहिसअसम्भारा आणीअन्तुत्ति ।
[आर्यम्, महाराजो देवासुरसंगामेष्वप्रतिहतमहारथो दशरथ
आज्ञापयति—शीघ्रं भर्तृदारकस्य रामस्य राज्यप्रभावसंयोग-
कारका अभिषेकसंभारा आनीयन्तामिति] ।

Portress—Noble one, his Lordship Dasaratha whose chariot is of unhampered course in the fights between the gods and the demons orders this—let the materials of the coronation of Prince Rama, that is to confer on him the sovereign power, be brought in quick.

काञ्चुकीयः—भवति, यदाज्ञप्तं महाराजेन तत्सर्वं सङ्कल्पितम् । पश्य—

कुत्रं सव्यजनं सनन्दिपटहं भद्रासनं कल्पितं
न्यस्ता हेममयाः सदभकुसुमास्तौर्याम्बुपूर्णा घटाः ।

युक्तः पुष्परथश्च मन्त्रिसहिताः पौराः समभ्यागताः

सर्वस्यास्य हि मङ्गलं स भगवान् वेद्यां वशिष्ठः स्थितः ॥३॥

Chamberlain—Ho lady, all that is ordered for by his Lordship (Dasaratha), has been kept ready. Behold—the royal umberella along with the chowries, the royal throne together with the mirth—announcing drum are kept ready ; and golden pitchers filled with waters of the sacred places are placed there along with Kusa grass and flowers. The pleasure—car is also ready there and the citizens together with the ministers are come, and the revered sage Vasistha, the repository of auspiciousness of all these functions has already taken his seat on the altar i. e. the Dais erected for coronation—purpose.

Beng.—(প্রবেশ করিয়া) প্রতিহারী—আর্য্য, কঙ্কুদিদের মধ্যে, কে এখানে আছেন ? (প্রবেশ করিয়া) কাঙ্কুকীয় (or—কঙ্কুকী)—মাগ্নে, এই আমি । কি করিতে হইবে ? প্রতিহারী—আর্য্য, দেবাসুরযুদ্ধে অপ্রতিহতরথ মহারাজ দশরথ হুকুম দিয়াছেন—রাজকুমার রামের অভিব্যক্তব্য যদ্বারা তার সার্বভৌমত্ব লাভ হইবে, তাহা শীঘ্র আনীত হোক । কাঙ্কুকীয়—মাগ্নে, মহারাজ যাহা হুকুম করিয়াছেন তাহা সবই প্রস্তুত করা হইয়াছে । এই দেখুন—ব্যজনসহিত রাজহস্ত এবং আনন্দকালযোগ্য ঢকাসহিত রাজাসনও রাখা হইয়াছে । তীর্থ-জলযুক্ত, দর্ভ ও কুম্ভসহিত স্তব্ধকুম্ভ সেখানে স্থাপিত হইয়াছে । ক্রীড়ারথও সেখানে আছে, পৌরবর্গসহিত মন্ত্ৰিগণও (যথাসময়ে) আসিয়াছেন ; এবং সর্ষক্রিয়ার মঙ্গলের নিদান স্বয়ং ঋষি বশিষ্ঠ ও ইতি-মধ্যে বেদিতে আসন গ্রহণ করিয়াছেন ।

Tika.—দ্রবিশ্ব প্রতিহারী আহ—‘কাক্কুকীয়ানা’ কাক্কুকীনা মন্থে ‘ক: হস্ত সন্নিহিত:’ সমীপবর্তী বর্ত্তি ইতি যৎ: । ‘তত: কাক্কুকীয়: আগম্য আহ [অন্ত:পুর বাক্যাং নিযুক্তী হস্তী ব্রাহ্মণ: কাক্কুকীতি কথ্যতে]—‘भवति मान्ते अयमग्नि’ । कथय

किं मया क्रियताम्' कर्तव्यम् । प्रतिहारी कथयति—'देवासुरसंशानेषु' देवासुर-
युद्धेषु 'अप्रतिहतः' अव्याहतः 'महारथो' यस्य तादृशः 'महाराजो दशरथः' 'आज्ञा-
पयति' । किमाज्ञापयति तदाह—'शीघ्रं' सत्वरमेव 'भक्तृदारकस्य रामस्य अभिषेक-
सम्भाराः' अभिषेकद्रव्याणि 'आनीयन्ताम्' युष्माभिः । किम्भूता अभिषेकसम्भाराः ?
तदाह—'राज्यप्रभावसंयोगकारकाः' इति । 'राज्यस्य प्रभावः' राज्यप्राधिजन्यं प्रभुत्वं
तस्य यः 'संयोगः' संवन्धः तस्य 'कारकाः' विधायकाः निर्वर्त्तकाश्च, अभिषेकसम्भाराः
आनीयन्तामिति ॥ काष्ण्ण्णः कोयः आह—'भवति' मान्ये 'महाराजेन' दशरथेन 'यदा-
ज्ञप्तं' यद् यद्वस्तु आज्ञापितं 'तत्सर्वं' सङ्कल्पितम् प्रस्तुत्य रक्षितम् । 'पश्य' अब-
लोकय । सर्वं प्रकृतमिति अवलोकय ॥

अन्वयः—सव्यजनं कृतं, सनन्दिपटहं भद्रासनं (च) कल्पितम् । तीर्थास्वपूर्णाः
सदर्मकुसुमाः हेममयाः घटाः न्यस्ताः । पुष्परथश्च युक्तः, मन्त्रिसहिताः पौराः समभ्या-
गताः । अस्य सर्वस्य हि मंगलं (मंगलहेतुः) स भगवान् वशिष्ठः (च) वेद्यां स्थितः ।
व्याख्या—'सव्यजनं' सचामरं 'कृतं' राजकृतं 'सनन्दिपटहं' नन्दनं नन्दः—आनन्दः
(भावे घञ्) । स अस्मिन्स्य स 'गन्दी' आनन्दोत्सवकालः ततः आनन्दकालयोग्यश्च यः
'पटहः' ढङ्गा तेन सह वर्त्तते इति सनन्दिपटहं तादृशं 'भद्रासनं' मणिमयं राजा-
सनम् 'कल्पितम्' प्रस्तुतम् रक्षितञ्च । 'तीर्थास्वपूर्णाः' तीर्थजलसमन्विताः 'सदर्मकुसुमाः'
दर्भैः कुसुमैश्च सहिताः 'हेममयाः घटाः न्यस्ताः' अभिषेकार्थं रक्षिताः । तव 'पुष्परथश्च'
क्रीडारथश्च 'युक्तः स्थापितः, सन्निहित इत्यर्थः । अभिषेकदर्शनाय च 'मन्त्रिसहिताः'
पौराः जनाः [भवार्थे अण्] समभ्यागताः, न केवलमागता अपितु यथासमयम्
सम्यक् उपस्थिताः । पुनश्च 'सर्वस्य अस्य' अभिषेकसम्भारस्य अभिषेककर्मणश्च 'मंगलं'
मंगलहेतुः 'सभगवान्' षड्द्वैतशाली पूज्यः ["ऐश्वर्यस्य समयस्य वीर्यस्य यशसः
श्रियः । ज्ञानवैराग्ययोगैश्च यथाभग इतीकृता] 'वशिष्ठः कुलगुरुः' तदास्वाह्वयिः
'वेद्यां स्थितः' क्रियाकरणाय अभिषेकार्थं निर्मितायां वेद्याम् उपविष्टः एव । अतोऽहम्
ब्रवीमि अभिषेकक्रियायाः किमपि न अवशिष्टम् किन्तु सर्वमेव सङ्कल्पितमेव ॥ शाट्वल
विक्रीडितं वृत्तम् । तल्लक्षणं यथा—'सूर्याग्नेर्धृदि नः सज्जो सततगाः शाट्वलविक्री-
डितम्" ॥ ३ ॥

Notes.

1. काञ्चुकीयानाम्—Bhasa here and in Swapnanataka etc uses the word काञ्चुकीय for the usual word कञ्चुकिन् । The Brahman who is engaged in guarding अन्तःपुर is called the कञ्चुकी । He used to wear loose white dress. See Ratnavali. कञ्चुकः वस्त्रमस्य अस्मि अतिशयेन इति कञ्चक + इनि अतिशयाच् = कञ्चुकिन् a chamberlain. कञ्चुकी एव इति कञ्चुकिन् + कण् (तडित) = काञ्चुकीयः । Here कण् comes by the varttika “वेद्युक्तादिभ्यश्च क्तवा.” For the definition of कञ्चुकी or काञ्चुकीय, compare “अन्तःपरचरो बहो विप्रो गुणगणान्वितः । सर्वकार्यार्थकुशलः कञ्चुकीत्यभिधीयते” । In other words he is a guard in the harem and is well trained, cp “ये निर्य सत्त्व-सम्पन्नाः कामदीपविवर्जिताः । ज्ञानविज्ञानकुशलाः काञ्चुकीयान् तस्मृताः” । The word takes शेषे इष्टौ here, being related to मध्ये understood. Thus काञ्चुकीयानां मध्ये कः सन्निहितः (सम् + नि + धा + क्त) वर्तते &c. For प्रतिहारी (fem.) see previous para.

2. क्रियताम्—कृ + लोटताम् कर्मणि । Is to be done. Its अनुक्तकर्तार is मया understood.

3. महाराजः—महान् राजा इति महाराजः कर्मधा—with समासान्त टच् (अ) added in a तत्पुरुष ending in राजन् etc by the rule “राजाहः सखिभ्यश्च” ।

4. देवासुरसंयामेषु—सुराश्च असुराश्च सुरासुराः वा सुरासुरम् । इन्द्रः । सुर and असुर are antagonists. If the antagonism is emphasised and somehow deemed eternal we get सुरासुरम् by the rule “येषां विरोधः शाश्वतिकः” (Pan. 2. 4. 9), otherwise these being प्राणिजाति, we have सुरासुराः as in “पूजितः यः सुरासुरैः” । सुरासुराणां संयामः (युद्धम्), इतत् । तेषु । अधि ७मी ।

5. अप्रतिहतमहारथः—महान् रथः great chariot = महारथः, with आत् added in कर्मधा—by the rule “आन्नाहतः समानाधिकरणजातीययोः” । प्रति + हन + क्त = प्रतिहतः obstructed. न तथा । अप्रतिहतः महारथः यस्य, बहु । Qual. दशरथः । The name दशरथः itself implies अप्रतिहतः, रथगतिः or आनाकरथकर्ता । Hence this epithet is an expl. of the power implied by the word दशरथ । He saved the gods from the hands of Sambarasura (सम्बरामुर), so he was देवासुर-संशानिषु अप्रतिहतमहारथः । cp “दशरश्मिशतोपमद्रातिं यशसा दिक्षु दशस्त्रपि श्रुतम् । दशपूर्वरथं यं आख्याया दशकण्ठारिगुरुं विदुर्बुधाः” and “दशरथः प्रशशस महारथो यमवतानवतां च धुरि स्थितः” in Raghu.

6. भर्तृदारकस्य—भर्तुः (स्वामिनो महाराजस्य दशरथस्य) दारकः (पुत्रः) इति भर्तृदारकः son of a master तस्य । qual रामस्य । A Prince is thus addressed in a drama,

7. राजाप्रभाव &c—प्रकटो भावः इति प्रभावः, प्रादितत् । We avoid प्र भू + घञ् = प्रभावः, for by the rule “शष्ठीसुबोनुपसर्गे”, भू &c takes घञ् only when not preceded by any उपसर्गे । प्रभाव here means प्रभुत्व । राज्यस्य or राजाजनाः प्रभावः । तस्य संयोगः (सम्बन्धः) । तस्य कारकाः, शेषे दृष्टीतत् ; qual. अभिषेकसम्भाराः ; note that the rule “लज्जाकाम्यां कर्त्तरि” does not bar समास here in तस्य कारकाः, for here though we may have अक (लुक्) in कारक (in कर्त्तर्य) still we take it as शेषार्थं and not as कर्त्तर्यं and then the समास is got, comp “कथं तर्हि घटानां निर्मातुः विभुवनविधातुश्च कलह इति । शेषवद्भावा समास इति कैयटः” —Bhattoji. अभि + सिच + घञ् = अभिषेकः coronation. सम् + भू + घञ् कर्मणि = सम्भाराः materials. अभिषेकस्य सम्भाराः । उक्तकर्म of अनौयन्ताम् । आ + नी + लोट् ताम् कर्मणि = आनीयन्ताम् । Its अनुक्त कर्त्ता is त्वया understood.

8. आज्ञप्तम्—आ + ज्ञप् (जुरादि—मिन्) + क्त कर्मणि = आज्ञप्तम् is ordered. But आ + ज्ञा + णिच् + क्त gives आज्ञापितम् । Comp “विज्ञापिता प्रीततरा वभूव” in Raghu II and our notes there — “चाक्षुषादिज्ञाने ज्ञानातिमैत् । तदभावादव मिन् न” । Thus आ + ज्ञा + णिच् लटति = आज्ञापयति ।

9. सङ्कल्पितम्—सम् + कृप + णिच् + क्त कर्मणि = सङ्कल्पितम् is made ready, is prepared. Its अनुक्तकर्ता is मया ।

10. सव्यञ्जनम्—व्यञ्जन is fan, chowrie = चामर (whereby angust personages are fanned). “व्यञ्जनं तालहस्तम्” । व्यञ्जनेन सह वर्त्तमानम्, इति तल्लयोगे बहु । Then सहव्यञ्जनम् is also correct by “व्योपसर्जनस्य” । qual. कृतम् । कृत is here royal umbrella, and is उक्त कर्म of कल्पितम् ।

11. सनन्दि etc—नन्दनं नन्दः (भावे घञ्) । नन्दः आनन्दः अस्ति असौ इति मत्वर्थीय इनिः = नन्दिन् having mirth or mirth-announcing. नन्दौ पठहः, कर्मधा । नन्दिपटहेन सह वर्त्तमानम्, तुल्ययोगे बहु—as above, qual. भद्रासनम् । भद्रसा (लोकचमसा) आसनम् इति भद्रासनम् a royal seat for the good of people, अन्नघासादिवत् तादर्थ्ये इतत् । Amara explains भद्रासन as वृषासन (royal throne). It is also called भद्रपौड; thus Kalidasa says “तवैनमुपतस्थुः प्रकृतयो भद्रपौडोपवेशितम्”—Rag. It is usually made with gems, silver and gold. Compare “भद्रासन-मेकतमैर्न कारितं रुक्मरजतताम्राणाम् क्षीरतरुनिर्मितं वा विन्यस्तं चर्मणासुपरि”—vachaspathya. उक्तकर्म of कल्पितम् ।

12. सदर्भकुसुमाः—दर्भाय (कुशाय) कुसुमानि च इति दर्भकुसुमम् इदं एकवत् by “जातिरप्राणिनाम्” । तेन सह वर्त्तमानाः, तुल्ययोगे बहु । qual. घटाः । दर्भ and कुसुम are मांगलिक and पूजाद्रव्य on such occasions. तीर्थारम्भपूर्णाः—qual घटाः । Usually अभिषेकजल on these days were

collected from तीर्थे and in golden pitchers comp "अद्याभिषेकं निर्वत्तयामासुरमात्यहृदास्त्रीयाहृतैः कांचनकुम्भतोयैः"—Rag. XIV.

13. न्यस्ताः—नि + अस (लीपे दिवादि) + क्त कर्मणि । Similarly युज्ज + क्त कर्मणि = युक्तः means here विहितः, or स्थापितः । Agrees with उक्तकर्म पुष्परथः ।

14. सन्निहितः—धा + क्त कर्मणि = हितः placed. सम् (एकव) हिताः = सहिताः or संहिताः optionally by the karika "समो वा ततद्धितयोः"—The न of सम् disappears optionally when compounded with तत and हित । सहित means placed together i. e. along with. सन्निभिः सहिताः, सुप् सपा or इतत् । qual. पौराः ।

15. सर्वस्य अस्य—of all this व्यापार or of all these materials.

16. हि—take it either as पादपूर्णे अवयव or अवधारणार्थं अवयव ।

17. वेद्याम्—वेदि or वेदी is a raised altar to celebrate a ceremony cp "रक्षांसि वेदिं परितो निरास्यत्"—Bhatti.

18. वशिष्ठः—वसु is धन wealth. Excellence. तत् अस्ति अस्य इति वसु + मतप् = वसुमान् । अतिशयेन वसुमान् इति वसुमतु + इटन् = वशिष्ठः । By the rule "विन्दतोलुक्" विन and मतप् disappear when इटन् or ईयस्न् follows ; with the reading वशिष्ठः explain वशः or वशम् = आयत्तता control. तदस्य अस्ति इति वश + इनि सत्वर्थे = वशो । अतिशयेन वशो इति वशिन् + इष्टन् = वशिष्ठः । Nom. to स्थितः ।

प्रातिहारो—जइ एवं सोहणं किदं [यथैवं शोभनं कृतम्] ।

Portress - If this be so, you have done well.

कांचुकीयः—हन्त भोः—

इदानीं भूमिपालेन कृतकल्याः कृताः प्रजाः ।

रामाभिधानं मेदिन्यां शशाङ्कमभिषिञ्चता ॥ ४ ॥

Chamberlain—Ho joy ! Now King Dasaratha have made the subjects propitiated by coronating the moon who is Rama by name, on (the throne of) this Earth or Earthly Kingdom.

Beng.—প্রতিহারী—যদি তাই হয়, তবে ভাল কাজ করিয়াছেন ।
কাঞ্চকীয়—কি আনন্দ—বর্ধমানের মহারাজ দশরথ প্রজাদের মনস্কামনা পূর্ণ করিয়াছেন, কারণ তিনি রাজ্যে রামনামক চন্দ্রকে অভিষিক্ত করিতেছেন ।

Tika.—ত্বয়া পূর্বং যদ্য উক্তং ‘যদি এব’ তদেব স্মাত, তদা ত্বয়া ‘শৌভন’ ভদ্রং ‘কৃতম্’ প্রাচরিতম্ । ততঃ কাঞ্চকীয়ঃ কথয়তি—‘হন্ত’ [ইত্যন্ত আনন্দে] অব্যয়ম্ । ‘মোঃ’ ইত্যপি অথ আনন্দাহ্বানে অব্যয়ম্ । আনন্দমধুনা জাতম্ । কথমিতি চিত্ত তবাহ—ইদানীমিতি ।

অন্বয়ঃ—মৈদিন্যাং রামাভিধানং শশাঙ্কমভিষিচ্ছতা ভূমিপালিন ইদানীং প্রজাঃ কৃত-
কৃত্যঃ কৃতাঃ । ব্যাখ্যা—‘মৈদিন্যা’ সমাগরাম্বরং ধরিয়া পার্শ্ববরাজ্যে রামাভিধানং
রামসংজ্ঞকং ‘শশাঙ্ক’ চন্দ্রে তত্ত্ব জগদানন্দকরং সপুত্রম্ ‘অভিষিচ্ছতা’ রাজ্যাসনে
রাজরূপে স্থাপয়তা ‘ভূমিপালিন’ পৃথিবীপতিনা দশরথেন ‘প্রজাঃ’ প্রকৃত্যঃ ‘কৃতকৃত্যঃ
কৃতাঃ’ আশ্রয়কামাঃ বিহিতাঃ । প্রজাঃ রামং রাজরূপেচ্ছন্তু তমেব রামং রাজ্যে অভি-
ষিচ্ছন্তু দশরথঃ তাঃ পূর্বমনোরথাঃ সুসংজ্ঞপ্তাঃ কৃতবান্ । অনুষ্টুপ্, কৃন্দঃ ॥

Notes

1. হন্ত, মোঃ—These two are अव्यय ; first indicates “joy” and the latter indicates ‘आनन्द’ and emphasises the joy here. Thus pt. Shastri says “इह निपातसमुदायः” । Not only are all arrange-
ments for अभिषेक ready but this is the wish of the प्रजावर्ग and by this act of King Dasaratha the प्रजा have their desire of Rama’s coronation fulfilled ; comp “राजाभिषेकश्च—

सूतमित्यनीचैः । आचोषयन् भूमिपतिः सनस्तं भूयोपि लोकं समनीचकार” — Bhatti.

2. कृतकृत्याः—कृत + कृष् + कर्मणि = कृत्यम् work i. e. the work of having राम coronated as king. कृतं कृत्यं यासाम् बहु । qual. प्रजाः । The प्रजा wanted Rama to be coronated as king ; this being about to be done their wish is fulfilled.

3. रामाभिधानम्—It means रामाख्यम् रामसंज्ञकम् । अभिधीयते अनेन इति अभि + धा + लुट्, करणे = अभिधानम् name. रामः अभिधानसस्य बहु । Qual. शशाङ्कम् । Cp “जायां रामाभिधानो हरिरित्तावाच”—Rag XIII. Rama was like a veritable शशाङ्क or moon (शशः अङ्गे यस्य । वाधि-बहु) owing to his delightful and pleasing appearance and behaviour. But sloka 1 says he was विभीषणात्मा i. e. dreadful to the sinners. Hence he was रामाभिधान शशाङ्क to his प्रजा । तम् । Obj. of अभिविद्यता (= अभि + सिच् + शब्द ; इया १ व ; Qual भूमिपालिन) । The main sentence is—रामाभिधानं शशाङ्कम् अभिविद्यता भूमिपालिन (i. e. दशरथेन) प्रजाः कृतकृत्याः कृताः ।

4. Remark.—दशरथ as a भूमिपाल (भूमं पालयतीति भूमि + पा + सिच् + अण् कर्त्तरि) was the paramount sovereign, so it depended entirely on his power to order Rama's अभिवेक on the earth i. e. earthly Kingdom of his (मेदिन्याम् अभिविद्यता भूमिपालिन) ।

प्रतिहारी—तुवरदु तुवरदु दाणिं अयगो [त्वरतां त्वरता-मिदानीमार्यः] ।

Portress—Let your noble self, hurry on, hurry on.

काञ्चुकीयः—भवति, इदं त्वर्यते । (निष्क्रान्तः)

Chamberlain—Ho noble lady, this is being hurried on (Exit).

প্রতিহারী—(পরিক্রম্যাবলোক্য) অয়ং সম্ভবত্ সম্ভবত্ গচ্ছু
 —তুবং পি মহারাষ্ট্রবস্ত্রাণেণ অয়ং পুরোহিতং জহোপচারেণ তুবরেহি ।
 (অন্যতো গত্বা) সারসিএ সারসিএ সঙ্গীতসালং গচ্ছুত্ নাডই-
 আণং বিস্ববেহি কালসংবাদিণা ণাডেণ সজ্জা হোহতি । জাব
 অহং বি সর্ব্বং কিদংতি মহারাষ্ট্রস্ম ণিবেদেমি । (নিষ্ক্রান্তা) ।
 [(পরিক্রম্যাবলোক্য) আয়ং সম্ভবক সম্ভবক, গচ্ছু । ত্বমপি
 মহারাজবচনেন আয়ং পুরোহিতং যথোপচারেণ ত্বরয় । (অন্যতো
 গত্বা) সারসিকে সারসিকে, সঙ্গীতশালাং গত্বা নাটকীয়ানাং
 বিজ্ঞাপয়—কালসংবাদিনা নাটকেণ সজ্জা ভবতীতি । যাবদহ-
 মপি সর্ব্বং কৃতমিতি মহারাজায় নিবেদয়ামি । (নিষ্ক্রান্তা)] ।

Protress—(walking about and looking) Ho honourable
 Sambhavaka, you go, and you too in the words of his Lordship
 (Dasaratha) hurry on the priest with befitting materials ;
 (going to another direction) Sarasika, Sarasika, do go to the
 concertroom and narrate the actors—they should be ready
 with a play befitting this occasion. In the meantime I too
 shall narrate to King Dasaratha that everything is done or
 prepared. (Exit).

Beng.—প্রতিহারী—মাননীয় মহাশয়, গল্প হউন, গল্প হউন ।
 কাঞ্চকীয়—নাথো, এই দ্বারা করা হইতেছে (নিজ্জমণ) । প্রতিহারী
 (পরিক্রম করিয়া ও দেখিয়া) আর্ঘ্য সম্ভবক, যাও । তুমি ও রাজার
 কথায় পুরোহিতকে যোগ্যোপচারে গল্প হইতে বল । (অন্তদিকে
 বাইরা) সারসিকে সারসিকে, সঙ্গীতগৃহে বাইরা নটদের বল—কালোপ-
 যোগী নাটকের দ্বারা সজ্জিত হও । ইতি মধ্যে আমিও ‘সব করা
 হইরাছে’—এটা মহারাজ দশরথকে নিবেদন করি ।

Tika.—‘इदानीम्’ अधुना ‘आर्यः’ माननीयो भवान् ‘त्वरतां त्वरताम्’ अनन्तर-
कर्त्तव्ये सत्वरं भवतु [सम्भ्रमे हिरुक्तिः । त्वर + लोटताम् = त्वरताम्] । ‘भवति’
हे मान्ये, ‘इदं’ पुरो दृश्यमानं अभिषेककर्म, यदाश्रित्य सम्भाषणं क्रियतेत्याभिः तत्
अभिषेककर्म इत्यर्थः ‘मया त्वर्यते’ त्वरया योजयते—इति काञ्चुकीयः निष्क्रान्तः
(= निम् + क्रम + क्त कर्त्तरि) । ततः प्रतिहारो ‘परिक्रम्य’ रंगमञ्चं परितो गत्वा
‘अवलोक्य’ समन्ततः दृष्ट्वा च अन्यं कञ्चुकिनम् आह—‘आर्य’ सम्भवक सम्भवक
[इति सम्भ्रमे आवेगे वा हिरुक्तिः] ‘गच्छ’ । त्वमपि महाराजवचनेन महाराजस्य
दशरथस्य वचनानुसारेण ‘पुरोहित’ वशिष्ठस्य सहकारिणं यद्योपचारेण योग्यद्रव्य-
संभारेण ‘त्वर्य’ त्वरया योजय [त्वर + णिच् + लोटहि = त्वरय] । ‘अन्यतो गत्वा’
अन्यस्याम् दिश्यात्वा, ‘सारसिके सारतिके’ इति कस्याश्चित् परिचरिकाया नामसम्बो-
धनम् । ‘संगीतशालां गत्वा’ नाट्यगृहं गत्वा नाटकीयानां नटानां सम्बन्धे
[सम्बन्धविधवायां षष्ठी । चतुर्थीति युक्तम्] ‘विज्ञापय’ यथा ‘कालसंवादिना’
कालोपयोगिना नाटकेन दूयं सज्जा भवत इति । ‘यावत् आहमपि’, ‘सर्वं कृतम्’
सर्वं कर्म विहितं प्रस्तुतं वा इति ‘महाराजाय’ दशरथाय [सम्प्रदाने षष्ठी इति
भाष्यसम्मतम्] ‘निवेदयामि’ विज्ञापयिष्यामि [यावदयोगे भविष्यति लट्, ‘यावत्
पुरानिपातयौलट्’ इति हि सूत्रम्] ।

Notes

1, इदम्—Refers to the अभिषेककर्म that was ahead and on which they were talking. There is perhaps a pointing to the arrangement of अभिषेककर्म before them by the indexfinger, comp “सन्निहितं इदमो विषयः” । उक्तकर्म of त्वर्यते (= त्वर + लटते कर्मणि) ।
or—इदम् means एवम् (thus) and may also be an adverb here, Construe in this case then—इदम् (एवम्) यथा तथा त्वर्यते । For a similar double construction of इदम्, compare “अथेदं रक्षोभिः तद्यावत्तम्” uttara Act I. sl. 29.

2. आर्य सम्भवक—case of address. “सम्भ्रमे हिरुक्तिः” । सम्भवक is

the name preferably of another chamberlain or guard there to whom प्रतिहारी said this when काञ्चुकीय went out. Swapna-nataka names सम्भवक as one of the guards there ; “त्वमपि” here also shows that सम्भवक is some other than our काञ्चुकीय ।

3. महाराजवचनेन—करणे श्या ॥ आर्थः (मान्यः) पुरोहितः, कर्मधा । This perhaps refers to some assistant of वशिष्ठ ; for as said in sloka 3, वशिष्ठ was already there.

4. यद्योपचारिण—उपचारमनतिक्रम्य इति यद्योपचारम्, अव्ययीभाव । As अव्ययीभाव words are usually adverbs, so to make it a noun add मत्वयीय अच् as in परोचा क्रिया । यद्योपचारम् अस्मास्य इयि यद्योपचार + अच् = यद्योपचारः । तेन । करणे श्या । Or—यद्योपचारम् the अव्ययीभावान्त word is an adverb here, and as an adverb takes करणे तृतीया by the dictum “क्रियाविशेषणानां कचित् करणत्वमिष्यते” । And अव्ययीभाव words take optionally the तृतीया विभक्ति by the rule “तृतीया सप्तम्योर्वहुलम्” । Thus यद्योपचारम् is also correct here.

5. सङ्गीतशालाम्—सङ्गीतस्य शाला (गृहम्), इतत् । This is a concert-hall or theatre-room where music and theatrical performances were being done in those days. This is found even in big palaces. Comp “सङ्गीतशालाभ्यन्तरे अवधानं देहि”—Sak. V. सङ्गीत-शालम् is also correct by “विभाषा सेनासुराध्यायाशालानिशानाम्” ।

6. नाटकीयानाम्—नट अवस्कन्दने पुरादि + ण्वल् कर्त्तरि = नाटकम् & drama “देवतानां मनुष्याणां राक्षां लोके महात्मनान्...नानाभावरभैराव्यं नाटकं सुरयो विदुः” । नाटके निवृत्ता इति नाटक + क्त (शैथिल्य) (“हृदाच्छः”, इति स्वप्ने) = नाटकीयाः those engaged in dramas i. e. actors. तेषाम् । सम्बन्धसामान्ये षष्ठी । षष्ठी is usual here as in “महाराजाय निवेदयामि” later on.

7, कालसंवादिना—कालं संवदति उपयुजाते इति काल + सम् + वद + णिनि कर्त्तरि साधुकारिणि = कालसंवादिन्, befitting the occasion, तेन ।
qual. नाटकेन (which has करणे ३या) ।

8. यावत्—An अव्यय denoting अवधि or time-limit here ; compare “यावत्तावच्च साकल्येऽवधौ मानेवधारणे”—Amara. Also comp “तूष्णीं भव यावदाकर्णयामि”—Sak. V-लट्, is used in connection with this अव्यय यावत्, in the sense of futurity by the rule “यावत्पुरानि-पातयोर्लट्” ।

9. Remark—By “कालसंवादिना नाटकेन सञ्जा भवत” the portress calls in other actors on the stage, having bearing on the अभिषेककर्म (the बीज of the drama, and on which the प्रतिहारौ was speaking). Thus later on we find gradual coming in of the female friend of Sita, named Avadatika ; of Sita and her maid-servant (cheti) as well.

(ततः प्रविशत्यवदातिका वल्कलं गृहीत्वा)

(Then enters Avadatika with bark)

अवदातिका—अहो अच्चाहिदं । परिहासेण वि इमं वल्कलं उवणअन्तोए मम एत्तिअं भअं आसी—किं पुण लोभेण परधणं हरन्तस्म । हसिदुं विअ इच्छामि । ए खु एआइणीए हसिदव्वं । [अहो अत्याहितम् । परिहासेनापीमं वल्कलमुप-नयन्त्या ममैतावद् भयमासीत्, किं पुनर्लोभेन परधनं हरतः । हसितुमिवेच्छामि । न खल्वेकाकिन्या हसितव्यम्] ।

Avadatika—O woe, while fetching this bark out of joke (or—to make a fun), I entertained so much fear ; then how much more fear is felt by one who carries away other's

wealth out of greed. I wish to make a fun ; but indeed it cannot be done alone.

(ততঃ প্রবিশতি সীতা সপরিবারা)

(Then enters Sita along with attendants)

সীতা—হৃদে অদাতিয়া পরিসঙ্কটরক্ষা বিষয় দিস্মদ । কিং
যু হু (? খু) বিষয় ইদং [হৃদে, অবদাতিকা পরিসঙ্কিতবর্ণেণ
দৃশ্যতে । কিন্ন, খল্বিবৈতৎ] ।

Sita—Hallo, Avadatika looks like one afraid. What indeed can this be ?

চেটী—মহিণি, সুলহাবরাহো পরিঅণো ণাম । অৱরজ্ভা
মৱিস্সদি [মহিণি, সুলভাপরাধঃ পরিজনো নাম । অপরাহ্ণা
মৱিস্সতি] ।

The Maid - your ladyship, the servants are indeed easily liable of faults. She should be guilty.

সীতা—যহি যহি, হসিদ্‌বিস্স ইচ্ছদি [নহি, নহি,
হসিতুমিৱেচ্ছতি] ।

Sita—Not indeed, not indeed, she is willing to make fun.

Beng. - (তারপর বঙ্কল লইয়া অবদাতিকার প্রবেশ) অবদাতিকা--কি বিপদ, হাঙ্গুলে এই বঙ্কল আনিবার সময় আমার এত ভয় হইতেছিল, আর যে লোভবশতঃ পরধন হরণ করে তার না জানি কেমন ভয় হয় । আমার হাঙ্গলকৌতুক করিতে ইচ্ছা হইতেছে । কিন্তু একাকী হাঙ্গলস হয় না । (তারপর সপরিবারা সীতা প্রবেশ করিলেন) সীতা—ওহে, অবদাতিকাকে ভীতার ছায় দেখিতেছি ।

तवे व्यापारटा कि ? चेटी—भट्टिनि, परिजनैर सहजेई अपराध (प्रमाद) घटे । एउ अपराध करिया থাকिवे । गीता—ना ना, ए हाश्र (कौतुक) करिते ईछा करियाछे ।

Tika.—अहो [कष्टे अवयम्] 'अत्याहित' महद्भयम् उपस्थितमिति याव्यशेषः । 'परिहासिन' कौतुकेन 'अपि इमं वक्तुम्' वचनचम् 'उपनयन्त्या' आनयन्त्या 'नम एतावत् भयम् आसीत्' वभूव, 'पुनः' पचान्तरे [अवयमेतत्] 'लोभेन हितुना 'परधनं हरतः' अन्यदीयद्रव्यम् अपहरतः जनस्य 'महत् भयं भवेत्' इति किं वक्तव्यम्, न वक्तव्यम् । तादृशस्य भयं भवेदिव । इति कैकेयीकर्तृकरामराजापहरणं गूढं सूच्यते च । हास्यरसं कर्तुमिच्छती आह—'एकाकिन्या न हसितव्यम् । हास्यरसं न कर्तव्यम् । 'ततः सपरिवारा' अनुचरीसहिता सीता प्रविश्य आह—'हञ्जे' [इति कोमलामल्लणे, चिद्व्याह्वाने च अवयम्] 'अवदातिका' तदाख्या मे सखी 'परिश्रद्धितवर्णा' परिश्रद्धितस्य वर्णः लक्षणम्, परिश्रद्धितवर्ण इव वर्णो यस्याः ["सप्तम्यपुमानपूर्वस्त्रीत्तरपदलोपय वक्तव्यः" इति वार्त्तिकेन बहुव्रीहिः] 'दृश्यते' आलक्ष्यते । 'किं नु खलु एतत्' स्थात् इति सीतायाः सन्देहगर्भः प्रश्नः । ततः तस्याः परिचारिका चेटी आह—'हे 'भट्टिनि', हे देवि 'परिजनः' श्रव्यः 'सुलभः अपराधः' यस्य तादृशः 'सुलभापराधः' सहजेन अपराधयुक्तः भवति 'नाम' भवत्येव ["नाम" इति प्रसिद्धौ प्राकाश्ये वा अवयम् । "प्राकाश्य—संभाव्यकोधोपगमकुत्सने नाम" इत्यमरः] । अतः सखी अवदातिका 'अपराद्धा' सापराधा भविष्यति । ततः परिश्रद्धिता लक्ष्यते । अवदातिकां 'सूक्ष्मं विलौक्य निपुणं' विभाव्य पुनः सीता आह—'नहि नहि' [संभवे हिरुक्तिः] । न सा सापराधा, किन्तु सा 'हसितुमिच्छति' । अतः एव लक्ष्यते ॥

Notes

1. अत्याहितम्—आ + धा + क्त कर्मणि = आहितम् placed. अति-शयेन आहितम् इति अत्याहितम्, a great fear, प्रादितम् । "अत्याहितं महद्भयम्" इत्यमरः । Nom to उपस्थितम् &c. understood. As a simple one, she apprehended obstruction in bringing वक्तुम् from नेपथ्य though it was not stolen even. She was, as a virtuous one,

always fearing challenge from रीवा etc though taken out of joke ; hence she says this and contrasts her condition with another deliberately stealing. Pandit Shastri here says that by speaking of this stealing one from his legitimate due, is foreshadowed snatching away of Rama's legitimate due on the राजा by his step-mother Kaikeyi. Comp. "परधनहरणोक्त्या च कैकेयीकर्तृकं रामराजाहरणमिदं सूचितम्" । See Tika also.

2. परिहासिन, लोभिन—हँसौ रीवा ।

3. उपनयन्त्याः—उप + नी + शब् + ङीप् स्त्रियाम् । ततः षष्ठ्याः एकवचनम् ।

qual. मम ।

4. परधनम् हरतः—ह + शब् = हरत् stealing. तस्य । हरतः = हरतः जनस्य । Now See Tika.

5. हसितुम्—हस + तुप् । हस here means so out joke or to make fun. She wishes to make a fun but finds out companions, for fun cannot be done alone (एकाकिन्या न हसितव्यम्) । This thus introduces Sita and her maid here.

6. किं नु खलु—किम् is an अव्यय implying प्रश्न । 'नु' is an अव्यय denoting वितर्क (doubt) here, and खलु is another अव्यय denoting अवधारण or निश्चय । In other words these three अव्यय indicate वितर्कगर्भं प्रश्न with stress on the वितर्क । In other words—Sita thinks what can this be—'एतत्' वस्तु किं नु खलु स्यात् । N. B.—Here the Prakrita is किं नु इ = किं नु खलु । But later on and in Sakuntala, in Avimaraka &c. किं नु ख = किं नु खलु ; also see infra.

7. भद्रिनि—case of address. The maid etc. address such high lady-personages as Sita here thus ; "राज्ञी कृताभिषेकायामितरासु

तु भट्टिनी” इत्यमरः ; also cp “राजपद्माक्ष, सभाष्याः सर्वा परिजनेन तु भट्टिनो स्वामिनी देवी” ।

8. सुलभापराधः—अप + राध + घञ् = अपराधः । सु + लभ + खल् कर्मणि = सुलभः । सुलभः अपराधः यस्य, बहु । qual. परिजनः ।

9. अपराधा—अप + राध (दिवादि) + क्त कर्त्तरि स्त्रियाम् = अपराधा has sinned ; cheti apprehends that अवदातिका has done some fault so she looks like परिशुद्धितवर्णा (see Tika) ; But Sita who is a better judge and is well acquainted with Avadatika, and from the fact of her coming out with a वल्कल unchallenged by any one on the way, divines that she is willing to make a fun here (हसितुमिच्छति) and hence emphatically contradicts cheti's remark by “नहि” । Hence Sita attributes her change in facial colour as due to this motive of hers.

Remark—As अवदातिका does not like to make fun alone so our poet introduces Sita along with her maid-attendant (सपरिवारा सीता प्रविशति) । परिवार here means attendant and refers to Cheti. The being a maid sarvant of Sita. परिवायते अनेन इति परि + व + णिच् घञ् करणे बाहुलकात् = परिवारः attendant. Also परीवार to denote attendants other than मनुष्य, see the rule “उपसर्गस्य घञि असनुष्ये बाहुलम्” इति दीर्घविकल्पः । परिवारेण सहवर्तमाना सपरिवारा, तुल्ययोगे बहु । qual. सीता । Alternately सहपरिवारा by the rule “वोपसर्जनस्य” ।

अवदातिका—(उपसृत्य) जेदु भट्टिणी । भट्टिणि, एखु अहं
अवरज्भा । [जयतु भट्टिनो । भट्टिनि, न खल्वहमपराधा] ।

Avadatika—(Approaching)—May your ladyship prosper.
My ladyship, I am not indeed guilty.

सीता—का तुमं पुच्छदि । ओदादिए, किं एदं वामहस्तपरि-
गृह्णिदं [का त्वां पृच्छति । अवदातिके, किमेतत् वामहस्तपरि-
गृह्णीतम् ।]

Sita—who asks you (about that) ? Avadatika, what is
this in your left hand ?

अवदातिका—भट्टिणि, इदं वल्कलं [भट्टिणि, इदं वल्क-
लम्] ।

Ava.—My lady, this is a bark (or-bark garment).

सीता—वल्कलं किस्म आणीदं [वल्कलं कस्मादानौ-
तम्] ।

Sita—why have you brought in this bark ?

अवदातिका—सुणादु भट्टिणी । शेवच्छपालिणी अय्यरेवा णिवुत्त-
रङ्गप्पओअणं असोअरुक्खस्स एकं किसलअं अहंमेहि जाइदा
आसि । ए अ ताए दिस्सं । तदो अरिहदि अवराहोत्ति इदं
गृह्णिदं [शृणोतु भट्टिनौ । नेपथ्यपालिनो आर्यरेवा निवृत्तरंग-
प्रयोजनमशोकवृक्षस्यैकं किशलयमस्माभिः याचितासीत् । न च
तया दत्तम् । ततः अहं हस्तपराध इतोदं गृह्णीतम्] ।

Ava—May your ladyship hear. Honourable Reva, the
female in charge of dresses (in the dressing-room) was asked
for a twig of Asoka-tree though its necessity was over, still
she did not give it. Hence fault attaches to her, and (to
retaliate by way of fun) I have taken this bark.

सीता—पावअं किदं । गच्छ, णियरादेहि [पापकं कृतम्
गच्छ नियर्ताय] ।

Sita—you have done wrong, go and give (it) back (to Reva).

अवदातिका—भट्टिणि, परिहासणिमित्तं खु मए एदं आणीदं [भट्टिनि, परिहासनिमित्तं खु मयैतदानोतम्] ।

Ava—My dear lady, I have brought this (bark) to cut jokes (with Reva).

सीता—उन्मत्तिण, एवं दोसो वड्ढइ । गच्छ, णिययादेहि णिययादेहि [उन्मत्तिके, एवं दोषो वर्द्धते । गच्छ निययातय निययातय] ।

Sita—Ho mad one, even thus fault increases ; go and give it back, give it back.

अवदातिका—जं भट्टिणो आणवेदि [यद् भट्टिनी आज्ञापयति] (प्रस्थातुमिच्छति) ।

Ava.—As your ladyship commands—(wishes to go).

सीता—हला, एहि दाव [हला, एहि तावत्]

Sita—Hallo, do come.

अवदातिका—भट्टिणि, इअद्धि [भट्टिनि, इयमस्मि] ।

Ava—My dear Lady, here am I.

सीता—हला, किं णु हु (खु) मम वि दाव सोहदि [हला, किन्तु, खुलु ममापि तावत् शोभते] ।

Sita.—Hallo, will this bark indeed befit me (or-make me look well) ?

अवदातिका—भट्टिणि, सज्जसोहणीअंसुरूवं नाम । अलङ्करोदु

भट्टिणो [भट्टिनि, सर्वशोभनीयं सुरूपं नाम । अलङ्करोतु भट्टिनो] ।

Ava—My Lady, beauty shines under all circumstances. So let my ladyship decorate herself with this.

सीता—आणेहि दाव । (गृहीत्वानङ्गत्वं) हला, पेक्क किंदाणिं सोहदि [आनय तावत् । हला, पश्य (? प्रेक्षस्व) किमिदानीं शोभते] ।

Sita—Do bringit. (Taking and decorating herself), Hallo ! Behold if it befits me.

अवदातिका—तव खु सोहदिणाम । सोवस्सिअं विअ वल्कलं संवुत्तं [तवखलु शोभते नाम । सौवर्णिकमिव वल्कलं संवृत्तम्] ।

Ava—It (bark) befits you indeed, And it has now turned golden as if.

सीता—हज्जे, तुवं किञ्चि न भणसि [हज्जे, त्वं किञ्चिन्न-भणसि] ।

Sita—Ho, you are not saying anything.

चेटी—एत्थि वाआए पओअणं । इमे पहरिसिदा तणूरुहा मन्तेदि (पुलकं दर्शयति) [नास्ति वाचा प्रयोजनम् । इमानि प्रहृषितानि तनूरुहानि मन्त्रयन्ते] ।

Cheti—No use of saying anything. These horripilated hairs will speak or indicate all ; (shows her horripilation).

सीता—हज्जे, आदंसअं दाव आणेहि [हज्जे, आदर्शं तावत् आनय] ।

Sita—Ho, do bring me a mirror.

चेटी—जं भट्टिणो आणवेदि । (निष्क्रम्य प्रविश्य) भट्टिणि,
अअं आदंसओ [यद् भट्टिन्याच्चापयति । (निष्क्रम्य प्रविश्य)
भट्टिनि, अयमादर्शः] ।

Cheti—As your ladyship commands, (Going out and re-
entering) My lady, here is the mirror.

सीता—(चेटीमुखं विलोक्य) चिटटद् दाव आदंसओ ।
तुवं किं वि वत्तुकामा विअ [तिष्ठतु तावत् आदर्शः । त्वं
किमपि वक्तुकामिव] ।

Sita—(eyeing cheti's face) Let the mirror remain. You
seem to be willing to say something.

चेटी—भट्टिणि, एवं मए सुदं । अयवालाइ कच्चुइ
भणादि—अहिसेओ अहिसेओत्ति । [भट्टिनि, एवं मया
श्रुतम् । आर्यवालाकिः कंचुकी भणति—अभिषेकोऽभिषेक
इति] ।

Cheti—My lady, this is heard by me. Noble chamberlain
Balaki says out—coronation, coronation.

सीता—को वि भट्टा रज्जे भविस्सदि [कोपि भर्ता राज्ये
भविष्यति] ।

Sita—some one will be the King on the Kingdom.

(प्रविश्यापरा) चेटी—भट्टिनि पिअक्खाणिअं पिअक्खाणिअं
[भट्टिनि, प्रियाख्यानिकं प्रियाख्यानिकम्] ।

(Entering another) Maid—My lady, good news, good
news (to thee).

सीता—किं किं पडिच्छिअ मन्तेसि [किं किं प्रतीषअ मन्त्रयसे] ।

Sita—with reference to which are you saying this ?

चेटी—भट्टिदारओ किल अहिसिञ्चोअदि [भट्टिदारकः किलाभिषिच्यते] ।

Cheti—The prince (Rama), (I hear) is going to be coronated (a King).

सीता—अवि तादो कुशलो [अपि तातः कुशलौ] ।

Sita—Is father-in-law all right ?

चेटी—महाराएण एव्व अहिसिञ्चोअदि [महाराजेन एवाभिषिच्यते] ।

Cheti—He is being coronated by the great King (Dasaraatha).

सीता—जइ एवं दुदोअंमे पिअं सुदं । विशालदरं उच्छङ्गं करेहि [यद्येवं द्वितीयं मे प्रियं श्रुतम् । विशालतर-मुत्सङ्गं कुरु] ।

Sita—If this be so, then I have heard a second good news. All the more expand your lap.

चेटी—भट्टिनि तह [भट्टिनि, तथा] (तथा करोति) ।

Cheti—Let it be so, my lady ; (does so).

सीता—(आभरणाखवमुचअ ददाति) [(? सीता आभरणा-न्यवमुचअ ददाति)] ।

(Sita takes out her ornaments and gives these to Cheti).

चेटी—भट्टिणि, पटहसहो विश्व [भट्टिनि, पटहशब्द इव] ।

Cheti—My lady, sound of drum as if (is being heard).

सीता—सो एव्व [स एव] ।

Sita—Indeed so.

चेटी—एकपदे ओघट्टिअतुहणीओ पटहसहो संवुत्तो [एकपदे अवघट्टिततुण्योः पटहशब्दः संवृत्तः] ।

Cheti—The sound of drum has ceased as soon as struck and heard.

सीता—कोणु खु उग्घादो अहिसेअस्स । अइवा बहुवुत्तान्ताणि-राअउल्लाणि णाम [कोनु खुलु उद्घातः अभिषेकस्य । अथवा बहुवृत्तान्तानि राजकुलानि नाम] ।

Sita - What indeed can there be an obstacle to the coronation ; or it is rightly said that royal palaces are full of momentous incidents.

चेटी—भट्टिणि, एव्वं मए सुदं—भट्टिदारअं अहिसिञ्चिअ महाराओ वणं गमिस्सदि त्ति [भट्टिनि, एवं मया श्रुतं भट्टिदारकमभिषिच्य महाराजो वनं गमिष्यतीति] ।

Cheti—My lady, I have heard this that King Dasaratha will go to the forest after coronating Prince Rama.

सीता—जइ एव्वं ण सो अहिसेओदओ सुहोदअं णाम [यद्येवं न तदभिषेकोदकं सुखोदकं नाम] ।

Sita—If this be so, then that is not the coronation water

that will be poured on him but the water to wash his face to wipe off tears, (due to Maharaja's "vanagamana".)

Beng.—অবদাতিকা (আগাইয়া আসিয়া) ভট্টিনোর জয় হোক । ভট্টিনি, আমি অপরাধ করি নাই । সীতা—কে তোমাকে সে বিষয় জিজ্ঞাসা করিতেছে । অবদাতিকে, তোমার বাঁ হাতে এটা কি ? অবদাতিকা—ভট্টিনি, এটা বঙ্কল । সীতা—বঙ্কল কেন আনিয়াছ ? অবদাতিকা—ভট্টিনি (দেবি), শ্রবণ করুণ—বেষরক্ষী মাননীয়া রেবার নিকট কাজ শেষ হওয়ায় একটি অশোক গাছের পল্লব চাহিয়াছিলাম । সে দেয় নাই । এতে আর অপরাধ হইয়াছে, তাই (হাসজ্বলে) এটা আনিয়াছি । সীতা—অন্ডায় করিয়াছ । যাও, ফিরাইয়া দাও । অবদাতিকা—দেবী, পরিহাস করিবার জন্তই এটা আনিয়াছি । সীতা—পাগলি, এতেও দোষ ঘটে । যাও, ফিরাইয়া দাও ফিরাইয়া দাও । অবদাতিকা—আপনার যে আজ্ঞা (যাইতে উত্ততা হইল) । সীতা—হলা, আইস । অবদাতিকা—ভট্টিনি (দেবি), এই আসিয়াছি । সীতা—হলা, এটা কি আমার শোভা পাইবে ? অবদাতিকা—দেবি, সুরূপ সর্ববস্তুরাই শোভা পায় । আপনি (বঙ্কল) পরুন । সীতা—তবে আন, (গ্রহণ করিয়া ও পরিয়া) হলা, দেখদেখি, এখন এটা কেমন শোভা পাইতেছে । অবদাতিকা—তোমার ত ওটা শোভা পায়ই । বঙ্কলটা যেন সুবর্ণময় হইয়া গেল । সীতা—হজ্ঞে (চেটি), তুমি ত কিছু বলছো না । চেটী—বলিবার প্রয়োজন নাই । আমার এই রোমোদ্গমই বলিয়া দিবে (পুলক দেখাইল) । সীতা—চেটি, তবে আয়না আনত । চেটী—দেবীর যা আজ্ঞা । (যাইয়া ও ফিরিয়া আসিয়া) ভট্টিনি, এই আদর্শ । সীতা—(চেটীর মুখে তাকাইয়া) আদর্শ থাক । তুমি যেন কিছু বলিতে ইচ্ছা করিতেছ । চেটী—দেবি,

আমি একরূপ শুনিলাম যে, আখ্যবাল্যকি কল্পকী বলিতেছে—‘অভিষেক, অভিষেক’। সীতা—তবে রাজ্যে কোনও রাজা অভিষিক্ত হইতেছে। (প্রবেশ করিয়া অপরা) চেটী—দেবি, প্রিয়সংবাদ, প্রিয়সংবাদ। সীতা—কি লক্ষ্য করিয়া এইকথা বলিতেছ? চেটী—রাজপুত্র রামই (শুনিতেছি) রাজ্যে অভিষিক্ত হইতেছেন। সীতা—মহারাজ দশরথের কুশল তো? চেটী—মহারাজই অভিষিক্ত করিতেছেন। সীতা—তবে দেখিতেছি, আনার দুইটি প্রিয়সংবাদ। তোমার কোলটা বিস্তৃত কর দেবি। চেটী—তাই হোক (তাই করিল)। (সীতা আভরণ খুলিয়া দিলেন)। চেটী—দেবি, যেন পটহের শব্দ (শুনিতেছি)। সীতা—তা হবে। চেটী—পটহশব্দ অবধূত হইয়াই যেন চূপ করিয়া থামিয়া গেল। সীতা—অভিষেকের কোনও বাধা হইয়া থাকিবে। অথবা রাজকুল নানা ঘটনায় পরিপূর্ণ থাকে। চেটী—দেবি, আমি একথা শুনিয়াছি যে, যুবরাজ রামকে অভিষিক্ত করিয়া মহারাজ দশরথ বনে যাইবেন। সীতা—তবে দেখিতেছি, এটা অভিষেকবারি নয়, এটা মুখস্থিত অশ্রুবারি প্রক্ষালনের জন্য উদক বটে (অর্থাৎ এই অভিষেক-বারিদ্বারা রাম, দশরথের বনগমনজন্য চঃখবারি প্রক্ষালন করিবেন)।

Tika.—অবদাতিকা ইতি। ‘মহিলী’ দ্বীপী ‘জয়ন্ত’ সমীতকথ্যে বস্তুতাম্ [অখিলার্থে জিহ্বাতুরকর্মকঃ। জয়ামিময়ী তু সমকর্মক এব প্রযুক্ত্যতি। কিন্তু প্রায়শাশ্রয়ী জীতি লুবিমজ্জিস্থানে লটঃ তিবিমজ্জিঃ, অনুস্থানে চ অনিপ্রয়োগী দৃষ্ট্যতি ইতি কীদন্ত। যথাহি মীতগীবিদে—‘জয়ন্তি যমুনাকুলী রহঃকীলয়ঃ’। “জয়তি জয়তি দ্বীপী দ্বীপকীন্দনীসী” ইত্যাদি চ]। “অপরাজ্জা ভবিষ্যতি” ইতি বৈটীবচনং স্মৃতা অবদাতিকা কথয়তি—“নাহমপরাজ্জাখলু”। ততঃ সীতা বদতি—তসমপরাধিনী বা ন বা ইতি ‘কা ত্বাং পৃচ্ছতি’, কথয় তব ‘বামহস্তে পরিগৃহীতম্’ ইতি বামহস্তপরিগৃহীতম্ (সুপ্.সুপ্রা) এতন্ বস্তু ‘কিম্’ স্মাত্ ॥ ততঃ ০ বল্কলানয়নকারণং বিধণোতি অবদাতিকা—‘শ্রদ্ধামিঃ নেপথ্যপালিনী’ রংগালয়স্য বিপরজিখা [নেপথ্যশব্দে ন্যায় বিধো

लक्ष्मणे] 'अर्था' माननोया 'देवा' तदाख्या रमणी 'निवृत्तरंगप्रयोजनमशोक-
वृक्षश्च किशलयम्' पञ्चवं 'याचिता आसोत् ; किन्तु तया तत् न दत्तम्' । 'ततः अप-
राधः अर्हति' युजाते, तस्याम् योग्यो भवति 'इति' हेतोः मया 'इदं' वल्कलं गृहीतम् ॥
हे 'उन्मत्तिके' [उन्मत्ता एव उन्मत्तिका । स्वार्थे कन्] । परिहासः निमित्तं
कारणं यस्मिन् कर्मणि तत् यथा तथा आनीतं वल्कलं दोषं जनयति । 'एवम्'
अनेन प्रकारेण 'दोषो वर्धते' । अतः 'गच्छ, निर्यातय' प्रत्ययं [निर् + यत् +
णिच् + लोट् इति । सध्मे द्विरुक्तिः] ॥ 'हला'—इत्यवयवम् नाय्ये सख्याज्ञाने
वर्त्तते, यथा 'हृल्ले' इत्यवयवम् चैष्ट्याज्ञाने प्रयुज्यते ॥ 'किं तु खलु [प्राग्व्याख्यातम्]
अपि एतत् वल्कलं 'मम (सम्बन्धे) तावत् शोभते' [तावत् इति वाक्यालङ्कारे वा
अवधारणे अवयवम्] इति सीताया सन्देहगर्भः प्रश्नः ॥

ततः अवदातिका वदति—हे 'भट्टिनि' देवि 'सुरूपं' सु शोभनं रूपं सौन्दर्याम् इति
सुरूपम् [सुप् सुपा or कर्मधा—] सर्वेण द्रव्येण शोभयितुं शक्यमिति 'सर्वशोभनीयम्'
सौन्दर्यं सर्वावस्थायामिव सर्वद्रव्येणैव शोभते सर्वांश्च शोभयति । 'नाम' इति प्राकाश्या
अवयवम् यदाएव विधस्यले 'नाम' इति अवधारणे अवयवम्, यथा "तव खलु शोभते
नाम" इत्यत्र । 'भट्टिनी अलङ्करोतु' वल्कलं परिधेहि तथा आत्मानं मण्डयतु ॥ वल्कलं
परिधाय सीता ब्रवीति—हला अवदातिका 'किम् इदानीम्' अधुना मयि वल्कलं 'शोभते'?
इति प्रश्नः ॥ न केवलं वल्कलं तव शोभते एव, अपि तु तव सौवर्ण्यं देहस्पर्शात्,
वल्कलमपि 'सौवर्णिकम्' इव सुवर्णसंमिश्रितम् इव 'संवृत्तम्' जातम् ॥ 'हृल्ले' इति
चैष्ट्याज्ञाने अवयवम् इति प्रागुक्तम् ॥ 'नास्ति वाचा प्रयोजनम्' ['वाचा' इति करणे
इया] विनैव वचनं ममाभिप्रायं सुवक्तृमेव । कथं सुवक्तृमित्याह—'इमानि प्रहृषि-
तानि' पुलकितानि 'तनूरुहानि' लीमानि ममाभिप्रायं 'मन्त्रयन्ते' सूचयन्ति ॥ ततः
चेटीकतृत्वादशं प्रदानसमये चेटीमुखमवलोक्य सीता आह—'आदर्शः' सुन्दरः
'तिष्ठतु' 'त्वं' किमपि वक्तुकामा इव 'किञ्चित् वक्तुं' कामो यस्य तादृश इव जल्यसे
["तुं काममनसोरपि" इति तुमो मकारलोपः] । मन्त्रे अन्यदेव तव वक्तव्यमस्ति ।
तदेव प्रथमं तावद्दद ॥ ततश्चेत्याह 'एव' एतत् 'मया श्रुतं' आर्यं वालाकिः कुचको
माननोयः वालाकिनामा कुचको 'भणति' कथयति—अभिषेकः [आर्वणे सध्मे वा

दिरुक्तिः] वर्त्तते इति ॥ सीता आह—मन्य 'राज्ये' 'कोपि भर्ता' राजा भविष्यति, ततः अभिषेकशब्दः कञ् किना उच्चारितः ॥

ततः 'प्रविश्य अपरा चेटी कथयति'—'भट्टिनि, 'प्रियाख्यानिक' प्रियम् आख्यानम् अस्ति अस्मिन् इति 'प्रियाख्यानिकम्' प्रियनिवेदनम् अस्ति वा विद्यते इति शेषः ["अत इतिउन्मौ" इति मत्वर्थोऽयं ठन्प्रत्ययः] । सम्भवसेऽतद्विरुक्तिः ॥

सीता कथयति—'किं किं' [आर्यस्य हितम्] वस्तु 'प्रतीया' उपलब्ध 'मन्त्रयसे' एवं कथयसि । कथय किं मे प्रियवचनमिति ।

ततः चेटी वदति—'भर्तृदारकः' भर्तृः स्वामिनी दशरथस्य दारकः पुत्रः युवराजः रामः किल [ऐतिह्ये अव्ययमेतत्] 'अभिषिष्यते' राज्ञि, स्वयं दशरथेनैव अभिषिष्यते । एवं रामस्याभिषेकः, स च जीवति दशरथे एव, तस्यैव आश्रया भवति इति हयमपि सीतायाः सुवचनम्, अतः सीता आह—'द्वितीयं मे प्रियं श्रुतम्' । ततः आनन्दात् सीता चेटीमाह—'विशालतरसुतसङ्गं कुरु' क्रीडुं विस्तार्य विशालीकुरु, अहं त्वां पारितोषिकं ददामि इति उक्त्वा सा 'आभरणानि अवसुच्य ददाति' । अभिषेकाङ्गभूत-मङ्गलवाद्ये पटङ्गे ध्वनितेऽस्ति, तत्पदं तत्पञ्चगात् निहतं च चेटी आह—'एकपदे' तत्पञ्चमेव [अव्ययमेतत्] 'अवचक्षिततूष्णीकः' 'अवचक्षितः' ताडितः अतः शब्दयुक्तः स एव 'तूष्णीकः' निस्तब्धः शब्दहीनश्च 'पटङ्गशब्दः सङ्घतः' जातः । इति तस्याः विस्मयं विलोक्य सीता सन्दिह्या साशङ्का आह—अभिषेकस्य कीदृशं खलु उदघातः विघ्नः भवेत् । इति भाविन्या विपत्तेः सूचना । ततः आह—'राजकुलानि' राजगृहाणि 'बहुवृत्तान्तानि' बहुवः वृत्तान्ताः घटनाः यव तादृशानि (बहुव्रीहिः) घटनाबहुलानि भवन्ति अतः केनापिकारणेन भवितव्यम् येन वादिते एव पटङ्गे पुनः निस्तब्धः आसीत् । ततः चेटी पटङ्गशब्दविरमये हेतुमाह—मया श्रुतम्—'भर्तृदारकं' रामं राज्ञि अभिषिच्य महाराजः 'दशरथः' 'वनं' गमिष्यति इति । ततः दुःखसंवाद एष इति मत्वा सीता ब्रवीति—'यद्येव' यदि एष भवेत् 'तदा तत्' तौर्था-यादृतं मन्त्रपूर्तं च अभिषेकोदकं न प्रकृतपक्षे-अभिषेकोदकं भविष्यति किन्तु तत् 'सुखोदकं' सुखप्रचालनार्थम् उदकमेव भविष्यति । अभिषेकात् परं दशरथो वनं

यास्यति इति मत्वा दुःखितः पित्रवत्सलो रामः अभिषेकोदकेनैव दुःखाशु प्रचाप्य
एतत् अभिषेकोदकेनैव सुखप्रचालनार्थम् उदकं करिष्यति इति निश्चयार्थः ।

Notes

1. नेपथ्य etc—नेपथ्य is here वेष्ट dress, नेपथ्यं पालयतीति रचतीति
नेपथ्य + पालि + णिनि कर्त्तरि साधुकारिणि स्त्रियास् = नेपथ्यपालिनी the keeper of
dress of the various actors in the theatre-hall or concert-hall
[सङ्गीतशाला] । qual. आर्य्य रेवा । आर्य्या माननीया रेवा इति आर्य्य रेवा ।
कर्मधा । Nom to आसीत् [in याचिता आसीत्] .

2, निवृत्त etc—रञ्ज + घञ् अधिकरणे = रङ्गः theatre. But in घञ्,
the न of the root रञ्ज elides, if that घञ् be in भाव or करणवाच्य
and not in अधिकरणवाच्य as here, the rule is “घञि च भावकारणयोः” ।
Witness राग with भावे घञ् । रङ्गस्य प्रयोजनम्, इ तत् । नि + वृत् + क्त
कर्त्तरि = निवृत्त ceased, निवृत्तं रङ्गप्रयोजनं यस्य, बहु ; qual किशलयम् ।
Here Prof. Paranjape thinks that the acting referred to in
Pratibhari's speech is over by this time. But we differ. The
कालसंवादि नाटक should be befitting Rama's coronation, and that
not being begun, how can the play be already over ? निवृत्त etc,
means अशोकवृक्षपङ्कज that remained after decoration of theatre-
hall i. e. surplus sprouts of Asoka, and has nothing to do with
actual acting of the play. Now-a-days आसपङ्कज are used to de-
corate halls on such august occasions. Women are fond of
नवपङ्कज, so perhaps Avadatika wanted some of these from Reva.
But she did not give it to her. So to make fun with Reva,
she took a bark from there.

3. याचिता—याच + क्त कर्मणि स्त्रियाम् । Pred to आर्य्य रेवा । याच is
a द्विकर्मक दुहादि root, so its अप्रधान कर्म [e.g. रेवा] is voiced by the

dictum "दृष्टादिरप्रधाने" । Thus ययम् रेवां किञ्चल्यमेकं याचितवत्यः becomes—अस्माभिः रेवा किञ्चलयं याचित । Compare the list of विकर्मक roots in—"दृष्टाच् पच् दण्डश्चिप्रच्छि चिद्रूयसि जिमन्त्यसुधाम् । कर्मयुक् स्यादकथितं श्वातथा नीडहृत्पवहाम्" । The plural here in अस्माभिः shows that Avadatika and all her companions were denied अशोकपत्रम् । Others went away, but Avadatika alone made fun with Reva and took away a bark garment from her custody.

4. अहंति—It here means दोखी भवति or दुजाने । See Tika. धातुनामनेकार्थत्वात् । Nom अपराधः ।

5. एषं दोषो वदन्ति—This shows how strictly a follower of truth or rectitude was Sita. She thinks that पाप grows even when snatching is done object. So Sita protests this too and addresses her as उन्मत्तिका because she cannot see the fault here.

5. इला—This is a form of address to one's female friend in dramas. "नाट्योक्ती सखीं प्रत्यावाप्तम्" इत्यनरः । Compare—"इला प्रियस्ते भर्ता" in Swapna IV.

6. किं नु खलु—All these खल्वय indicate वितर्कनर्मप्रश्न ।

7. शोभते—युज् + लट् ते । Nom वल्कलम् here. Sita asks whether वल्कलम् will suit her or not. This foreshadows her wearing of वल्कलम् and going to वनमननम् ।

8. सर्वशोभनीयं—शोभयितुं योग्यम् इति युज् + शिच् + शनीय कर्मणि शोभनीयम् fit to decorate all. सर्वेषु शोभनीयम्, सुप्-सुपा ; qual. सुदृपम् । For similar ideas, compare "किमिव हि मधुराणां मण्डनं नाकृतीनाम्"—Sak. I. "सर्वमलहारो भवति सुदृपाणाम्"—Avimaraka, "सर्वजनमनोभिरामं सीमाग्यं नाम"—Swapna. II. &c. True beauty is itself grace-

ful and adorns all others and as such वल्कल is made golden here.

9. पश्य—Here and in swapnanataka the Prakrit “पेक्ष्य” is rendered as पश्य, but it should be प्रेक्ष्य and Prakrit of पश्य or पश्यत् is देक्ख or देक्खद् &c ; comp—” हला पेक्ख...सहस्रं अदेक्खन्ती आतुरा चक्रवार्द आरडदि”—Sak. IV.

Construe—किमिदानीं शोभते = किमिदानीं वल्कलं शोभते वा न वा ।

10. सौवर्णिकम्—सुवर्णं gold. तेन संसृष्टम् [एकौभूतम् or संनिश्रम्] इति सुवर्णं + ठक् (by “संसृष्टे”)...सौवर्णिकम् with gold or golden. Pred. to वल्कलम् । Usually the form used is सौवर्ण with अच् by the rule “प्राणिरजतादिभ्योऽज्” or अण् by “जातहृदिभ्यः परिमाणे” in the sense of सुवर्णविकार । Thus Malli in Meghduta writes “कांचनस्य विकारः कांचनी सौवर्णी वासयष्टिः” । But here the form being सौवर्णिक we have recourse to above deriv. Sita’s देह was of golden colour, it made the वल्कल also so, hence her रूप decorated वल्कल even—it was सर्वशोभनीय । In this active sense we can also derive—शोभयतीति शुभ + णिच् + अनीय कर्त्तरि बाहुलकात् = शोभनीय decorator, सर्वेषाम् शोभनीयः, इतत् । We say बाहुलकात् (irregularly) because अनीय is enjoined in the कर्म and भाववाच्य only ; the rule for कर्त्तृवाच्य अनीय as here is “कृत्यलुपटो बहुलम्” । Comp “लोचन-लोभनीयाः in Bhatti. 1I. and “अकृतिलोभनीया” in Rag VI &c. Poets speak of Sita as “हिरण्ययो साललतेव जङ्गमा” and “ततकांचन-वर्णाभा” ; indeed beautiful ladies are so described, cp “संचारिणी दीपशिखिव” and “रोचनागौरशरीरयष्टिः” in Rag VI &c.

11. प्रहृषितानि तनुरुहानि—Nom to मन्वयन्ते । प्र + हृष + क्त कर्त्तरि = प्रहृषित or प्रहृष्ट horripilated [पुलकित] : in this sense इट् is

optional in निद्रा after हृष by the rule "हृषलोमसु" । हृष्टः हृषितो वा सैवः is also correct by the varttika "विहितप्रतिघातयोश्च" । Thus in Gita XI we have "अष्टष्टपूर्व' हृषितोमि दृष्ट" । Qual. तनूरुहानि ॥ Both तनू or तनू means body. तन्वास् रोहन्ति इति तनू + रुह + क कर्त्तरि = तनूरुहाः that grow on bodies i. e. hairs. Better avoid the deriv.—रोहन्ति इति रुहाः (इय्, पधलचयः कः) ; तन्वास् रुहाः इति तनूरुहाः ; for in that case the rule "हलदन्तान् सप्तम्याः संज्ञायाम्" should retain अलुक् of अमी here yielding तन्वांरुह—तनूरुह like अम्बीरुह etc being a संज्ञा of hair. In the case of पद्मीरुह, सरसिरुह etc, सप्तमी is sometimes irregularly retained by the rule "तत्पुरुषे कृतिवहुलम्" । But even then the words are derived as suggested above by us. Commentators of Amara all derive such words in the way we have adopted. These being all instances of उपपदतम् । The Cheti says that her horripilated hairs speak of the joy and approval of what Avadatika has said, so she can't see the necessity of saying any thing, nor out of excess of joy has she the power to speak anything.

12. वक्तुकामा—वच + तुमुन् = वक्तुम् means वचनम् । Then वक्तु (वचने & c) कामः यस्याः सा व्यधिवद्— । Qual. लम् । Here म् of वक्तुम् elides in वद् by the dictum "तुङ्गामननसोरपि" । For further details of gram. here see our notes under वक्तुकामः in Sak. Act I (just before sl. 23). Sita is a clever one divines Cheti's motive in speaking out something else, when here giving over to her the आदर्श wanted by her (to see how she looks now by वल्कल) ।

13. कीपि भर्ता राज्ञि भविष्यति—Sita is of placid and noble

mentality. She knows Dasaratha to be a राजा and राम her husband, a prince. Unless something unusual happens no change can take place therein, so she takes the अभिषेक as heard by Oheti to be of some one in some other Kingdom. Comp “यव कुवापि राज्ञि यः कोपि भक्तृपदेऽभिषिक्तो भविष्यति चेद् भवतु कामम् । का तवाद्याकनास्या”—Shastri.

14. प्रियाख्यानिकम्—Nom. to विद्यते etc understood. प्रियस्य आख्यानम् । तत् अस्ति यस्मिन् इति तद्धितः ङन्प्रत्ययः । सम्भवे द्वित्वम् ।

15. प्रतीत्य—प्रति + इय + ल्यप् । Taking, referring to, accepting &c. Comp—“स्वामी पवहसो राजशासनं प्रतीत्य”—Sak. VI. and “प्रतीष्टा च तस्य भर्तृदारिका—Swapna II. &c.

16. भर्तृदारकः अभिषिच्यते—भर्ता is master, King. दृ + श्वल् कर्त्तरि=दारकः a son. भर्तृदारकः refers to the prince Rama. Similarly king's daughters are addressed as भर्तृदारिका in dramas by persons of lower ranks. उक्तकर्म of अभिषिच्यते (अभि + सिच + लट्ते कर्मणि) ।

17. अपि कुशली तातः—Sita is startled at the utterance of Rama's अभिषेक । She does not understand how can it be possible without Dasaratha's demise. So she asks this. This foreshadows death of Dasaratha very soon due to सुतविप्रयोग । This also shows Sita's love and regard for Dasaratha. She does not like her husband to be king by the death of her father-in-law. She wants all to be living and to lead an ideal life (with श्वशुर and स्वामी living). Comp “प्रियं मे महाराज एव महाराजः । आर्यपुत्र एव आर्यपुत्रः” infra. Her anxiety however is removed when चेट्टी says “महाराजेन एव अभिषिच्यते” । This is

however a good news to her. Hence she exclaims “यद्येव द्वितीयं मे प्रियं श्रुतम्” । This reveals her character in true light. She not only hails Rama’s अभिषेक, but also hails Dasaratha’s कुशल । So she rightly says “द्वितीयं प्रियम् श्रुतम्” here.

N. B.—We propose that द्वितयम् here should be a better reading, for द्वितयम् emphasises both the good news better. द्वौ अवयवौ अस्य gives द्वि + तयप् = द्वितय, or द्वि + अयच् = द्वय । Then the meaning is—I have heard प्रिय having two अवयव or divisions. And this suits us very well. Perhaps this was the poet’s reading here, changed by the scribes. Comp “इदेषि निक्षेप इवापि तम् वयम्”—Kalidasa. Here मे has either सम्बन्धे पक्षी being related to प्रियम् ; or मे has पक्षी in place of तृतीया ; Mr. shastri says “मे इति तृतीयायै अव्ययम्” ।

18. विशालतरसुतसङ्गं कुरु—Sita says this to Cheti, so that she out of joy for प्रियवयस्य may give sufficient पारितोषिक to the Cheti. Then again here all the texts read सीता—(आभरणान्वयमुच्य ददाति) which should be a stage direction only and be read as —(ततः सीता आभरणान्वयमुच्य ददाति) । Indeed Prof Devadhar here reads (सीता आभरणान्वयमुच्य &c) as a stagedirection अव + मुच + ल्यप् = अवमुच्य putting off, आमुच्य means wearing. Comp “आभरणान्वयमुच्य” in Malavikagnimitram. The poet here very skillfully makes Sita freed of all her ornaments and wear barks instead and foreshadows the future event of her वनगमन with Rama in such a dress. This is a step to the development of the plot.

19. एकपदे—An अव्यय meaning forthwith or simultaneously, Comp “निहन्तारौन् एकपदे” &c.

20. अवघट्टिततूष्णीकः—Qual. पटहशब्दः । अव + घट्ट + क्त कर्मणि
 = अवघट्टितः struck i. e. sounding. तूष्णीकः means silent and
 may be used as an adj. in all the genders. Amara says—
 तूष्णीकः तूष्णीशैलः । But तूष्णीम् in a similar sense is an अव्यय । अव-
 घट्टितश्चासौ तूष्णीकश्च इति अवघट्टित तूष्णीकः । विशेषणद्वयस्य कर्मधा । पटह-
 शब्दः has ceased (निवृत्तः) as soon as struck. How can this be
 in an अभिषेकोत्सव । So Cheti is at a loss to understand this.
 Then Sita says “कोनू खलु उदघातः अभिषेकस्य भवेत्” and cleverly
 anticipates the incident of obstruction or विघ्न in Rama's
 coronation. उद + हन + घञ = उदघातः blow, here it means विघ्नः ।
 She then however accounts for this sudden stoppage of पटह
 शब्द to some unknown cause by “बह्वृत्तान्तानि राजकुलानि” See
 Tika also.

N. B.—This is also our poet's experience for he has repeated this phrase *infra*. also.

22. महाराजः वनं गमिष्यति—By this the incident of वनगमन is
 clearly indicated by our poet in this drama.

23. नैतत् अभिषेकोदकम् &c.—construe—यद्येवं तत् (अभिषेकवारि)
 न अभिषेकोदकं (किन्तु) तत् नाम (निश्चितमेव) सुखोदकं भविष्यति । See
 also Tika Here the construction is tortuous. तत् is to be
 made to refer to the प्रसिद्ध उदक required in अभिषेक (see sl. 3
 ante). Hence तद् is प्रसिद्धार्थक here. सुखोदकम् = सुखप्रचालकम्
 उदकम् = सुखोदकम् by शकपार्थिपदितत् । Water to wash the
 mouth with. The sense is—If Dasaratha retires just after
 Rama's coronation, it will strike Rama to the quick and he
 will weep even during अभिषेक । So अभिषेकवारि will serve the

purpose of his सुखप्रचालनवारि । Here also Sita shows that neither she nor Rama wants this happening. See next para and infra and note 17 above.

(ततः प्रविशति रामः) रामः—(आत्मगतम्) हन्त भोः ।

आरब्धे पटहे स्थिते गुरुजने भद्रासने लङ्घिते

स्कन्धोच्चारणनम्रमानवदनप्रच्योतितोये घटे ।

राज्ञाह्वय विसर्जिते मयि जनो धैर्येण मे विस्मितः

स्वः पुत्रः कुरुते पितुर्यदि वचः कस्तत्र भो विस्मयः ॥५॥

विरम्यतामिदानीं पुत्र इति स्वयं राज्ञा विसर्जितस्थापनीत-
भारोच्छसितमिव मे मनः । दिष्ट्या स एवास्मि रामः महाराज
एव महाराजः । (प्रकाशम्) यावदिदानीं मैथिलीं पश्यामि ।

(Then enters Rama) Rama (within himself)—Ho ! Ho !
when the (auspicious) drum was beat, my superiors were
present there (to watch the coronation) and I mounted up
the royal throne and water was just falling (on me) from the
mouth of the jar that was raised up to the shoulder and then
lowered down, King (Dasaratha) himself dismissed me
(from this), after summoning ; and people were astonished at
my mental equanimity or fortitude ; but ho ! Wherein lies
surprise if one's own son obeys his father's order. As the
King himself dismissed me (from this coronation) saying
let the coronation ceremony be held in abeyance or stopped,
my mind felt relieved owing to the removal of the burden
of Kingdom. Luckily indeed I am that self-same Rama, and

Dasaratha is the paramount Lord. (Alond) Now I will meet Maithilee (Sita).

Beng.—(তারপর রামের প্রবেশ) রাম (আশ্চর্য)—হো, হো, মঙ্গলবাণ্য বাজিতে থাকিলে, (মঙ্গলক্রিয়া দেখিবার জন্য) গুরুজন উপস্থিত হইলে এবং আমি সিংহাসনে আরূঢ় হইলে ও স্বক পর্য্যন্ত উত্তোলন করিয়া পরে অবনমিত ঘটুপু হইতে (অভিব্যেক) জল পড়িতে থাকিলে, রাজা (দশরথ) নিজেই ডাকিয়া আমাকে (এই অভিব্যেক হইতে) নির্বৃত্তি করিলেন, লোকজন আমার ধৈর্য্যে অবাক হইল, কিন্তু, নিজপুত্র পিতার বাক্য পালন করিবে এতে বিশ্বাসের কি থাকিতে পারে। রাজা নিজেই ‘হে পুত্র, অভিব্যেক থাকুক’ এই বলিয়া আমাকে ক্ষান্ত করায় আমার মন যেন রাজ্যভার অপনীত হওয়ার উজ্জীবিত হইল। ভাগ্যক্রমে আমি সেই রামই বটে এবং মহারাজ দশরথই সার্বভৌম রাজা রহিলেন। (প্রকাশ্যে) তবে এখন মৈথিলীকে দেখি।

Tika.—অন্য:—পটস্থ আরব্ধে, গুরুজনে স্থিতি, ভদ্রাসনে লঙ্ঘিত (তথা) ঘট ক্লাম্বোদ্বারনম্যমানবদন-প্রখ্যতিতীয় (সতি), রাজ্য আশ্রয় ময়ি বিসর্জিত (সতি), জন: মে ধৈর্য্যেণ বিচ্ছিত: । (কিন্তু) ভো:, স্ব: পুত্র: যদি পিতু: বচ: কুরুত তব ক: বিচ্ছয়: (অসি) । ব্যাখ্যা —‘পটস্থ’ মঙ্গলতৃত্যে ‘আরব্ধে’ আশ্রিত সতি, ‘অভিব্যেকদর্শনার্থ’ ‘গুরুজনে স্থিতি’ সমুপস্থিত সতি ‘ভদ্রাসনে’ রাজাসনে সিংহাসনে ইত্যর্থ: ‘লঙ্ঘিত’ ময়ি আকর্ষিত সতি, তথা ‘ঘট’ ‘অভিব্যেকার্থ’ মঙ্গলঘটে ‘ক্লাম্বো’ উদ্বারনম্’ উত্তোলন’ তিন দ্বিতীয়া ‘নম্যমান’ বদন’ ঘটস্থ যক্ষ্মুর’ তস্মাৎ প্রখ্যতিতি ইতি ক্লাম্বোদ্বারনম্যমানবদনপ্রখ্যতি [কর্তৃরি সাধুকারিণি ণিনি:] তীয়’ যক্ষ, তাড়য়’ সতি, ‘রাজ্য আশ্রয়’ আশ্রয়’ ‘ময়ি বিসর্জিত’ ভদ্রাসনাত্ অবতীর্য্যগচ্ছদ্ব্যাপ্ত’ সতি ‘মে’ মন ‘ধৈর্য্যেণ জন: বিচ্ছিত:’ । কিন্তু ভো:, অহমত বিচ্ছয়কারণ’ ন পশ্যামি ‘যদি স্ব: পুত্র: পিতু: বচ:’ আশ্রা ‘করোতি’ পালয়তি ‘তব’ বিধয় ‘ক: বিচ্ছয়:’ ন কোপি বিচ্ছয়: বচ’ তে । শ্রাদ্ধলবিক্রীড়িত’ বচম্ । অর্থানরন্যাসৌলঙ্কার: ॥ ‘হে পুত্র’

अभिषेकः विरच्यताम् स्वीयताम् । स तु वारानसरे भविष्यति नाधुना इति 'स्वयं' राज्ञा दशरथेन 'विसर्जितस्तस्य राजासनात् अवतारितस्त 'मि मनः' तावत् 'अपनीतः भारः यस्य तादृशं च उच्छ्वसितम् उज्जीवितम् 'इव' च जातम् । 'दिष्टा [आनन्दे अव्यय-मेतत् ; यथा-दिष्टिरिति शब्दः आनन्दे वर्तते ततः तृतीयैकवचने दिष्टा इति । द्वितीया । 'स एवास्मि रामः, महाराज एव महाराजः' नाह महाराजशब्देन सूचित किन्तु केवलं पूर्वं यत् राम एवास्मि, महाराज दशरथ एव महाराजशब्दभाक् वर्तते । महतः वर्तव्यभारात् विसर्जितः इति रामस्य आनन्दः । ततः राम आह—'इदानीं मेधिलीं मे पत्नीं सीतां 'पश्यामि' [यावद् योगे भविष्यति लट्] ।

Notes

1. Remark—The stage-direction seems faulty here in all the printed texts ; "आत्मगतम्" before "इत्त भीः and "प्रकाशम्" before "यावदिदानीं मेधिलीं पश्यामि" is necessary. For the speech of Rama here is apparently to himself at this incident of sudden stoppage of coronation. And his later motion with wordings however is made heard to all other actors when he advances towards Sita saying "यावदिदानीम्" &c. Hence we have suggested the above emendations. Comp "दीगन्धरायणः—(आत्मगतम्) इत्त भीः अर्धमवसित भारस्त...कृतः &c" in Swapna—I. sl. 11. स्वगतम् or आत्मगतम् is that which is supposed not to be within the hearing of the other actors on the stage at the time, though uttered loud enough for the audience. Compare "अन्नायं यदसु तदिह स्वगतं मतम्" । And opposite of this is प्रकाशम् i. e. which is made within the hearing of all other actors on the stage.

2. इत्त, भीः—Two अव्ययस indicating आनन्द as said before.

3. पट्टे, गुरुजने, मद्रासने, घटे—All भावे ऽमौ by the rule "यस्य च भावेन भावलक्षणम्" । For मद्रासन see note sl. 3. मद्रासनेलङ्कृते is also a good reading here.

4. स्तब्धोच्चारण &c—उद् + चर + णिच् + लुट् भावे = उच्चारणम् lifting up (उचोहन) । नम + कर्मणि शानच् = नम्यमान that which is lowered down. स्तब्धे उच्चारणम्, सुप्रसूपा । तेन (हेतुना) नम्यमानम्, सुप्रसूपा— or इतत्, if हेतु इतीया is at all intended to from इया तत् । वदन is here mouth of घट (jar). स्तब्धोच्चारणनम्यमानं वदनं, कर्मधा । तस्मान् प्रच्योतति इति स्तब्धोच्चारणनम्यमानवदन + प्र + च्यात + णिनि कर्त्तरि साधुकारिणि (ताच्छील्ये वा) = स्तब्धोच्चारणनम्यमानवदनप्रच्योति just falling from the mouth of jar which is raised up to the shoulder and then lowered down. तादृशं तोयं यस्मिन्, वह ; तस्मिन् । qual. घटे ।

5. आह्वय—आ + ह्व + ल्यप् । Having called me.

6. विसर्जिते - वि + सृज + णिच् + क्त कर्मणि । having dismissed or sent away, Pred. to मयि ।

7. धैर्येण—हेतौ or करणे इया । This shows Rama's निर्विकारता in obeying his father even at this moment. And he as a high personage, thinks this to be very natural but this finds room for astonishment on the part of people in this matter. The भीः in the last line is only to fill up the line. Pt. shastri says "भी इति सामान्यामन्त्रणे "but we have one at the beginning here.

8. विरम्यताम्—वि + रम + लोट् ताम भावे । Its अनुक्तकर्त्ता is अभिषेकेन । The reading विरम्यताम् here does not commend itself, for we say विराम of अभिषेक and not its विग्राम ।

9. विसर्जितस्य—qual. मे । Its अनुक्तकर्त्ता is राजा ।

10. अपनोत &c—अपनोतः भारः यस्य, वह । उद् + ञ्स + क्त = उच्छ्वसित enlivened. अपनोतभारश्च, उच्छ्वसितं, च कर्मधा ; qual. मनः । Being relieved of the heavy भार of carrying on राजा, his मनस् felt composed. But this should not be a cause of joy to a dutiful personage

like Rama (cp "दिष्टा स एवास्मि रामः &c). The poet here unawares lowers Rama's कर्तव्यपरायणता on the one side. But on the other side this is natural for a son when father is still living. And Rama was still joyous for he did not know the actual cause of अभिषेकविराम, nor did he still then know of his वनगमन ; compare—"सम्भान्तया किमपि मथ्यया च कर्णे रात्रः शनैरभिहितं च नास्मि राजा"—sl. 7 infra. Thus Pt. Shastri says here under स एवास्मिरामः etc.—"भरताभिषेकमजानत इत्यमुक्तिः ।

11. Remark,—But as to Rama, Sita was a loving friend, a counsellor (सखि, सचिव &c), it was now fit for Rama to meet Sita, so he says "यावत् मैथिलीं पश्यामि" See also Tika. मिथिलानां निवासी जनपदः—मिथिलाः । तेषां or मिथिलायाः (मिथिलानगर्याः) राजा मिथिला + अञ् = मैथिलः a name of Janaka. मैथिलस्य कन्या इति मैथिल + ऊष = मैथिली a name of Sita. ऊष comes by the rule "g'योमादाख्यायाम्" । Compare "कैकयस्य दुहितः कैकयी"—Padamanjari, and also see our Notes under कैकयीतः is Bh I. sl. 14.

अवदातिका—भट्टिणि, भट्टिदारश्चो खु आच्छद । यावन्तोदं वल्कलं [भट्टिनि, भट्टिदारकः स्वल्वागच्छति । नापनीतं वल्कलम्] ।

Avadatika—My lady. Prince Rama comes indeed. (And) your bark is not removed.

रामः—मैथिलि, किमास्यते ?

Rama—Maithili, what for are you sitting here ? (or—Ho do you do) ?

सौता—हं अग्रउत्तो । (उत्थाय) जेदु अग्रउत्तो [हम्
आर्यपुत्रः । (उत्थाय) जयतु आर्यपुत्रः]

Sita—Ho, My noble husband. (Rising) Let my husband prosper.

रामः—मैथिलि, आस्यताम । (उपविशति ?)

Rama—Maithili, Sit down. (? Sits down).

सौता—जं अग्रउत्तो आणवेदि [यदार्यपुत्रः आज्ञापयति]
(उपविशति) ।

Sita—As my noble husband commands (sits down).

अवदातिका—मट्टिणि, सो एव भट्टिदारअस्स वेसो । अलि
अंविअ एदं भवे [भट्टिनि, स एव भट्टिदारकस्य वेषः । अलौक-
मिवैतद् भवेत्] ।

Ava—My lady, the same indeed is prince Rama's dress.
Then this (word of अभिषेक) must be false.

सौता—तादिसो जणो अलिअंण मन्वेदि । अहवा बहु-
वृत्तान्ताणि राअउलाणि णाम [तादृशो जनोऽलोकं न मन्व-
यते । अथवा बहुवृत्तान्तानि राजकुलानि नाम] ।

Sita—Such person (of high rank) cannot utter falsehood ;
or, royal places are full of incidents.

रामः—मैथिलि, किमिदं कथ्यते ।

Rama—Maithili, what is being said by you.

सौता—ण खु किञ्चि । इअं दारिआ भणादि—अहिसेओ
अहिसेओ त्ति [न खल किञ्चित् इयं दारिका भणति, अभिषेक
अभिषेक इति]

Sita—Nothing momentous. This girl (Cheti) says—
coronation, coronation.

रामः—अगवच्छामि ते कीर्तुहलम् । अस्तुभिषेकः । श्रूयताम्
—अद्यास्मि महाराजेन उपाध्यायामात्यप्रकृतिजनसमक्षम् एक-
प्रकारसंचितं कीर्तुलराज्यं कृत्वा वाल्याभ्यस्तमङ्कमारोप्य मातृ-
गोत्रं स्निग्धमाभाष्य, पुत्र राम, प्रतिगृह्यताम् राज्यम् इत्युक्तः ।

Rama—I understand your curiosity. There was corona-
tion. Be it heard—Great King Dasaratha to-day, even be-
fore the priests the ministers and the subjects and when thus
almost the entire Kosala Kingdom congregated there on one
purpose, placed me as usual (from my boyhood), on his lap
and affectionately addressed me in the name of my mother's
family and said "Ho darling Rama, take this Kingdom".

सीता—तदानीं अय्यउत्ते ण किं भणिदं [तदानीमार्यपुत्रे ण
किं भणितम्] ।

Sita—What did noble husband say then ?

रामः—मैथिलि, त्वं तावत् किं तर्कयसि ।

Rama—Maithili, what do you guess in this matter ?

सीता—तर्कमि अय्यउत्ते ण अभणिअ किञ्चि दिग्घं
निस्ससिअ महाराजस्य पादमूलेसु पडिअं ति [तर्कयामि आर्य-
पुत्रे ण अभणित्वा किञ्चित् दोर्घं निःश्वस्य महाराजस्य पादमूलयोः
पतितमिति] ।

Sita—I guess that my noble husband did not say any-
thing but sighed long and fell down at the feet of the King
(Dasaratha).

রামঃ—সুষ্ঠু তর্কিতম্ । অখ্যং তু ল্যশীলানি হৃদ্যানি
সৃজ্যন্তে । তত্র হি পাদযোরস্মি পতিতঃ ।

সমং বাঘ্যেণ পততা তস্যোপরি মমাপ্যধঃ ।

পিতুর্মে ক্লেদিতৌ পাদৌ মমাপি ক্লেদিতং শিরঃ ॥৬॥

Rama - you have guessed aright. Very few are met with, pairs of equal dispositions (or characters). Then (at that time) I indeed fell down at his (father's feet)—And by tears falling simultaneously on my head (from my father's eyes) and on his feet (from my eyes), were rendered wet my father's feet as well as my head.

Beng.—অবদাভিকা—ভট্টিনি, ভর্তৃদারক (রাম) আসিতেছেন । কিন্তু আপনার বহুল ত সরান হইল না । রাম—মৈথিলি (সীতে), বসিয়া কেন ? (or—কেমন আছ) । সীতা—আর্য্যপুত্র যে । (উঠিয়া) আর্য্যপুত্রের জয় হোক । রাম—মৈথিলি, উপবেশন কর । সীতা—আর্য্যপুত্রের যে আজ্ঞা । (উপবেশন করিল) । অবদাভিকা—ভট্টিনি, ভর্তৃদারকের পূর্বের বেবই ত দেখিতেছি । তবে কি তাহা (পূর্বশ্রুত অভিষেক) মিথ্যা ? সীতা—তেমন জন মিথ্যা বলে না । অথবা রাজকুল ঘটনাসঙ্কুল । রাম—মৈথিলি, কি কথা বলিতেছ ! সীতা—তেমন কিছু নয়, এই বালিকা (চেটী) বলিতেছে, অভিষেক অভিষেক । রাম—তোমার কৌতূহল বুঝিয়াছি । অভিষেক ছিল বটে । শোন তবে—মহারাজ দশরথ, উপাধ্যায় অমাত্য ও প্রকৃতিবর্গের সমক্ষে অর্থাৎ, সেখানে কোশল রাজ্যস্থ জনকে এক কারণে সমবেত করিয়া, বালা হইতে অভ্যস্ত তদীয় অঙ্গে আমাকে আরোপিত করিয়া মাতৃকুলের নামে আমাকে সন্মোদন করিয়া, ‘বৎস রাম, রাজ্যভার লও’ এই কথা

বলিলেন। সীতা—তখন আর্যপুত্র কি বলিলেন? রাম—সীতে, তুমি কি নেনে কর? সীতা—মনে হয়, আর্যপুত্র কিছু না বলিয়া, দীর্ঘনিশ্বাস ত্যাগ করিয়া মহারাজের পাদমূলে পতিত হইলেন। রাম—ঠিক বলিয়াছ, আমাদের মত একপ্রকারশীলবৃত্ত দম্পতী কমই সৃষ্ট হয় দেখিতেছি। তৎকালে আমি পায়েই পড়িলাম—এবং যুগপৎ আমার মস্তকে প্রবর্তমান (পিতার অশ্রু) এবং পিতার পায়ে পতিত (আমার অশ্রু) বাষ্প-বারি, পিতার পাদবয় এবং আমার মস্তক সিক্ত করিল (অর্থাৎ পিতার পতিত অশ্রু, পিতৃপাদ পতিত আমার মস্তককে, এবং আমার অশ্রু তদীয় পাদবয়কে সিক্ত করিল)।

Tika.—মহিলা খল্যাদি—মনু‘দারক’ রামন্ আগত’ উদ্বা অধদাতিকা কথয়তি—মহিলা তব ‘বন্দকল’ তাবন্’ অচ্যেতি স্মারিণি ‘নামনোত’ বচ’নি স্বীকৃৎমান্ বন্দকলন্ পরিভ্রিতন্ অর্থেন বিশেষতঃ স্মারিণা ন দ্রষ্টব্যন্। ততঃ সীতা সম্ভবনান্ আহ—“ভন্ম আর্যপুত্রঃ” ॥ আগতি মনু’রি সীতা উত্থায় জয়শব্দন্ উচ্চারিতবতী, ততঃ রামাঈশেন উপবিষ্টায়া তস্মানবদাতিকা কথয়তি—“মনু‘দারকস্ব’ রামস্ব ‘স এব’ পূর্বাণ্যুপবাসজোচিত এব বৈধঃ ন তু অমিধিককালী রাজীচিতবৈধো দৃশ্যতী। তত ‘এতন্’ পূর্বস্তুতন্ অমিধিকবচন’ অলৌক’ মিথ্যা ভবত [সম্ভাবনায়া লিঙ]।

ততঃ সীতা কথয়তি—‘তাঈশো জনঃ’ আয্য’বাল্লাকিহপঃ কচ্চুকিজনঃ ‘অলৌক’ ন মন্বয়তি’ ন প্রযুক্ত’। অথবা অমিধিকোচিতবৈপাদর্শনে কারণান্তর’ বচ’তি—‘যতঃ রাজকুলানি বহুহতানানি এব’ ভবন্তি। অতান্নর’ রাম আহ—মৈথিলি, ‘কিমিদ’ ত্বয়া কথ্যতে’। ‘দারকা’ খেটী বদতি—অমিধিক ইতি [সম্ভবনৈ দ্বিহুতি:]। রামঃ পুনরাহ—‘সি কীতুহলন্ অধগচ্ছামি’ জানামি অস্মি অমিধিকঃ’ অমিধিক আসীত্ এব [“বচ’মানসামীখ্যৈ বচ’মানবদা” ইতি অতীতি লটপ্রয়োগঃ]। ‘শ্রুতাম্’ আকর্ষ্যতাং ত্বয়া—‘অথ মহারাজেন দশরথেন উপধ্বাশামাত্মপ্রকৃতি-জনসমজমীব’ রাজ্যস্থসর্বজনসমজমীব অতঃ ‘কীশলরাজ্য’ তব ‘একপ্রকারেণ একপ্রয়োগেনে স’চ্চিত’ সম্মীলিত’ ‘কুলা’ বিধায, তব কীশলরাজ্যস্য সর্বজনসমা-

गमात् । 'वाल्याभ्यस्तम् अहम् आरोग्यं' मम वाल्यात् प्रभृति परिचिते तदङ्गे स्थापयित्वा स्नेहातिशयादेव 'मादगोत्रं सिग्धं' सवात्सल्यम् 'आभाष्य' स्नेहात् कौशल्यादिशब्दमुखेन मां संबोधा — 'पुत्रं रामं राज्यं प्रतिगृह्यताम्' त्वया इति अहम् 'उक्तः अस्मि' आदिष्टोक्तिः ॥ स्नेहातिशयात् 'किञ्चित् अभग्नित्वा' आर्यपुत्रेण रामेण 'दीर्घं' निःस्वस्य महाराजस्य दशरथस्य पादमूलयोः पतितम् — इति कथितायां सौतायां रामः कथयति — 'सुष्ठु तर्कितम्' त्वया । यतः त्वं मम तुल्यशीला अतएव त्वमेव वक्तुं शक्नोसि । एतदिभिर्प्रेत्य राम आह — 'तुल्यशीलानि' तुल्यस्वभावानि 'इन्दानि' स्वो-
पुंसमिथुनानि 'अल्पं सञ्जानं' प्रजापतिना विधोयन्ते वा संयोजयन्ते । 'तत्' तस्मिन् हि काले अहं 'पादयोः पतितः अस्मि' भवामि एव ॥

सममित्यादि—अन्वयः । समं (युगपत्) मम (शिरसः) उपरि पतता तस्यापि अधः पतता वाक्येण, मम शिरः क्लेदितम् अपि मे पितुः पादौ क्लेदितौ ।

व्याख्या—'समं' युगपदेव [युगपत् अर्थे अत्र अव्ययमेतत्] 'मम' शिरसः 'उपरि' देशे 'पतता' प्रवर्त्तमानेन 'तस्य' पितुरपि 'अधः' अधोदेशे पाददेशे इत्यर्थः 'पतता' प्रवर्त्तमानेन 'वाक्येण' अश्रुवारिणा 'मम शिरः क्लेदितं' आर्द्रोक्तम् 'अपि मे पितुः पादौ क्लेदितौ' आर्द्रोक्तौ । अत्र मयि पितृपादमूले पतिते स्नेहजन्यं मदश्च पितुः पादौ सिक्तवत् पितृश्च च मम शिरः सिक्तवत्—इति सामर्थ्यात् श्रयासंख्यम् अन्वयो ज्ञेयः । श्लोके प्रक्तमङ्गदीपः । [अनुष्टुप् छन्दः] ॥

Notes

1. Remark—Rama asks "नैथिलि, किमास्यते" then Sita shows सम्भ्रम by "हम् आर्यपुत्रः" and then utters victory or जयशब्द on Rama. But here before "जयतु आर्यपुत्र" in Sita's speech we must have "उत्थाय" । Otherwise the stage direction becomes faulty. For later on we have "सोता—वदार्थपुत्र आशापयति (उप-विशति)" ; unless she first rises thus, उपविशति has no meaning ; for Ramas sees her seated when he says "किमास्यते" । Further to utter जयशब्द to her husband, decorum wants her to rise up

and she as an ideal heroine should not be lacking in this. So we put the stage—direction “उत्थाय” here.

N. B.—Similarly first “उपविशति” after Rama’s speech “नैविलि आस्यताम्” is meaningless and should be omitted, though seen in all the printed editions.

2. इम्—An अव्यय indicating सम्बन्ध on the part of the नायिका i. e. सीता here. Comp “पद्मावती—इम् अयाउत्तो” &c. in Swapna nataka and Act V infra.

3. तादृशी जनः अलौकं न मन्त्रयते—Sita being सत्यवादिनी judges all others of high rank as like herself and cant believe that a chamberlain like noble Balaki can tell a lie. But she accounts for Rama’s previous dress even now when coronation was announced, as due to some other cause, for she (Sita) Knows very well that राजकुल is full of incidents— (see ante).

4. Construe —अथ महाराजंन ‘पुत्र राम राज्ञं प्रतिगच्छताम्’ इति अहम् उक्तः अस्मि । Or...इति अस्मि (अहम्) उक्तः ॥ अस्मि is either a तिङन्त प्रतिरूपक अव्यय meaning अहम्, or it is लट् सि of the root अस् ।

5. उपाध्याय etc —उपेत्य अस्मात् अधीयते इति उप + अधि + इ + घञ् अपादाने = उपाध्याय preceptor (here including priest). अमात्य minister, प्रकृतिजन subjects. समीपत्वमन्त्रोः इति सम् + अन्त्रि + टच्, समासाल् in अव्ययीभाव = समन्तम् before. Here the समासाल् in अव्ययीभाव comes by the varttika “प्रतिपरः समनुभवीच; under the rule “अव्ययीभावे शरत् प्रभृतिभ्यः” । प्रकृति = प्रकृतिसमूह or प्रजावर्ग । उपाध्यायश्च अमात्याश्च प्रकृतिजनाश्च, इतरतर इन्द्र । तेषां समन्तम्, इतत् । Adv. qual. कृत्वा । As almost all the main personages of कोशलराजा (of which अयोध्या is the capital) gathered there, so it is said “कोशलराजाम् एकप्रकारसंघिषं कृत्वा” ।

6. एकप्रकारसंचिवम्—Pred. to कौशलराजाम् । एकः प्रकारः (प्रयोजनं) कर्मधा । तेन संचिवम् (संसेलितं), इत्तत् । Here संचिव is “made gathered” i. e. सम्मेलित ।

7. बाल्याभ्यस्तम्—qual. अङ्गम् । बाल्यात् अभ्यस्तम्, सुप्सुप् । Which was habituated to Rama from his boyhood up to the attainment of यौवन perhaps.

8. आरौघ्य—आ + रुह + णिच्, लाप् । आरौघ्य is an alternative form in णिच् by the rule “रुहः षोऽन्यतरस्याम्” ।

9. नाटगोदम्—सातः गोत्रं (वंशः), इत्तत् । तम् । Obj of आभाष्य (आ + भाष + लाप्) । Preferably out of affection for Rama and कौशल्या, Dasaratha addressed him by some word as कौशल्या-नन्दन &c. See next.

10. सिग्धम्—सिह + क्त । Adverb. qual, आभाष्य ॥ आर्यपुत्रेण किं भणितम्—Sita puts this question to Rama to know whether he gladly and without any hesitation accepted Dasaratha's proposal of राजाभारग्रहण ।

11. निःश्वास—निर्, or निस् + श्वास + लाप् । Sighing. निश्वास is also correct from “नि” ; then it means all kinds of respiration inhaled or given off i. e. नासागतवायु । However both are taken as नासानिर्गत वायु । निःश्वास is better for निर् suggests this. Sita rightly recognises that the सह्यभिव्यक्ति on the part of महाराज दशरथ cannot but overcome Rama with emotion. Thus he was so moved with affection that he could not speak anything, and sighed on for this heavy new task, but still he fell flat on his father's feet, due to implicit obedience and affectionate acceptance of his order e. g. राजा प्रतिग्रहतां त्वया । Com-

pare "जोष्टायामसि मे पत्न्यां सदृशं सदृशः सूरः । उत्पन्नस्त्वं गुणजो मम रामात्मजः प्रियः" (quoted by Prof. Kale). In other words in spite of reluctance to take राजाभार, Rama out of affection had no other alternative but to accept his father's order.

12. अल्पम्—here adverb qual सृजान्ति ।

13. सृजान्ति—सृज + लट् अन्ते कर्मणि । Agrees with उत्तकर्म—इन्द्रानि । Here सृज दिवादि meaning सम्बन्धे may be taken ; or better सृज तदादि meaning सृजन (creation) should be taken for ; दिवादि सृज is usually अकर्मक ; such इन्द्र of equal dispositions are rarely created or united by god.

14. तृणाशीलानि—शील disposition, mentality, habit &c. see also Kulluka under Manu 11. 2 under मृतिशीले । तृणं शीलं वेषाम्, बहु । qual. इन्द्रानि । इन्द्र is got by निपातन in the rule "इन्द्रं रक्षस्य मर्त्यादावचनं द्यातृक्रमणं यज्ञपात्रप्रयोगाभिवाक्तिषु" the form इन्द्र may be allowed in the sense of रक्षस्य etc. हि is doubled giving द्विहि, then the first हि becomes इम् and the second इ, the whole being, in the neuter. The sense of pair is got by योगविभाग of इन्द्रम् in the rule.

15. तत्र—तद् + क्ति (७मी) तत्र् स्थाये = तत्र i. e. at that time (तस्मिन् अवसरे) ।

16. समम्—An अवयव meaning युगपत् ।

17. क्लृदितो—क्लृद (आर्द्राभाव) + णिच् + क्त कर्मणि । Construe—पतता वाष्पेण पितुः पादौ क्लृदितौ, and "समं शिरसि उपरि पतता वाष्पेण (i. e. पितुःवाष्पेण) समापि शिरः क्लृदितम् । See also Tika here. Though Rama was rather unwilling to accept such a great burden of राजाभार at this stage, still out of affection and obedience he

threw himself on his father's feet and began to weep. This made his father also weep. Thus took place wetting of Dasaratha's feet by Rama's tears and wetting of Rama's head by Dasaratha's tears.

18. किमास्यते—This may be the form of asking welfare in Bhasa's dramas, (as, How do you do); or it may be taken in its literal way.

सीता—तदो तदो [ततस्ततः] ।

Sita.—Then, what then ?

रामः—ततोऽप्रतिगृह्यमाणेष्वनुनयेषु आसन्नजरादौषैः स्वैः प्राणैरस्मि शापितः ।

Rama—Then I not (readily) accepting his entreaties (to accept राजाभार), I was entreated (or chid) in the name of his own life.

सीता—तदो तदो [ततस्ततः] ।

Sita—Then, what then ?

रामः—ततस्तदानीम्—

शत्रुमलक्ष्मणगृहीतघटेऽभिषेके

कृत्रे स्वयं नृपतिना रुदता गृहीति ।

सम्भ्रान्तया किमपि मन्थरया च कर्णे

राज्ञः शनैरभिहितं च न चास्मि राजा ॥ ७ ॥

Rama—Then at that time of coronation wherein Satrugna and Lakshmana held the jar (full of holy waters), and the sobbing King Dasaratha himself was holding the royal um-

brella, Manthara whispered lowly something in his ears with great concern, and I did not become a King.

Beng.—गीता—तारपर, तारपर । राम—तबन आमि महाराजेर (राज्यभार ग्रहणरूप) अहूनर स्वीकार ना करिले, तिनि जरादुर्बल शरीरद्वारा आमाय तर्जना करिलेन (or—अश्लेष करिलेन) [अर्थात् आमि राज्यभार ना लईले प्राणत्याग करिवेन बलिनेन] । गीता—तारपर, तारपर । राम—तारपर तबन सेई अतिथेक शत्रु ७ लक्ष्मण जलपूर्ण मङ्गलघट धरिलेन, राजा स्वयं राजहट्ट धरिलेन, एमन समय मधुरा सङ्गततावे आगिया काणे काणे धीरतावे (आश्लेष आश्लेष) कि बलिज एवं आमि राजा हईलाम ना ।

Tika.—सीता इत्यादि सुशमम् । रामः कथयति—‘ततः’ तदनन्तरं मयि पित्र-पादपतिते बाण्ययुक्ते च प्रति पिता मे अनिच्छां निश्चित्य मां राज्यसङ्क्रान्त्य अनुसृतवान् तदनन्तरम् ‘अनुनयेषु’ पित्रकृतिषु अनुरोधिषु—‘अप्रतिगृह्यमाणेषु’ मया अनसुयतेषु सन्तु ‘आसन्नजरादीर्घैः’ प्राञ्जरादीर्घैः ‘स्वशरीरैः’ शोषितः ‘अस्मि’ उपलब्धः (अनुसृतः वा) अस्मि । यदि त्वं राज्यभारं न स्वीकरोषि तदाहं प्रधानं ज्ञानं इत्याह मे पिता ॥ ततस्तदानीमित्यादि—अन्वयः । अभिदेके शत्रुपक्षकायगृहीतघटं सीता, रुदता वृषतिना (दशरथेन) स्वयं हस्ते गृहीति (च सति), सम्भ्रान्तया (समूहम् त्वरितमागतया) मन्थरया (कैकयीपरिवारिकया) राज्ञः कथैः शनैः किमपि अभिहितं च अहं राजा नास्मि (न भवानि) । व्याख्या सुशमा ॥ वसन्ततिलकं वृक्षम् । तज्जच्छब्दं यथा “ज्ञेयं वसन्ततिलकं तमजाजगौ गः” ॥

Notes

1. ततः ततः—सम्भ्रमे द्विरुक्तिः ।

2. अप्रतिगृह्यमाणेषु—प्रति + गृह् + शानच् कर्मणि = प्रतिगृह्यमाण being accepted. तेषु । Qual. अनुनयेषु (which has भावे उनी) । Rama was unwilling to accept राज्यभार at such a stage, this दशरथ

understood from his attitude of sighing and falling flat on his feet, so now he again entreated him to gladly accept राजाभार ।

3. आसन्न &c. — आ + सद् + क्त कर्त्तरि = आसन्न near by, i. e. arrived. जरायाः दीघः इति जरादीषः, इतत् । आसन्नः जरादीषः यसा, वह । Qual. प्राणैः (which has करणे र्था) । Note that the base जरा becomes जरस् optionally when अजादि विभक्ति प्रत्यय follows (e. s. औ, जस्, अम्, आ &c).

4. शापितः—शप् + णिच् + क्त कर्मणि । स्वाद्ये णिच् as in 'रामो राजास-कारयत्' etc. seems better here ; for in the sense of either chiding or entreating शप् should be transitive ; also comp "वयस्यभावेन शापितोसि याद सत्यं न मनसि"—Swapna, and "प्राणैः शापितः स्वात् यदि सत्यं न ज्ञायत्"—Balacharit. Dasaratha either entreated him or chid him with this that if Rama did not heed his request, he will give up his प्राण ।

5. शब्दघ्न &c — शब्दुन् हन्ति इति शब्दु + हन + क्त कर्त्तरि = शब्दघ्नः, उपपद तत् by the varttika "कप्रकरणे मूलविभुजादिभ्यः उपसंख्यानम्"—words like मूलविभुज are derived with क । शब्दु is of this class. This is after हरदत्त, भट्टोजि etc. Madhava has शब्दु + हन + टक् कर्त्तरि बाहुल-कात् । He says बाहुलकात् (irregularly) because the rule "अम-नुष्यकर्त्तृके च" requires the कर्त्ता of हननक्रिया to be other than human (अमनुष्य) to admit टक् । Mallinatha cites a third view, viz, च in the rule is suggestive. It means also. But when meaning 'also when the कर्त्ता is अमनुष्य' it is implied that the affix is available sometimes with a मनुष्य as कर्त्ता । Hence शब्दघ्न is allowable. The two deriv. give diff. fem. forms—suppo- sing शब्दघ्न to be an ordinary attributive and not a सञ्ज्ञा, we get

शत्रुघ्नो स्त्री with क but शत्रुघ्नो स्त्री with टक् । शत्रुघ्नश्च लक्ष्मणश्च, इन्द्र । ताभ्यां गृहीतः, इतत् । तादृशः घटः (तीर्थजलपूर्णः मङ्गलघटः) यस्मिन्, बहु । equal अभिवर्द्धे (which has भावे ७मी) । Acc. to Ramayana Bharata along with Satrughna was in मातुलकुल । But here for dramatic purpose to increase Bharata's pathos the poet makes all the brothers present at अयोध्या except Bharata. Prof. Paranjape thinks that Bhasa seems to refer to Satrughna's return along with Bharata in किं शत्रुघ्नो मामभिवर्द्धतः in Act III. But Mr. Kale and Pt. Shastri differ from this view rightly. For there, this is asked to भट्ट come from अयोध्या, and evidently Bharata asked whether शत्रुघ्न is come from अयोध्या or not ? Bharata's use of मातरः in III. sl. 3 also support this, as said by Mr. Kale. Both Satrughna and Lakshmana, as Rama's well-wishers and brothers held the मङ्गलघट over him. And the वृक्ष was गृहीत by वृषति दशरथ himself.

6. किमपि अभिहितम्—किमपि implies something indescribable and unknown to Rama. Rama knows this much only that his coronation was suddenly stopped at the whispering of Manthara, the maidservant of Kaikeyi. Later incidents will be known to him later on.

7. सन्मृन्तया सन्धरया—सन्धरा came in haste and concern and Dasaratha heeded to her words. This makes the King apparently a स्त्रैण to the eyes of the readers.

8. न वास्मि राजा—Construe—अहं च राजा न अस्मि (भवामि), or अस्मि (अहम्) राजा न (भवामि)—see ante. Rama says this quite

unperturbed, because he was not very willing for the राज्ञ then and he did not know further developments as yet.

सीता—पित्रं मे । महारात्रो एव महारात्रो, अय्यउत्तो एव अय्यउत्तो [प्रियं मे । महाराज एव महाराजः । आर्य्यपुत्र एवार्य्यपुत्रः] ।

Sita—Joy to me, Great King Dasaratha is a sovereign and my husband is the same (even) now.

रामः—मैथिलि, किमर्थं विमुक्तालङ्कारासि ?

Rama—Maithili, why are you destitute of ornaments ?

सीता—ए खु दाव आवज्भामि [न खलु तावत् आवभ्रामि]

Sita—I have not indeed put on these as yet.

रामः—न खलु । प्रत्यग्रावतारितैर्भूषणैर्भूषितव्यम् ।

तथाहि—

कर्णौ त्वरापहृतभूषणभुग्गपाशौ

संस्त्रंसिताभरणगौरतली च हस्तौ ।

एतानि चाभरणभारनतानि गात्रे

स्थानानि नैव समतामुपयान्ति तावत् ॥ ८ ॥

Rama—It can't be so. The ornaments must have been removed very recently. For example—The ears have their lobes curved because the ornaments there are removed hastily now ; the hands have the surfaces of the palms red owing to the ornaments being forced out through these just now, and the places on your body depressed due to wearing of weighty ornaments, have not as yet regained natural evenness.

Beng.—গীতা—আমার পক্ষে ভাল। দশরথই রাজা এবং আর্য্যপত্র
বা ছিলেন তাই আছেন। রাম—গীতা, অলঙ্কার খুলিরাছ কেন?
এখন পর্য্যন্ত (অলঙ্কার) ধারণ করি নাই। রাম—তা হতে পারে না।
অলঙ্কার সত্ত্বই খোলা হইয়াছে। কারণ—এইমাত্র অরার ভূষণ খোলায়
কর্ণের লতিকার (ভূষণের) খাঁজের দাগ রহিয়াছে; হাতের তলগুলি
এখনও লাল রহিয়াছে, কারণ এইখান দিয়া কটকাদি ভূষণ গত্ত্ব:
সজ্ঞোরে টানিয়া বাহির করা হইয়াছে। আর তোমার গাত্রের অল-
ঙ্কারের ভাবে ভূষণস্থানগুলি এখনও সমানভাবে ধারণ করে নাই
(অর্থাৎ এ হতে মনে হয় ভূষণ এইমাত্র খোলা হইয়াছে)।

Tika.—ইদানামপি রামঃ যুবরাজিন অতঃ কৈবল্যার্থ্যপুত্রোঃ প্রাপ্তমিচ্ছত্যা সীতয়া
অভিষেকরীধান্ সচর্য্য কথিতম্—‘মি প্রিয়’ সজ্ঞাতম্। যতঃ—‘মহারাজঃ দশরথ এব
মহারাজঃ’ রাজ্যভারচালনে ব্যাপৃতঃ। ‘আর্থ্যপুত্রঃ’ রামঃ স এব, ন তু মহারাজ-
শব্দেণ যোজিতঃ, এতন্ পূর্ব্বেমপি দ্রষ্টব্যম্। রাম আহ—কিমর্থম্ ‘বিসুক্তাঃ’ অপনীতা
অলঙ্কারা মূদণানি যস্যাঃ, তাহশৌ ‘অসি’ ভবসি? সীতা ব্রবীতি—ন খলু তাবন্
আবদ্রামি’ অলঙ্কারান্ অদ্যপি ন ধারয়ামি [‘খলু’ ইতি নিয়মে অব্যয়ম্। তাবন্
ইত্যন্ব বাক্যলঙ্কারে অব্যয়ম্] ॥ ততঃ রামঃ কথয়তি—‘ন খলু’ এতন্ নৈব সম্ভবেত,
ত্বদুক্ত’ নৈব যুক্ত’ প্রতিভাতি। ‘মূদণৈঃ প্রত্যয়ম্’ সত্বঃ যথা তথা অবসারিতানি [সপ্-
সুপা] তাহশৌ ‘ভবিতব্যম্’। ‘তথাহি’ ইতি নিজীক্ৰমেণ দ্রুয়তি [নিদর্শনেঃস্বয়-
মীতত্]।

অন্বয়ঃ। কণী ত্বরাপত্তমূষণমুদণাপী (ভবতঃ), হস্তৌ সঁসঁসিতামরথ গৌর-
তলৌ (চ ভবতঃ)। এতানি চ গাত্রে আভরণভারনতাসি স্থানানি নৈব সমতাসুপ-
থ্যানি তাবন্।

ব্যাখ্যা—‘কণী’ তব ‘ত্বরা’ সত্বঃ কৃতত্বরা অপরত’ মূষণ’ যাম্ভা তাহশৌ
অতএব ‘মুদ্রঃ’ বক্রতামাপন্নঃ ‘প্রাশঃ’ কৌমল্যভঙ্গঃ যযৌ: তথাভূতৌ চ! তব কণপাণৌ
মূষণকৃতরেখা দৃষ্টা মন্যে মূষণাবতারণমধুনৈব বিহিতম্। ‘হস্তৌ’ চ তে ‘মঁসঁসিতানি’
অপসারিতানি আভরণানি’ যাম্ভা ততঃ ‘গৌরৌ’ লৌহিতী তলৌ যযৌ: তাহশৌ। অতঃ

सद्यः हृन्नात् अपसारितानि भूषणानि इत्यर्हं मन्ये । एवञ्च तव 'गात्रे' एतानि 'चाभरण-
भारतानि' आभारणभारेण निक्षोभूतानि 'स्थानानि' कोमलस्थानानि 'नैव' समताम्
उपयान्ति' प्राप्नुवन्ति । यदि भूषणापहरणात् कालः कथित् गतश्चेत् तदा ते निम्न-
भूतानि भूषणस्थानानि समतां भङ्ग्युः, किन्तु तानि न तथा, अतः मन्ये भूषणावतारात्
पथ्याप्नोहि कालो न गतः । [अद्यापि 'तावत्' इति वाक्यालङ्कारे अव्ययम्] । यथावद्
वस्तुवर्णनात् स्वभावोक्तिरलङ्कारः । वसन्ततिलकं वृत्तम् ॥

Notes

1. Remark—Sita also does not wish Rama to be a King now. She thinks it too premature at this moment considering Rama's age, inexperience etc, and says "प्रियं मे...आर्यपुत्र एवायं पुत्रः" ।

2. आवधानि—आ + वन्ध + लट् नि । I wear. Sita says this in a clever way. I do not indeed wear ornaments may imply (i) that these are not worn at all, or (2) implying that I have not indeed put on these after I have put these off. Rama understands this in the first way and protest this by 'न खलु' [खलु इति नियमे अव्ययम्] ।

3. तथाहि—A compound अव्यय denoting हेतु (cause) here :— or better—it means निदर्शन (meaning "for example") as suggested in गणरत्न by its author बह्मन् by citing the line of Kumara "तथाहि ते शीलमुदारदर्शनं तपस्विनामपुपदेशतां गतम्" ।

4. त्वरापहत &c—सुज + क्त = सुज curved (रेखायुक्त) । पाश is here lobes of the ear (कर्णलतिका where ear-rings are worn); त्वरया अपहतम् । तादृशं भूषणं वाभ्याम्, बहु । (ततः) सुग्री पाशौ ययोः, बहु । त्वरापहत-भूषणौ च तौ सुग्रपाशौ, कर्मधा । Or त्वरया अपहतानि । तादृशानि भूषणानि । तेन सुग्री । तादृशौ पाशौ ययोः । Qual. or Pred. to कर्णौ । The line

made on the lobe of the ear by ear-rings show that these are removed hastily just now.

5. संखंसित &c—सम् + खंस + णिच् + क्त कर्मणि = संखंसित made to slip down. संखंसितानि आभरणानि याभ्याम्, बहु । (ततः) गौरी तल्लो ययोः, बहु । संखंसिताभरणौ च तौ गौरतल्लौ च, कर्मधा । or better—संखंसितानि आभरणानि, कर्मधा । तेन गौरी । तादृशी तल्लो ययोः, बहु । Qual. or Pred. to हस्तौ । The palms are even now red because bracelets etc are forced out of the hand through these portions just now.

6. आभरणभारनतानि—qual. स्थानानि । आभरणश्च भारः, ; तेन नतानि (निखीभूतानि), इ तत् । The lines on the bodies due to wearing of ornaments have not as yet become the same or even with the body—thereby showing that just now are ornaments removed from these places. In other words, Rama thus proves that “आभरणानि न आवध्नामि” is not correct at all, but these are removed just now.

7. Remark—Note that due to wearing of ornaments, a low or depressed line is seen on those particular parts of the bodies but these go off when the ornaments are removed and a good length of time elapses. Rama keenly observes this and puts these facts in support of his statement (भूषणैः प्रतयावधारितैः भवितव्यम्) ।

सीता—पारिदि अय्यउत्तो अलिअंवि सच्चं विअ मन्ते दुं
[पारयति आयेयपुत्रः अल्लोकमपि सत्यमिव मन्तयितुम्] ।

Sita—My noble husband can represent a false thing as a true one.

রামঃ—তেন হি অলঙ্কিত্যাম্ । অহমাদর্শে ধারয়িষ্যে ।
(তথা কৃত্বা নিবর্ত্য) তিষ্ঠ—

আদর্শে বল্কলানীব কিমেতে সূর্য্যরশ্ময়ঃ ।

হসিতেন পরিচ্ছাতং ক্রৌড়ে যং নিয়মসৃষ্টহা ॥ ৫ ॥

অবদাতিকে, কিমেতত্ ।

Rama—Then decorate yourself (with ornaments) , I will hold the mirror. (Doing so and eyeing closely) wait (and let me see)—

I see barks as if in the mirror; are these the rays of the sun? O I understand these from your laugh. Is this for fun or out of a desire to observe a vow?

Beng.—গীতা—আর্য্যপুত্র অলৌককেও মত্যাঙ্গপে প্রতিপাদন করিতে পারেন। রাম—তবে (এখন) আভরণদ্বারা নিজেকে অলঙ্কৃত কর। আমি আয়না ধরি। (তাহা করিয়া ও ভালরূপে দেখিয়া) অপেক্ষা কর—আয়নাতে বঙ্কল মনে হইতেছে, এগুলি কি সূর্য্যকিরণ? তোমার হাসি দ্বারা জানিলাম (এগুলি বঙ্কল)। এটা কি ক্রীড়া না ব্রতধারণেচ্ছা।

Tika.—‘আর্য্যপুত্রঃ অলৌকম্ অপি’ মিথ্যা বস্তু অপি ‘মল্যমিব মন্থয়িতু’ স্থাপয়িতু’ বা ‘প্রারয়তি’ শব্দোক্তি। ততঃ রাম আহ—‘তেন’ যতঃ মে বচনম্ অলৌকম্ অযত মল্যম্, অতঃ ‘অলঙ্কারান্ ন খলু আবধামি’ ইতি মল্য’ চেত্ তদা অধুনা ‘আত্মা আমরয়ঃ’ ত্বয়া আলঙ্কিত্যাম্ হি’। ‘অহমেব তাবত্ আদর্শে ধারয়িষ্যে’। ‘তথা কৃত্বা’ আদর্শে ধারয়িত্বা ‘নিবর্ত্য’ নিপুণ’ দৃষ্টা আহ—‘তিষ্ঠ’ নেদানীম্ অলঙ্কারান্ ধারয় কিন্তু অপেক্ষত্ব, যতঃ অহমাদর্শে ‘অমৃতপূর্ব’ কিञ্চিত্ পশ্যামি ॥

অন্বয়ঃ—আদর্শে বল্কলানি ইব (দৃশ্যন্তে বা ভবন্তি), এতে সূর্য্যরশ্ময়ঃ কিম্ ?

हमिनेत (हासिन हेतुना) परिज्ञातम् (वल्मलमिनेत इति ज्ञातम् मया) । इयं क्रीडा (भवेत्) उत नियमस्यूता (व्रतधारणेच्छा स्यात्) ?

व्याख्या—सुगमा ॥ ततः किमर्थं वल्कलं धृतमिति सीताया वाक्याभावात् अविदित्वा रामः कथयति—अवदातिके, 'एतत् किम्' किमर्थम् एतत् स्यात् । क्रीडायां वा व्रतधारणार्थं वा ।

Notes.

1. पारयति—पार (अदन्त चुरादि) + कृट्ति । Nom. आर्थपुत्रः । Can fulfil or do. Comp "जवेन गां पतितुमपारयन्तः"—Bhatti IV. पृ + शिच् चुरादि also may give this form in this sense. पृ ज्ञादि in the sense of पालन or पूरण in शिच् also yields पारयति, but as this is सकर्मक, so further शिच् will be unnecessary ; so better avoid that here. Sita to defend herself says Rama's statement as wrong indirectly, by saying how skillfully he can establish his own wrong statement as true—"प्रत्ययावतारितैः भूषणैः भवितव्यम्" ।

2. तेन—इतौ श्या । As mine is wrong and yours true then do put on these ornaments now. I hold the necessary आदर्श (mirror) धृ + शिच् (भ्यादि or चुरादि) + कृट् स्ते । "शिचय" इति आत्मनेपदम् कथञ्चित् समाधिष्यम् । For strictly the action does not benefit the agent. For a similar use of Bhasa, compare "वासवदत्तायै कथयिष्ये" in Swapna.

N. B.—Rama here thus as a good husband wants his wife to be rightly decorated—not that he is fickle but he wants Sita to be so. Because she is a prince's wife and a paragon of beauty.

3. निर्वक्ष्य—निर् + वक्षि + ल्यप् । Apparently it seems strange that Rama who so minutely watched the depression on bodies

where अलङ्कार are worn, did not so long notice pieces of barks on Sita's body. But note that these being सौवर्णिक (golden) in contact with Sita's body, Rama did not notice these as वल्कलः । He now notices these on close observation and says to Sita to wait (तिष्ठ) and not to decorate herself now, so that he may see what these really are. By तिष्ठ here the poet makes Sita go without अलङ्कार hence.

4. वल्कलानि — Nom to भवन्ति or उक्तकर्म of दृश्यन्ते । The plural shows—अवदातिका brought a collection of several pieces and Sita took up some ; and the collection is taken as one whole elsewhere before, or she brought a piece which Sita tore to pieces to suit her purpose ; so जातौ एकवचनम् in वल्कल elsewhere in किं नु खलु वल्कलं शोभते वा न वा &c seems best. Sometimes plural as here and in कौतूहलीनावहानि वल्कलानि infra, is used with ref. to several pieces of वल्कलः । Comp “अवदातिकया आच्छिद्य आनीता वल्कलाः” infra. Golden colour of Sita having reflected on barks and having thus made these golden, Rama again doubtfully says—एते सूर्यरश्मयः किम् (i. e. are there sun's rays reflected here).

5. हसितेन परिज्ञातम्—Now Sita's laugh made him conjecture that this is not सूर्यरश्मि and come to the conclusion that this is bark. Now Rama was sure of his conclusion, so we have परि (intensively) before ज्ञातम् ।

6. इयं क्रीडा—Then Rama wants to know whether this was by way of play or joke with सखी ; or it was नियमस्पृहा i. e. a

desire for observing नियम or vow (व्रत) ॥ नियमे (व्रते) स्पृहा (इच्छा) ।
सुप्सुपा । Nom to स्नात् or भवति understood.

अवदातिका—भद्रा किंषु ह (?खु) सोहृदि न (वा)
सोहृदित्ति कौतूहलेन आवच्छा [भर्तः, किन्तु खलु शोभते न (वा)
शोभते इति कौतूहलेन आवद्धानि] ।

Avadatika—My lord, she put on bark to ascertain whether
the bark suits her or not.

रामः—मैथिलि, किमिदम् ? इच्छाकूणां वृद्दालङ्कारस्त्वया
धार्यते । अस्त्यस्माकं प्रीतिः । आनय ।

Rama—Maithili, what is this ? You wear bark which is
the ornaments of the Ikshvaku-race in their old ages. I also
have a liking for this, Do bring me (one).

सीता—मा खु मा खु अयउत्तो अमङ्गलं भणादु [मा खलु
मा खलु आर्यपुत्रोऽमङ्गलं भणतु] ।

Sita—Not indeed, not indeed, should my husband utter
inauspicious matter.

रामः—मैथिलि, किमर्थं वारयसि ।

Rama—Maithili, why do you forbid me in this.

सीता—उज्झिताहिसेअस्स अयउत्तस्स अमङ्गलं विअ मे
पडिमादि [उज्झिताभिषेकस्य आर्यपुत्रस्य अमङ्गलमिव मे
प्रतिभाति] ।

Sita—To me this appears in-auspicious in the case of my
husband who has just now foregone his coronation ceremony,

রাম:—

মা স্বয়ং মনুসমুত্পাদ্য পরিহাসে বিশেষত: ।

শরীরার্থেন মে পূর্ব মা বদ্ধা হি যদা ত্বয়া ॥ ১০ ॥

Rama—you must not harbour an evil idea (in your mind) specially in a matter of jest, for this (bark) is already worn by you who are half of my body.

Beng. - অবদাতিকা—স্বামিন্, এটা কি আমার শোভা পায়—এই কোতুহলে এ বদ্ধল ধারণ করিয়াছে । রাম—সীতা, একি ! তুমি যে ইক্কাকুলের বুদ্ধবয়সের অলঙ্কার অর্থাৎ বদ্ধল ধারণ করিলে ? এতে আমাদেরও প্রীতি আছে । (আমার জন্তও) আন । সীতা—আর্য্যপুত্র অমঙ্গল উচ্চারণ করিবেন না, করিবেন না । রাম—সীতে, কেন বারণ করিতেছ ? সীতা—আমার মনে হয়, আপনি অভিব্যক্তি ত্যাগ করায় এটা আপনার পক্ষে অমঙ্গলজনক । রাম—পরিহাসের বিষয়ে তোমার দুঃখ বা অমঙ্গল পোষণ করা উচিত হয় না । কারণ আমার শরীরার্ধ-ভূত তুমি ত ইহা আগেই ধারণ করিলে !

Tika.—‘কৌবুদ্ধলিন’ ঈশুনা সীতয়া ‘আবদ্ধানি’ হৃতানি বন্ধুলানি । ‘মৈথিলি’ সীতে, ইচ্ছাকৃত্যো’ তদংশীয়ানাং ‘বদ্ধালঙ্কারঃ’ বদ্ধানাম্ অলঙ্কারভূতঃ বন্ধুলঃ [বন্ধুল-শব্দঃ পুংসপি বোধ্যঃ] ত্বয়া ধার্য্যতে [ধারি + লটনে কৰ্ণেণ] । তদংশীয়ানাং মাহুশ্য-নামপি অগ্নিন্ ‘প্রীতিঃ’ অগ্নিঃ । ততঃ সমার্থমপি ‘বন্ধুললানয়’ ॥ রামপদে বদ-মঙ্গলমিতি মত্যা সীতা আহ—‘উজ্জ্বলিতঃ’ পরিত্যক্তঃ ‘অধির্ধিকঃ’ যস্য [বহুব্রীহিঃ] তস্য ‘আর্য্যপুত্রস্য’ পদে ‘বদ’ মে অমঙ্গলম্ বদ প্রতিভাতি । ‘অনেন আশুভাবি দৃশ্যথা-মঙ্গল’ সূচ্যতে, সীতায়াঃ অমিত্যতা চ ॥ ততঃ রাম আহ—মা ইতি ।

অন্বয়:— বিশেষতঃ পরিহাসে স্বয়ং মনুসম্ মা উত্পাদ্য (মা কুরু) । যদা (যতঃ) মে শরীরার্থেন (শরীরার্থ ভূতেন) ত্বয়া পূর্ব মা বদ্ধা বন্ধুলা: হি ।

ব্যাখ্যা—‘বিশেষতঃ’ বিশেষেণ ‘পরিহাসে’ বন্ধুলধারণরূপপরিহাসবিধয়ে ‘স্বয়ং

[अव्ययम् । 'आत्मना' इत्यर्थे] 'मनु' दुःखं ["मनुदैव्यं कुतौ क्रुधि"] 'मा उत्पाद्य' उत्पाद्य अलम्, प्रयोजनं नास्ति, इत्यर्थः, मा कुरु इति [अलमर्थे माशब्दः अव्यवहतः । तदयोगे कर्तुः क्ताप्रयोगः अपाणिनीय एव । पाणिनिस्तु "अलंखल्योः प्रतिषेधयोः प्राचां क्ता" इति सूत्रेण प्रतिषेधार्थं स्य अलं—खलुशब्दस्य योगे एव क्ता—(लप्) प्रत्ययमाह । नतु तदर्थं क "मा"-शब्दयोगेऽपि । अतः अयं अपाणिनीयोऽपि भासस्य रीतिरेव । तथा च स्वप्ननाटकम् "सिदानां भवाननर्थं चिन्तयित्वा" । यथा—
 "स्वयम् मनुसुत्पाद्य मा तिष्ठतु" इति अथ अन्वयो बोध्यः] ॥ कथमेव ब्रवीमि चेत्
 शशु—'यदा' यतः [एतदर्थं अवयमेतत्] मन शरीरार्धेन शरीरार्धभूतेन त्वया
 ["अर्धो वा एष यदात्मनो पयो" इति श्रुतिः] पूर्वभावहा घृताः बल्कलाः च [बल्कलशब्दः पुंस्यपि प्रयुज्यते इति प्रागुक्तम्] । 'हि' एव [अवधारणार्थं अवयवमेतत्] ॥

Notes.

1. ब्रह्मालङ्कारः—ब्रह्मस्य अलङ्कारः । Qual. बल्कलः । बल्कल is used both as neuter and as masc. And as already said Bhasa uses it both as sing and plural, for reasons stated above. The Ikhyakus adopt मन्त्रादि at the last stage of life by entrusting their राज्य to their sons and then adopt बल्कलवास the dress of the sannyasins. Comp "वाङ्मयं सुनिबन्धनाम्" in Rag. I. Construe—इच्छाकुनां ब्रह्मानामलङ्कारः=इच्छाकुनां ब्रह्मालङ्कारः like अहस्य राजकुलम् ॥ Hence Rama being of इच्छाकुलवंश says "अस्मि अस्माकं प्रीतिः" and wants it saying "मानय" ।

2. मा खलु &c—मन्त्रादिः विवर्जितः ।

3. मा उत्पाद्य—क्ता or लप् is used in connection with निषेधार्थक अलम् or खलु । But Bhasa uses it in connection with मा । This is unpaninian, but peculiar with Bhasas. See our

Swapnanataka V. p. 263. Thus मनुम् उत्पाय मा = मनुम् उत्पाय
अलम् (प्रयोजनं नास्ति) ।

4. विशेषतः—Prof. Paranjape rightly construes it with the
second half of the verse, thus—परिहासे स्वयं मनुमुत्पाय मा । यदा
(यतः) विशेषतः शरीराद्धेन तया पूर्वभावज्ञाः (वल्कलाः) ; otherwise it loses
force. We may also construe it as परिहासे विशेषतः स्वयं (कृते),
मनुमुत्पाय मा &c ; or take यदा as यदि and construe—यदा (यदि) मे
शरीराद्धेन तया पूर्वभावज्ञाः वल्कलाः, विशेषतः स्वयं (कृते) परिहासे, (तदा)
मनुमुत्पाय मा (अलम्) । यदा may mean यदि, or यतः as in “यदा बुधैः
सर्वगतस्त्वमुच्यते”—Kumara, “यदा अभिषेककालः किमिति विग्रान्तचारणानि”—
uttara, “पक्षेऽपि संदनी यदा किमिति षष्ठः शरः पातितः”—Swapna.

5. शरीराद्धेन—शरीरस्य अर्धम्, इतत् । तेन । In apposition with
तया । You are my half being my wife. Comp “प्रीक्षा शरीराद्धे-
हरं हरस्य”—Kalidasa. And as you have already worn it, so you
need not entertain evil if I wear it. See Tika also. Neuter अर्धं
meaning exact half enters into एकद्विगित् and then it leads by
the rule “अर्धं नपुंसकम्” । But here exact half is not intended.
So we get शरीराद्धेन and not अर्धशरीर ।

(नेपथ्ये) हाहा महाराजः—

(In the dressing room) Alas, Alas, the great king.

सौता—अयमुत्तो किं एदं [आर्यपुत्र, किमेतत्] ।

Sita—My husband, what is this ?

रामः (आकर्ण्य)—

नारीणां पुरुषाणाञ्च निर्मयग्रादो यदा ध्वनिः ।

सुव्यक्तं प्रभवामौति मूले दैवेन ताडितम् ॥ ११ ॥

तूष्णं ज्ञायतां शब्दः ।

Rama—(listening) From the continual (or unceasing) hubbub of the males and females, I clearly infer that fate has struck at the very root (i.e. Dasaratha) here. Quickly ascertain about this sound or cry.

Beng.—(नेपथ्ये) हार हार, महाराज (भ्रूक्षित) । गीता—आर्यपुत्र एतां किं हन् ? राम (अनुनि)—पुरुषं च नारीदेव उच्चातीत ध्वनिं हृतेते मननं करितेहि दैव आगादेन मूले (मूलपुरुषे दशरथे) आधात हानिरादेह । सकल ज्ञान ए किं शक ।

Tika.—हा हा महाराजः भ्रूक्षित इति वाक्यार्थः ॥ ततः श्रोता आह—आर्यपुत्र । अन्वयः—नारीणां पुरुषाणां च यदा ध्वनिः निर्मर्यादः (मर्यादां सीमासतिक्रान्तः जातः) तदा दैविन मूले (मूलपुरुषे) ताडितम् इति सुवाकं (सुस्पष्टं) प्रभवामि (अनुमिनोमि) ।

वाक्या—सुगमा । दैविन मूले ताडितं न तु शास्त्रायां स्मृत्यै वा । यतः प्रधाने स्थाने प्रकृते सति मूलिनः (जंशस्य) प्रकाशः स्यात् । इति 'अहं' सुवाकं 'यथा तथा सुस्पष्टं' 'प्रभवामि' प्रमुलसहकारेण अनुमिनोमि । तथापि आह रामः—'तूष्' त्वरितं [त्वरितः ऋ प्रत्ययः] यथा स्यात् तथा 'शब्दः' किमात्मकः इति 'आयतां' युष्मभिः ॥

Notes

1. महाराजः—construe—महाराजः भ्रूक्षितः ।

2. निर्मर्यादः—मर्यादा is limit. निष्कूलः मर्यादायाः इति निर्मर्यादः प्रादितम् । or निरस्ता मर्यादा अस्त्र, इति प्रादिगर्भं बहु । Qual. ध्वनिः । As the cry is limitlessly high and it is both of नारी and पुरुष, hence,

3. मूले—अधि' ३मौ । मूलपुरुषे ।

4. प्रभवामि—I master over all i. e. My ego which causes my अहङ्कार leads me to this suprema and right discrimination. Then plainly it means—I having egoism infer this.

5. आयतान्—the order was evidently given to अवदातिका or to the Chetis that were present there. Just at this moment Chamberlain appears at the scene to call Rama, for Dasaratha lay unconscious.

(प्रविश्य) काञ्चुकीयः—परित्रायतां परित्रायतां कुमारः ।

(Entering) Chamberlain—Let the Prince save, save.

रामः—आर्य्य, कः परित्रातव्यः ।

Rama—Noble one, who is to be saved or protected.

काञ्चुकीयः—महाराजः !

Cham.—This King Dasaratha (is to be saved).

रामः—महाराज इति । आर्य्य, ननु वक्तव्यम् एकशरीर-संचित्ता पृथिवी रक्षितव्या इति । अथ कुत उत्पन्नोऽयं दोषः ।

Rama—The great King. Ho noble one, then say that the whole world concentrated in one (i. e. in Dasaratha) is to be saved. But whence has this mishap befallen ?

काञ्चुकीयः—स्वजनात् ।

Cham — from the relative.

रामः—स्वजनादिति । हन्त नास्ति प्रतीकारः ।

शरीरैर्गरिः प्रहरति हृदयेस्वजनस्तथा ।

कस्य स्वजनशब्दो मे लज्जामुत्पादयिष्यति ॥ १२ ॥

Rama—It is from a relative. Then Ho ! there is no remedy. For an enemy strikes at our body, but a relative at our heart. To whom will this word "relative (स्वजन)" refer to and thus cause my shame ?

Beng.—(प्रवेश करिवा) कङ्कूकी—कुमार परिजोग करुण, परिजोग करुण । राम—आर्या, के रक्कीर । कङ्कूकी—महाराज । राम—महाराज ज्ञातवा । आर्या, तबे बनून महाराजकपे समानत पृथिवीई रक्षितवा बटे । आच्छा, कोथा हईते ए प्रमाद आगिन । कङ्कूकी—अजन हईते । राम—अजन हईते । तबे हार, प्रतिकार नाई । शत्रु शरीरे आघात देर, किन्तु अजन अक्षरुं नरे आघात हाने । अजन-शब्द कार गहके प्रयुक्त हईवा आमार लज्जार कारण हईवे ?

Tika.—महाराजः परिव्रातव्यः रक्षितव्यः इति नृपे श्वेत तर्हि के आर्या, 'एकशरीरसंज्ञिता' एकशरीरे दमरघरुपे एकस्मिन् शरीरे 'संज्ञिता' समाहृता तदनमूर्तत्वेन स्थिता 'पृथिवी' एव रक्षितव्या 'इति वक्तव्यम्' । यतः महाराजः पृथिवीपालकः अत एव' लया लक्षितव्यम् । तथापि विशेषं श्रातुमिच्छन् आह रामः—'अथ' [प्रथे अव्ययम्] 'कुतः' कस्मात् जगत् 'उत्पद्यः अथ' दीयः प्रमादः ; रामः पुनराह—'स्रज्जगत् उत्पद्यः' इति श्वेत तदा 'प्रतीकारः नास्ति' ['उपसर्गस्य शब्जि' अमनुष्ये बहुलम्' इति शब्जि दीर्घविकल्पः । 'प्रतिकार' इत्यपि श्राधु] । अन्यथः—'अरिः शरीरे प्रहरति, स्रजनः तथा हृदये प्रहरति । स्रजनशब्दः कस्य (सम्बन्धे) नी लज्जाम् उत्पादयिष्यति ।

व्याख्या—'अरिः' शत्रुः 'शरीरे' प्रहरति किन्तु स्रजनः हृदये प्रहरति' कार्येण हृदयवेदना जनयति । मम कठमः स्रजनः पितरं तदवस्थां प्रापितवान् इति श्रातुमिच्छामि ॥

Notes

1. एकशरीर &c—qual. पृथिवी । एकं शरीरम्, कसं धा । तत्र संज्ञिता (समाहृता) । सुप्रसूपा । The whole earth whose maintenance depends on Dasaratha the sovereign King of it, is concentrated and thus dependent on Dasaratha, so to say that महाराजः परिव्रातव्यः is to say पृथिवी रक्षितव्या । The King being in peril, the whole earth's existence is jeopardised.

२. स्वजनात्—अपादाने प्रसी ।

३. नास्ति प्रतीकारः—Because स्वजन cannot be killed or char-
tised. Their काँट stings one to the quick and not the body and
becomes unbearable. Note Rama's study of human nature.

४. कस्य—सम्बन्धविवक्षया प्रहो । The word स्वजन as the creator of
this work makes Rama shameful. He does not want to have
such स्वजन । So to know who this स्वजन is, he asks स्वजनशब्दः
कस्य सम्बन्धे प्रयुक्तः मे लज्जाम् उत्पादयिष्यति । It is a pity that I (Rama)
have such a स्वजन । See Tika also.

काञ्चुकीयः—तत्रभवत्याः कैकेय्याः ।

Chamberlain—From her ladyship Kaikeya (has arisen this
दोष) ।

रामः—किमम्बायाः ? तेन हि उदकेण गुणेनात्र भवि-
तव्यम् ।

Rama—What from mother ? Then in this matter there
must be some merit in store for us.

काञ्चुकीयः—कथमिव ?

Chamberlain (or Kanchukin) —How is this (possible) ?

रामः—श्रूयताम्—

यस्याः शक्रसमो भर्ता मया पुत्रवती च या ।

फले कस्मिन् स्पृहा तस्या येनाकार्यं करिष्यति ॥ १३ ॥

Rama—Let it be listened to—That (Kaikeyi) who has a
husband like Indra and who is provided with a son in me,
cannot have a liking for any possible matter so that she may
commit such an evil deed.

কাঞ্চুকীয়:—কুমার, অলমুপহতাসু স্ত্রীবুদ্ভিষু স্বমার্জবমুপ-
নিবেশ্ণম্ । তস্যা এব খলু বচনাৎ ভবদমিষেকৌ নিবৃত্ত: ।

Cham.—Ho Prince, you need not attribute your own simplicity on the naturally defiled female tendencies or motives ; your coronation was indeed stopped at her words.

রাম:—আর্য্য, গুণা: খল্বত্র ।

Rama—Noble one, there are merits in this

কাঞ্চুকীয়:—কথমিব ।

Cham.—How is that ?

রাম:—শ্রুয়তাম্ ।

বনগমননিবৃত্তি: পার্থিবস্যৈব তাব-

ক্সম পিতৃপরবৃত্তা বাল্যभाव: স এব ।

নবনৃপতিবিমর্শে নাস্তি গৃহা প্রজানা—

মথ চ ন পরিভোগে বজ্রিতা ভ্রাতরো মে ॥ ১৪ ॥

Rama—Be it heard. In the first place there will be a stoppage of going to the forest on the part of the king, secondly my dependence on father and position as a child remain the same, thirdly the subjects will entertain no apprehension with regard to the new King and lastly again my brothers will not be deprived of any royal enjoyments (which they now share equally with me as Princes).

Beng.—কাঞ্চুকীয়—মাননীয়া কৈকেয়ী হইতে (দোষ উৎপন্ন হইয়াছে) । রাম—কি মাতা হইতে । তবে এতে নিশ্চয় কোন ভাবো জন্ম আছে । কাঞ্চুকীয়—কেনন করিয়া । রাম—শোন—বার স্বামী

(দশরথ) ইজ্ঞতুল্য এবং যে কৈকেয়ী আমাকত্বক পুত্রবতী, তার কোন সাধ্য বিষয়ে স্পৃহা থাকিতে পারে যে সে কুকাজ করিবে। কাঞ্চকীয়—কুমার আপনার সরলতা, স্বভাবহৃষ্ট জীবুন্ধিতে আরোপ করিবেন না। তাঁরই কথায় ত আপনার অভিষেক বন্ধ হইল। রাম—আর্য্য, এতেও গুণ আছে। কঞ্চকী—কেমন করিয়া। রাম—শোন, প্রথমতঃ (আমি রাজা না হওয়ায়) পিতার বনগমন নিবৃত্ত হইল, আমার পিতৃপরাধীনতা ও বালস্বভাব পূর্ববৎ রহিল, প্রজাদের নবনৃপতিবিষয়ে শঙ্কার কারণ থাকিল না এবং ভ্রাতৃগণও যে রাজভোগ আমার সহিত এখন সমানভাবে ভোগ করিতেছে, তাহা হইতে বঞ্চিত হইল না।

Tika.—তত্তমবস্থা: কৈকীয়া: [অপাদানি পশুমী] তত্পর এষ দৌষ:। রাম আত্ম—কিসম্বাধা: তত্পর: দৌষ:। 'তিল' ঈতুনা 'অব' বিষয় 'উদর্জক' তত্পর-ফলল 'গুণল' মথিতল্যম্। তত: কাঞ্চকীয়: কথয়তি—'কথমিথ' তত্ বস্তু সম্ভবল, অম্মোত্পাদিতস্য দৌষস্য কথনায়তৌ গুণ: স্মাত্ ইত্যর্থ:। অত রাম: কারণং বিশ্লিষয়তি।

অন্বয়:—যস্যা: (কৈকীয়া:) মর্না (দশরথ:) ইন্দ্রসম: [ইন্দ্রেণ সম: ইতি তত্পরত্ব:], যা চ ময়া (ঈতুনা) পুত্রবতী, তস্যা: কচ্ছিন্ ফল স্পৃহা (স্মাত্) যেন (ঈতুনা) সা অকার্য্য করিষ্যতি। ব্যাখ্যা সুগমা। যস্যা: কৈকীয়া শত্রুপরাক্রমী মর্না দশরথ:, অহম্ চ পুত্র:, তস্যা সর্বসম সাখ্যং বস্তু কারায়তম্, অত: কচ্ছিন্নপি ফলে তস্যা: স্পৃহা ন স্মাত্। ততঃ সা অকার্য্য নীত্পাদয়িষ্যতি। অত: মন্যেব কিসাপি শুভফলং বিচিন্তা তয়া বদং কৃতম্। নান্ন তস্যা: দৌষ এব স্মাত্ ॥ গুণবান্ রাম: স'মাভবত্ পশ্যতি কিন্তু জগত্ বস্তুলীন তথা ইতি দর্শয়ন্ কঞ্চকী ব্রুতি—'কুমার' ঈ যুবরাজ রাম, 'উপকৃতাসু' স্বभावदृष्टासु 'স্নীভুক্তিধ' বিষয় 'স্বমার্জবম্' সরলতা চ 'উপনিষেতুম্' অলম্ না তাবত্ আরোপয় [অলমিতি নিষিদ্ধাংকন্যায়ম্। তদযোগি জ্ঞা (ল্প) স্মাত্ ন তু তুসুন্ প্রত্যয়:। তথা চ পা'অনিবৃথম্' অল'স্বল্লো: প্রতিষিধ্যী: প্রাচী জ্ঞা'। তথা চ শ'কৃতালম্ "অনসুয়ে অল' হৃদিলা"। অত: এতদযোগি 'তুসুন: প্রয়োগ: অপাণ্ডিনীয: এ', কিন্তু ভাসস্ক্য করিয়' খেলী]। বস্তুতস্ম 'তস্যা এব বচনাত্' নান্যথা এব 'মবদমিষকৌ নিষ্ঠম:'

निवारितः इत्यर्थः ॥ रामः कथयति—अत्रापि विषये 'गुणः स्वतः' भवेत्तुः । गुणान् पुनश्च रामः स्वदे विवक्षीति—वनेति ।

अन्वयः । तावत् (आदौ) पार्श्ववत् वनगमननिवृत्तिः (स्थात्), मम पितृपरवत्ता बालभावः च स एव (स्थात्), नवनृपतिविमर्शे प्रजातां शङ्का नास्ति । अथच मे मातरः परिभोगीः न वञ्चिताः (सुः) ।

व्याख्या । 'तावत्' आदौ [एतदर्थेऽत्र अव्ययमेतत्] 'पार्श्ववत्' पार्श्वोपपत्तेः महाराजस्य दशरथस्य 'वनगमननिवृत्तिः' वनगमनात् निवृत्तिः (सुप्-सुप्) स्थात्, मां राज्यभिविष्य स वनं यायात् इति न सम्भवेत्, अर्थात् स राज्याधिकारि एव स्थात्, एवं पितुररण्यगमनक्रियपरिहारः स्थात् । मम अमौष्टा 'पितृपरवत्ता' पितृघोर्नलम् तथा 'बालभावः' मम युवराजभावः 'स एव' स्थात् । दावेती मम गुणोदयी भवेताम् । 'नवनृपतिविमर्शे' नवनृपतिविचारे नवनृपतिः किञ्चूतः स्थात् इति विषये 'प्रजातां शङ्का नास्ति' इति चतुर्थी गुणः स्थात् । 'मे मातरः परिभोगीः' यान् भोगान् तेषुना भुञ्जते तैः भोगैः 'वञ्चिताः न स्युः' ममाभिप्रेकनिवृत्तौ एतत् सम्भवेत् । अतः अभिप्रेक-निवृत्तिः वङ्गगुणाय कल्पते । ततश्च न मे माता कैकेयी किञ्च दौष्टयस्ता एव ॥

Notes.

1. उदक्-गुणेन—Here उदक् (which lit. means the future result) qualifies गुण and means 'that will happen'. In other words, this step of Kaikeyi will lead to some good future result. Rama has great dependence on superiors and thinks that what they do will lead to good results.

2. शक्रसमः भर्ता, मया या पुत्रवती &c.—By this Rama shows that everything in the three worlds is at her command and she can get anything of the heaven or earth through her Indra—like husband and unparalleled son like me. So she can have no चूहा for any साध्य-वस्तु (or साध्यदल), for earth is वीरभोग्या । Thus it is unthinkable that she can commit a vile

deed for some ordinary purpose. And her action thus must have some good in store for us. This shows Rama's high regard for parents and superiors, and everything is thus God's will. This also makes us prepared for राजाव्याग by Rama in favour of Bharata.

3. अलम् उपनिषद्—तुसुन् in connection with निषेधाद्यक अलम् is unpaninian ; क्ताप् (ल्यप्) is the usual affix in such cases. This is an आर्ष or शिष्ट प्रयोग peculiar with Bhasa. See Tika also.

4. एव, खलु—Both imply अवधारण । Thus one emphasises the other.

5. निवृत्तः—नि + वृत् + क्त कर्मणि । Is stopped (itself). Nom, त्वदभिषेकः । Or here निवृत्त is अन्तर्भावितण्यर्थः । Thus अभिषेकः निवृत्तः = अभिषेकः निवर्त्तितः (निवारितः) ।

6. तस्याः वचनात्—हेतोर्धनी । Through her message or word sent to Dasaratha through Manthra (cf. मन्त्रया च कर्णोभिहितं न चास्मि राजा) ।

7. Remark—Rama here enumerates गुणसु in अभिषेकनिवृत्ति by Kaikeyi—(i) First पार्थिव Dasaratha is to be the king as before, so he wont go to forest by giving राजाभार on me. (ii) My पितृपरवत्ता and बालभाव remain as usual. पर + वतुप् = परवत् having master. i. e. dependent. तस्य भाव इति परवत्ता । पितरि परवत्ता, सुप्तुपा । This shows Rama's whole-hearted obedience of father all-along and makes him prepared to go to forest for पितृवचनपालन । As already seen Rama does not want responsibility now. (iii) The प्रजा will have no fear for me their new king, नवःश्रुतिः, कर्मणा । तस्य विमर्शः (चिन्ता or राजाचिन्ता),

ইত্যং । তচ্চিন । Thought as to how the new king will fare with the kingdom. (iv) Lastly my brothers (মৈ স্বতরঃ) will not be deprived of পরিভোগ they are now enjoying in common with me as princes. But I being the monarch they will have no hand over all royal pleasures.

কাম্বুকীয়ঃ—অথ চ তয়ানাঙ্কুতোপমৃতয়া ভরতোমিষিচ্যতাং
রাজ্যে ইত্যুক্তম্ । অত্রাপ্যলোভঃ ।

Obam.—But she came (to the King) unsolicited and said "let Bharata be coronated in the kingdom". Is this want of temptation in the matter ?

রামঃ—আর্য্য, ভবান্ স্বস্বস্মত্পন্নপাতাদেব নার্যমবেচতি ।
কুতঃ—

শুল্কে বিপণিতং রাজ্যং পুত্রার্থে যদি যাচ্যত ।

তস্যা লোভোঽত্র নাম্মাকং-ম্ভাতরাজ্যাপহারিণাম্ ॥ ১৫ ॥

Rama—Ho noble one, you indeed do not notice or consider the real matter through partiality for us. Do you ask why ? If the kingdom promised as a marriage—gift is prayed for her son, then it is greed on her part, and not on our part who take away brother's legitimate kingdom.

Beng.—কাম্বুকীয়—কিন্তু তারপর কৈকয়ী অনাহুতভাবে রাজার নিকটে যাইয়া “ভরত রাজ্যে অভিষিক্ত হোক” এই কথা বলিল । এটা কি এবিষয়ে অলোভ ? রাম—আর্য্য, আপনি আমাদের প্রতি পক্ষপাত হেতু বস্ত্ততত্ত্ব বিচার করিতেছেন না । কি কারণে তুনিবেন !—যদি বিবাহকালে রাজ্য কস্তাকে দেয় হয় এবং সেই রাজ্য যদি পুত্রের জন্ত

प्रार्थना करा हय, सेठा यदि लोभ हय, तरे व्राता भरतेर
राज्यापहारक आमादेर बेलाय अलोभ बला हय केन ?

Tika.—न सा कैकेयी भवदभिषेकमेव केवलं निवर्तयामास, किन्तु अन्यदपि
स्त्रीभात् ययाचि—‘अनाहता च सा उपमृता च’ तादृश्या तया कैकेया “भरतः
राज्यमिषिञ्चताम्” इति उक्तम्, दशरथाय कथितम् । ‘अत्र’ विषये ‘अपि अलोभः’
कथं स्यात् । ततः रामः कथयति—‘मयान् खलु’ तावत् ‘अस्मत्पक्षपातात्’ हेतोः
‘अर्थं’ वस्तुतत्त्वं प्रकृतार्थमित्यर्थः ‘नावेचते’ न त्वं सुष्ठु विचारयसि । किन्तु, अयथा
तस्याः दोषमेव पश्यसि । ‘कृतः’ हेतोः एवं ब्रवीमि इति चेत्, ग्रन्थ—‘गुल्के’ इति ।

अन्वयः—गुल्के विपणितं राज्यं यदि पुत्रार्थं याच्यते, (तदा) तस्याः लोभः
(स्यात्) । किन्तु भ्रातराज्यापहारिणाम् अस्माकम् न (लोभः स्यात्) ।

व्याख्या—‘गुल्के’ विवाहकाले कन्यायै देयविषये ‘विपणितं’ विशेषण प्रतिश्रुतं
राज्यं ‘यदि पुत्रार्थं’, कन्ययां जनिष्यमाणपुत्रनिमित्ते ‘याच्यते’ प्राधान्ये तदा ‘तस्याः’
कैकेयाः ‘लोभः’ स्यात्, किन्तु ‘भ्रातराज्यापहारिणाम्’ मातुःभरतस्य प्राप्तराज्या-
पहारिणाम् ‘अस्माकम्’ अत्र न लोभः, स कथं न स्यात् । अपि तु स्यादेव । अतीव
मातुः कैकेयाः कोपि दोषो नास्ति, किन्तु ‘गुणाः खल्वववर्तन्ते’ ।

Notes

1. अनाहतोप &c.—आ + हृ + क्त स्त्रियाम् कर्माणि = आहता called.
न आहता अनाहता, नञ्त् । उप + मृ + क्त कर्माणि स्त्रियाम् = उपमृता । ततः
विशेषणद्वयस्य कर्माधा । तया । Qual. तया (which is अनुक्तकर्ता of उक्तम्) ।

2. अर्थम्—It means प्रकृतार्थम् । You will not consider the
real fact here, and for nothing accuse Kaikeyi.

3. गुल्के—गुल्क is the पक्ष that was given to a bride by a
bride-groom. This was the custom in ancient times. But
the present-day पक्षप्रथा is the reverse of this. अर्चि ७३ ।
Dasaratha promised kingdom to Kaikeyi during marrying her,
he also promised her two boons for Kaikeyi's service to him

when he was wounded in the fight against सम्बरानुर। That the राजा was promised as a marriage—gift is informed from the following sloka of Ramayana (quoted by Prof. M. R. Kale)—“पुरा भ्रातः पिता नः स मातरं ते समुदहन्। मातामहं समाश्रित्योद्राजा-
शक्तमनुत्तमम्। देवामुरे च संशमे जनन्यं तव पार्श्वे वः संप्रहृष्टो ददौ राजा
वरमाराधितः प्रभुः”—said by Rama to his brother Bharata.

3. विपणितम्—वि + पण (ज्वहारे) + ण कर्मणि = विपणितम् promised as stake. Qual. राजान्। राज्ञः भावः कर्मण इति राजन् + यञ = राजान् kingdom. उक्तकर्म्यं of याचति।

4. पुत्रार्थं—पुत्रस्य अर्थः (प्रयोजनम्), इतत्। तस्मिन्। विषयाधिकरणे णी। Or—अर्थे is an अव्यय meaning निमित्त। पुत्रस्य अर्थे = पुत्रार्थे i. e., पुत्रनिमित्तम् for the sake of son.

5. भ्रातराजा &c.—भ्रातुःराजान्, इतत्। तत् अपहरन्ति इति भ्रातृराजा + अप + ह + णिनि कर्त्तरि साधुकारिणि। तेषाम्। Qual. अस्माकम्। By father's promise राजा is Bharata's due and we are going to snatch it. So if लोभ is to be attributed at all it is to be attributed on us. “न” by काङ्क्ष (intention or वचनमङ्गि) gives this meaning here. राजा is Kaikeyi's son's due, so by praying for it she should not be blamed at all.

काञ्चुकीयः—अथ—

Cham.—But then—

रामः—अतःपरं न मातुः परिवादं श्रोतुमिच्छामि।

महाराजस्य वृत्तान्तस्तावदभिधीयताम्।

Rama—I don't want to listen to mother's faults anymore. Let the king's news be narrated.

काङ्क्षुकीयः—ततस्तदानौम्—

शोकादवचनोद्राज्ञा हस्तेनैव विसर्जितः ।

किमप्यभिमतं मन्ये मोहञ्च नृपतिर्गतः ॥ १६ ॥

Cham.—Then at that time, the king dismissed me (or sent me away) by beckonings, being himself unable to speak through grief, and the king too attained unconsciousness that was desirable to him.

रामः—कथं मोहमुपगतं ।

Rama—What, he fainted down ?

(नेपथ्ये) कथं 'कथं मोहमुपगतं' इति ।

यदि न सहसे राज्ञो मोहं धनुः स्पृश मा दया ।

(In the dressing room) What ! (you say) "What, he fainted down" ?

If you can't tolerate king's sorrow or unconsciousness, then have recourse to bow (for remedy) and pity should not be shown (at all)

रामः—(आकर्ण्य पुरतो विलोक्य)—

अक्षोभ्यः क्षोभितः केन लक्ष्मणो धैर्यसागरः ।

येन रुष्टेण पश्यामि शताकीर्णमिवाग्रतः ॥ १७ ॥

Rama—(Hearing and looking ahead)—who has disturbed Lakshmana, who can't be agitated and is the repository of patience or fortitude, and who being angry I find the place in front as crowded by hundreds of persons.

Beng.—काङ्क्षुकीय—तारपर... । राम—एतपर आर मातृनिना

শুনিতে চাহি না। মহারাজের বার্তা বল। কাঙ্ক্ষকীর—তারপর তখন রাজা শোকে বাক্যহীন হওয়ায় আমি তাঁর হস্তগংগাধারা (আপনার নিকট) বিস্তৃষ্ট বা প্রেরিত হইলাম। এবং রাজাও অনির্বচনীয় অভীষ্ট (বাঞ্ছিত) মোহে মগ্ন হইলেন। রাম—কি, তিনি মোহপ্রাপ্ত হইলেন! (নেপথ্যে) কি বলিলেন?—“কি তিনি মোহপ্রাপ্ত হইলেন”। যদি রাজার মোহ গহ্ব না হয়, তবে (বোঝার প্রতি) বহু ধারণ করুন, দয়া দেখাইবেন না। রাম (শুনিয়া ও সম্মুখে অবলোকন করিয়া)—অশোভ্য ও ধৈর্য্য-সাগর লক্ষণকে কে ক্ষোভবুদ্ধ করিল। যে লক্ষণ কষ্ট হইলে আমি অগ্রদেশ স্নানশতদ্বারা আকীর্ণ দেখি।

Tika.—‘অঘ’ অবশ্যনাম—ইতি ক্রমিণ কাঙ্ক্ষকীর কীকীদীপ্যনামপি জঘিতু’ প্রবর্তি সতি রামঃ স্বাভ—‘অতঃপর’ নাতুঃ পরিবাদ’ বিদ্যমানদৌষমপি ‘যৌত’ ন দৃষ্টামি’। ‘মহারাজস্য তু ইত্যন্তঃ’ স্বাভা’ অমিধীষতাম্ তাবত্ ‘জঘ্যতাম্ এত’ [‘তাবত্’ ইত্যত অবধারণৌঘ্যম্]। ততঃ কাঙ্ক্ষকী জঘতি—শ্লোকাহিতি।

অন্যথঃ—‘শ্লোকাৎ অবশ্যনাত্ (ইতিঃ) রাজা (অঘ্) ক্রমিণৈব বিসর্জিতঃ। স্ব রূপতিঃ কিমপি অমিসতম্ (ইত্) মৌহ’ গতঃ (ইতি) মন্য’। [যদা—রূপতিঃ মৌহ’ গতঃ। এতচ্চ কিমপি অমিসত’ মন্য’]।

ব্যাখ্যা—‘শ্লোকাৎ’ কীকীদীপ্যনাত্ দুঃখাত্ ইতিঃ, ততঃ শ্লোকাবিনাত্ ‘অবশ্য-নাত্’ স্বাভারোপাত্ স্ব ইতিঃ স্বাভা’ বিনৈব অঘ্ ‘রাজা’ দশরথেন ‘ক্রমিণৈব ক্রমিণ’ প্রবর্তি ‘বিসর্জিতঃ’ ততঃসমীপে প্রীতঃ। ততঃ ‘রূপতিঃ’ দশরথঃ দুঃখরামসদৃশত্বাৎ ‘কিমপি’ অবশ্যনৌঘম্ অঘ স্ব ‘অমিসতম্’ ইত্, দুঃখসদৃশত্বাৎ মৌহী বরমিতি ইতিঃ ‘অমিসত’ ‘মৌহ’ গতঃ’ প্রাপ্তঃ ইতি ‘মন্য’ জানামি। যদা—‘রূপতিঃ মৌহ’ গতঃ’। এতচ্চ বস্তু ‘কিমপি’ অনির্বচনীয়মপি ‘অমিসত’ রূপতিঃ ইত্ ‘মন্য’ তর্কয়ামি। মৌহাবস্থায়া শ্লোকদুঃখবেদনামাবাত্। ততঃ রামোবদত্—‘কচ্’ [অঘ স্বাভা’ প্রবর্তি বা অব্যয়-মিতত্] কিম্। রূপতিঃ ‘মৌহমুপগতঃ’ প্রাপ্তঃ। ‘রাজা মৌহ’ গতঃ? ইতি স্বাভার্থ-মতঃ অসম্ভব এতত্। ‘নিপথ্য’ বৈদরচনাখ্যানে লক্ষ্যম্ ততঃ রামবাক্যমুদ্যম্য

कथयति—कथं “कथं मोहमुपगतः” इति ब्रवीषिषित, तथा एतत् असह्यं मन्यसे चित्, मोहम् असह्यं सम्प्रधार्था आह—‘यदि राज्ञः’ दशरथस्य ‘मोहं न सहसे’ ततः अस्य प्रतीकारश्च इच्छसि दोषिनं दृष्टव्य, ततः ‘धनुः स्पृश’ धारय । ‘दया मा कायायां’ दोषयुक्ते स्वजनेपि दया न कर्तव्या । अनन्तरं रामः एतत् वचनम् ‘आकर्ण्य’ श्रुत्वा ‘पुरतः’ अग्रभागे [‘पुरतः’ इति अव्युत्पन्नवाच्यमेतत् । न तु पूर्वशब्दात् अतस्तुच् प्रत्ययेन निष्पन्नम्—इति दीक्षितकृतायां मनीरमायां स्पष्टमेतत्] ‘विलोक्य’ दृष्ट्वा आह—अक्षोभ्य इति ।

अन्वयः—केन अक्षोभ्यः (क्षोभयितुमसाध्यः) धैर्यासागरः लक्ष्मणः क्षोभितः (क्षोभं प्रापितः) । रुष्टेन (कुपितेन) येन (हेतुना) अयतः (अग्रदेशं) शताक्षीर्णमिव (जनशतपरिव्याप्तमिव) पश्यामि । एकोपि महायोडासी रोषणतया आन्दोलनात् अग्रस्थानं जनशताक्षीर्णमिति मतिं जनयतीति भावः । अन्यत् स्पष्टम् । सर्वत्रानुष्टुप् छन्दः ॥

Notes

1. अग्र—An अव्यय meaning अनन्तरम् । Kanchukin was going to narrate further faults of Kaikeyi in the matter. But Rama as a noble one and being as such averse to hear superior's faults stops him saying—अतः परं मातुः परिवादं श्रोतुं न इच्छामि । Here mark Rama's high nobility of mind. परिवाद and परीवाद (परि + वद + घञ्) are correct by the rule “उपसर्गस्य घञि असनुष्ये बहुलम्” । The word परिवाद is significant. It includes विदमानादोष even, and Rama does not at all like to hear any fault of mother, and reverts to know all about his father the महाराज then.

2. शोकात्, अवचनात्—हेतौ प्रसी । Due to शोक, he was without वचन, and being वचनहीन, he sent me to you through हस्तं वा ॥ हस्तेन has thus करणे श्या ।

3. विसर्जितः—वि + सज्ज + विच् + क्त कर्मणि । विसृष्टः also means the same, comp “विसृष्टपादांनुचरस तस्य” । उक्तकर्म here is “अहम्” understood.

4. किमपि—It means something indescribable ; qual. मोहम् or एतत् understood ; see Tika. Comp “काष्ठमिच्छा तयोरासीत्” and “किमपि किमपि मन्दमासलियोगात्”, “किमपि किमपि बहु प्रलपितवान्” । See Tika, for both kinds of constructions here.

5. कथम्—Pt. Ganapati Shastri and Mr. Kale &c., take it to mean “केन प्रकारेण” i. e. how. This is wrong here. For Kanchukin says that due to मोह he fell down unconscious [शोकात् वृपतिः मोहं गतः] । Now the cause of मोह being already stated, it is impossible for Rama to ask again about the cause thereof. So take it as an अवाय to mean अवायं i. e. what (!). Comp “कथमुपरतः” and “कथमुज्ज्विनीनाम्”—in Swapnanataka V. King's मोहगमन was amazing and so intolerable to Rama, so he says—कथं etc. ; or —it is an अवाय denoting प्रश्न i. e. in the sense of किम् (with surprise behind it), comp “कथं न करीयमास्तुविवाह-कौतुकः”—Kalidasa &c. Also note that Lakshmana takes and understands Rama in this way and says startlingly “कथम् ! (त्वं) कथं (राजा) मोहमुपरतः इति ब्रवीषि ” i. e. what ! “you say he is fainted down” ; first कथम् is an अवाय meaning what, and the rest is repetition of Rama's word “कथं मोहमुपरतः” । If this is intolerable to you then take up arm to punish the guilty one in this matter (cp “यदि न सहसे राज्ञी मोहं धनुः स्पृश”) । Thus this is the natural spirit of the poet. And Explanation in any other way here is unnatural and wrong.

6. अचोभ्यः—चोभयितुमयोग्य इति चोभ + शिच् + यत् = चोभ्यः to be agitated. न तथा, नञतत्। qual. लक्षणः। He is not only अचोभ्य like a sea, but himself धैर्यसागरः as well. If such a one is disturbed then like a sea it will flow in many ways and wash or crush all before him.

7. रुष्टेन—This is equivalent to रुद्धेन। qual. येन। See Tika.

8. अयतः—अय + शस् (रथा) + तसि = अयतः i. o. अयस्थानम्। Here तसि comes in place of द्वितीया, compare the varttika “आद्यादिभ्य उपसंख्यानम्” and it is an आकृतिगण। अवाय - but obj. of पश्यामि ॥ शताकीर्णम्—आ + कृ + ऋ = आकीर्णं scattered, crowded. शतेन (जनेन) आकीर्णम्। Pred to अयतः। Construe - अयतः (अयस्थानं) शताकीर्णमिव पश्यामि। Or construe—येन रुष्टेन अयतः (अयभागे) [वर्तमानः स्थानं] शताकीर्णमिव मन्ये। This is due to his आन्दोलन and quick movements here and there on and on. Such a strong योद्धा appears as many at a time due to his quick movements and change of places. Compare “एकोदांशरथिः कामं यातुधानाः सहस्रशः। ते तु यावन् एवाञ्जी तावन् ददृशे स तैः” - Raghu, and also Kirata XIV sl. 58, where गणसु see Arjuna as facing one and all, though alone. This shows Lakshmana was angry and himself alone ready and capable to fight out hundreds of fighters.

(ततः प्रविशति धनुर्वाणपाणिलक्ष्मणः)

लक्ष्मणः (सक्रोधम्)—कथं ‘कथं मोहमुपगत इति’।

यदि न सहसे राज्ञो मोहं धनुः स्पृश मा दया

स्वजननिभृतः सर्वोऽपिबं मृदुः परिभूयते।

अथ न रुचितं मुञ्च त्वं मामहं कृतनिश्चयो

युवतिरहितं लोकं कर्त्तुं यतश्छलिता वयम् ॥ ১৮ ॥

(Then enter Lakshmana with bow and arrow in hand)

Lakshmana (with wrath) – what, (you say) “what he has fainted down” ! If you cant tolerate King Dasaratha's swoon, then have recourse to bow (for remedy) and don't stick to compassion. Those who are forgiving and compassionate on his relatives are thus overpowered. If this is not agreeable to you, then let me have leave (to tackle the situation), and I am determined to make the world free of youthful ladies, for we are deceived by them.

Beng. — (তারপর ধনু ও বাণ হস্তে লক্ষ্মণের প্রবেশ) লক্ষ্মণ (সজ্ঞোদে) — কি “কি রাজা মোহগ্রস্ত হইয়াছেন” এই কথা বলিতেছেন ? যদি রাজার মোহ অসহ্য হইয়া থাকে, তবে প্রতীকারের জন্ত ধনু ধারণ করণ, দয়াপ্রকাশ করিবেন না । নিজজনে ক্রমাবৃত্ত সকললোকই এই ভাবে পরাক্রান্ত হইয়া থাকে । যদি এটা আপনার রুচিকর না হয় তবে আমাকেই ছাড়িয়া দিন, আমি জগৎকে যুবতিরহিত করিতে সক্ষম করিয়াছি, কারণ আমরা যুবতি কর্তৃক ছলিত হইয়াছি ।

Tika. — ‘লক্ষ্মণঃ সজ্ঞোদে’ ক্রোধেন সহ বর্ণমানং তৎ যথা তথা স্বাহ — ‘কথম্, “কথং মৌহমুপগতঃ রাজা” ইতি ত্বং বদসি । যদি এবং বদসি চেৎ তদা —

অন্যঃ — যদি রাজাঃ মৌহং ন সহসি (তদা) ধনুঃ স্পৃশ, দয়া মা কাখ্যা । স্বজননিমিত্তঃ সহঃ সর্বোপি এবং পরিভূয়তে । অথ (এতৎ) ন (তে) রুচিতং, (তদা) ত্বং মাং মুञ्চ । অহং লোকং যুবতিরহিতং কৰ্ত্তুং কৃতনিশ্চয়ঃ (ভবামি), যতঃ বয়ং (যুবত্যা কৈকিয়া) ছলিতাঃ ।

বাখ্যা — ‘যদি রাজাঃ’ দশরথস্য ‘মৌহং’ ন সহসি’ স অসহ্যযেত, তদা তত্-

प्रतिकाराय अपराधिनं प्रति 'धनुः स्पृश' धनुः धारय, अपराधिनमत दण्डय । 'दया च माकायां' न विधातव्या । दयाप्रकाशे दीपमाह—'स्वजने निभृतः' निरतः, जमी इत्यर्थः, स्वजने दयापरवशः तथा 'मृदुः' अतीवः 'सर्वः अपि' जनः 'एवम्' अनेन प्रकारेण राज्य-नाशादिक्रमेण 'परिभुयते' प्रपीड्यते अन्यैः लोकैः इति शेषः । 'अथ' पक्षान्तरे 'एतत् वस्तु' तुभ्यं 'न रुचितम्' न अभिलषितं चेत् तदा 'त्वं मां सुखं यथेच्छं कर्तुं' धनुर्धारयितुञ्च अनुजानीहि । अनुज्ञाति किं करिष्यामि इति प्रष्टुमिच्छसि चेत् तदा शृणु—'अहं लोकं युवतिरहितं कर्तुं कृतनिश्चयः भवामि । कुत एतावान् तव सङ्कल्पः इत्यवाह—'यतः' यस्मात् हेतोः वयं युवत्या कैकेया एव 'कृलिताः' स्वाधिकाशात् वञ्चिताः । ततः अपराधिनीं युवतिजातिं निर्मूलयामि इति भावः । [हरिणीव्रतम् । लक्षणं यथा— "न समरसला गः षड्वेदैह्यैर्हरिणीमता"] ॥

Notes

1. धनुर्वाणपाणिः—qual. लक्षणः । धनुश् वाणश्च, धनुर्वाणम्, or धनुर्वाणे (with द्रव्यविवक्षा) ; समाहार comes by "जातिरप्राणिनाम्", or इतरतरङ्गम् । तत् पाणौ यस्य, बहु । By the rule "सप्तमीविशेषणे बहुव्रीहौ" such वाचिकरणबहु—is sanctioned in Panini-grammar and that the सप्तम्यन्त word in a बहुव्रीहि is to be placed first. But here the सप्तम्यन्त word पाणि does not lead. This is due to the varttika "प्रहरणार्थेभ्यः परे निष्ठासप्तम्यौ" ।

2. कथम् &c—See ante.

3. मा दया—मा is a negative particle. Construe—दया मा कायां । For uniformity of प्रक्रम, मा दयाम् would have been better here.

4. धनुः स्पृश—It means touch or hold bow, i. e. punish the guilty in the matter.

5. स्वजननिभृतः—lit निभृत means 'concealed' "let at ease"

etc ; thence here it means silent or forgiving ; स्त्रजने निमृतः (निसन्धः or चमी) सुपसुपा । Not only such, but सटुः (lenient person) too. qual सर्वः । Such lenient and स्त्रजनचमी person is overpowered by others ; परि + भू + लट्ते कर्मणि = परिभूयते is defeated. An over-lenient one is always attacked, so to rise, one should be both lenient and stern as time demands it—"सटुहिं राजा सततं लङ्घ्यो भवति सर्वशः" 'Mahabharata "सटुहिं परिभूयते"'—Ramayana. "तेजः चमा च मैकालं कालशस्त्रं सङ्गीपतेः"—Magha etc.

6. रुचितं—रुच + क्त कर्मणि । Is agreeable. Construe—एतत् ते न रुचितं यदि &c.

7. मां मुच—let me have leave and I will do the remedy.

8. कृतनिश्चयः—निश् + चि + चप् भावे = निश्चयः 'determination' कृतः निश्चयः येन, वद् । Comp. "तस्मादुत्तिष्ठ युवाय कृतनिश्चयः"—Gita. I am determined to make the लोक as युवतिरहितम् ।

9. युवतिरहितम्—युवति is fem. of the base युवन् by the Panini rule "युवसिः" । And युवती ending in दीर्घ is from यु + शत + लीप् स्त्रियाम् । युवत्या रहितम् । इतत् । Pred to लोकम् । As this calamity is due to the young lady Kaikeyi so Lakshmana furiously determines to make the world free of युवति ।

10. Remark.—लक्ष्मण is intolerant of चन्याय on his father and brother specially, and determines to take serious step against this be she his mother or any other relative. But we will see in the next sentence that Sita in her naturally calm and feminine temperament takes this as a sorrowful undesirable incident ; comp "चार्यपुत्र, रोदितवो काले सौमित्रिणा धनुः गृहीतम्" ।

सोता—अय्यउत्त, रोदिदव्वे काले सोमिच्चिणा धणू गहीदं ।
अपुव्वो खु से आआसो [आयंपुत्त, रोदितव्वे काले सोमिच्चिणा
धनुर्गं हीतम् । अपूर्वः खलु अस्यायासः] ।

Sita—Noble husband, Lakshmana, son of Sumitra has taken up arrow at the time for weeping; unprecedented indeed is his enterprise.

रामः—सुमित्रामातः, किमिदम् ।

Rama—Ho son of Sumitra, what is this ?

लक्ष्मणः—कथं कथं किमिदं नाम ?—

क्रमप्राप्ते हृते राज्ये भुव शोच्यासने नृपे ।

इदानीमपि सन्देहः किं क्षमा निर्मनस्विता ॥ १८ ॥

Lakshmana—What, what, “what is this” ? When the kingdom got in turn of accession is snatched away and the King (Dasaratha) is placed in a pitiable plight, even then you are inactive (as to remedy) ; is it forgiveness, or is it want of mental pluck ?

रामः—सुमित्रामातः, अस्मद्राज्यभ्रंशो भवत उद्योगं जनयति । आः अपण्डितः खलु भवान्—

भरती वा भवेद्राजा वयं वा ननु तत् समम् ।

यदितेऽस्ति धनुःश्लाघा सा राजा परिपात्यताम् ॥ २० ॥

Rama—Ho Sumitra's son, our loss of kingdom urges you to action. Ha! you lack in judgment. It is all the same whether Bharata or I am the King. If you arrogate of your

skill in archery then let that King (Bharata) be protected (or safeguarded).

লক্ষ্মণঃ—ন শক্নোমি রোধং ধারয়িতুং । ভবতু ভবতু ।
গচ্ছামস্তাবত্ । (প্রস্থিতঃ) ।

Lak.—I cant check my anger. However I will go away.
(He just begins to go out)

রামঃ—(আত্মগতম্ ?)

ত্বৈলোক্যং দুগ্ধকামেব ললাটপুটসংস্থিতা ।

শ্ৰুকুটিলক্ষণস্থং প্রাণন্যতীব ব্যবস্থিতা ॥ ২১ ॥

(প্রকাশম্) সুমিত্রামাতঃ, ইতস্তাবত্ ।

Rama—This frown of Lakshmana, which is fixed like providence's dispensation and has appeared on his forehead is about to consume all the there worlds. Ho Sumitra's son, do come here.

লক্ষণঃ (প্রত্যাহৃত্য)—আর্য্য অয়মস্মি ।

Lak.—(turning back) Noble one, here am I (come).

Beng.—গীতা—আর্য্যপুত্র, রোদনযোগ্যকালে স্মিত্রাপুত্র লক্ষণ
বহুধারণ করিয়াছে । এর উজোগ অপূর্ব বটে । রাম—স্মিত্রাপুত্র,
একি । লক্ষণ—কি কি “একি” বলিতেছেন—ক্রমপ্রাপ্ত রাজ্য অপহৃত
হইলে এবং রাজা দশরথ শোচনীয় অবস্থায় উপনীত হইলেও, এখনও
প্রতিকারের প্রতি উজোগাভাব, এটা কি ক্রমা অথবা মনুষ্যত্বহীনতা ।
রাম—স্মিত্রাপুত্র, আমাদের রাজ্যনাশ তোমার উজোগ উৎপাদন
করিতেছে । আঃ, তুমি বিবেকহীন—ভরত বা আমি বেই রাজা হই—
ভুই সমান, যদি তোমার ধনুস্বহকার হইয়া থাকে তবে নূতনরাজা ভরত

রক্ষিত হোক। লক্ষণ—রাগ সামলাইতে পারি না। আচ্ছা বেশ, আমি তবে যাই (সবেমাত্র প্রস্থান)। রাম—নিয়তিতুল্য অব্যর্থ লক্ষণের এই ক্রকুটি তার লজাটে আবির্ভূত হইয়া পৃথিবী দগ্ধ করিতে চাহিতেছে। স্মিত্রাপুত্র, এখানে আইন। লক্ষণ—আর্য্য, এই আমি আসিরাছি।

Tika.—মহারাজস্য নোহপ্রাপ্তৌ, আর্ধ্যপুত্রস্য রাজ্যনাশাচ্চ 'রোদিতব্যে কালৌ' রোদনযোগ্যে সুহৃৎ 'সৌমিষিণা' সুমিত্রাপুত্রেণ লক্ষণেণ [বাহ্যাদিত্যেণ সুমিত্রাশব্দাৎ ইজ্ঞ] প্রতিকারায় 'ধনুর্ঘটীতম্'। 'অস্মি' আয়াসঃ 'উদ্যোগঃ' 'অপূর্ব' 'এত' 'অদৃষ্টপূর্বঃ'। 'কথং' কথম্ ['আবেগে সম্মুখী বা হিঃকৃতিঃ'] 'বদসি' "কিমিদং" নাম" ইতি। 'তব' 'এব' 'বিধং' 'ভাষণমযুক্তম্' 'তৎকারণং' 'শৃণু' ॥

অন্বয়ঃ—ক্রমপ্রাপ্তৌ রাজ্যে 'জতে' (সতি) 'ভুবি' 'নৃপে' 'শোচ্যামসি' (সতি) 'ইদানীমপি' (প্রতীকারে) 'সন্দেহঃ' (অনধ্যবসায়ঃ 'দীলায়মানচিত্তত্বম্')। 'কিম্' 'এষা' 'অমা' (উত) 'নির্ম' 'নস্বিতা' (ভবতি)।

ব্যাখ্যা—'ক্রমপ্রাপ্তৌ' পিতৃপিতামহকর্তৃণ 'প্রাপ্তৌ' ন্যায়তঃ 'লব্ধৌ' রাজ্যে 'তব' 'স্বভাগ-ভূতৌ' রাজ্যে 'ইত্যর্থঃ' 'জতে' 'সতি' 'কলাত' 'অন্যায়তঃ' 'আচ্যুতে' 'সতি', 'এব' 'করণেণ' 'নৃপে' 'দশরথে' 'নোহপ্রাপ্তৌ' 'চ' 'সতি' 'ইত্যর্থঃ' 'ইদানীমপি' 'এতদবস্থায়ামপি' 'সি' 'সন্দেহঃ' 'প্রতীকারে' 'অনধ্য-বসায়ঃ' 'স' 'চ' 'অনধ্যবসায়ঃ', 'তব' "সুমিত্রামাতঃ 'কিমিদম্'" ইতি 'বচনে' 'ন সূচিতঃ'। 'এষো' 'অনধ্যবসায়ঃ' 'কি' 'অমা' 'দয়া' 'স্যাৎ' 'উত' 'নির্ম' 'নস্বিতা' 'মনুষ্যত্বহীনতা' 'বা' 'স্যাৎ' 'ইতি' 'ন' 'সম্যগ্' 'জানামি'। 'ততঃ' 'রাম' 'আহ'—'হে' 'সুমিত্রামাতঃ' 'অস্মদ্রাজ্যশঃ' 'মদ্রাজ্য-নাশঃ' 'ভবতঃ' 'উদ্যোগঃ' 'সমুদ্যোগঃ' 'জনয়তি' 'উত্পাদয়তি'। 'কিন্ত্ব' 'ভবান্' 'অপস্থিত' 'এব' 'বিচারমূঢ়ঃ' 'প্রতিভাসি' ['আঃ' 'ইতি' 'কৌপে' 'অব্যয়ম্']।

অন্বয়ঃ—ভরতঃ 'বা' 'ভবেত্' 'রাজা' 'বয়ং' (অহম্) 'বা' 'রাজা' (ভবেয়ম্) — 'ননু' 'তত্' 'সমম্' (স্যাৎ)। (কিন্তু) 'যদি' 'তৈ' 'ধনুঃশাঘা' 'অস্তি' (ধনুর্বিধয়ে 'অহঙ্কারী' 'বিধতে') (তদা) 'স' 'রাজা' (নবীনৌ 'রাজা' 'ভরতঃ') 'পরিপাখ্যিতাম্' (তদা 'রক্ষ্যতাম্')।

তলৌ লক্ষণঃ 'কথয়তি'—'অহং' 'রোধং' 'ক্রোধং' 'ধারণিতুং' 'নিয়ন্তুম্' 'ন' 'শক্তৌমি'। 'অতঃ'

‘गच्छामः तावत्’ गमिष्याम्येव [“अस्मदीदयोय” इति सूत्रेण एकार्थे बहुवचनम्] ।
[“भवतु” इति अवयवमेतदव । आवेगे हित्वम्] ॥

ततो रामो ब्रूते—अन्वयः । ललाटपुटसंस्थिता एषा लक्षणस्य भ्रुकुटिः, वावस्थिता नियतो इव, त्रैलोक्यं दग्धुकामा इव (भाति) ।

वाख्या—‘ललाटपुटसंस्थिता’ ललाटप्रदेशोदिता ‘एषा’ पुरो दृश्यमाना [“समीप-
तरधर्तिं चैतदीदृशम्” इति वचनात्] ‘लक्षणस्य भ्रुकुटिः’ एतत् भ्रुकुटिधारणम्
‘वावस्थिता’ नियता अवश्यभावी इत्यर्थः (नियतो इव) नियतिरिव विधिरिव ‘त्रैलोक्यं’
दग्धुकामा इव’ दहनीयता एव । यथा विधिः उद्देश्यं प्रति अवश्यमेव गच्छति तथा
अस्य एव भूयन्मोपि दहने अवश्यं प्रवृत्तः इति भावः । ‘अनन्तरं’ लक्षणं क्रोधात्
वारयितुमाह—‘सुमित्रा मातः, इतः तावत्’ आगम्यताम् त्वया ।

लक्षणमाह—‘आर्थं अवमन्त्रि’ आगतो भवामि ।

Notes

1. रोदितव्ये—रुद + तव्य कर्मणि = रोदितव्य fit to be lamented on.
Prof. Shastri makes तव्य here as अधिकरणे बाहुलकात् । But this is
unnecessary here. तस्मिन् । Qual. काले । Now Dasaratha fainted
down and yourself (Rama) has lost his legitimate राज्य । So the
time was fit for lamentation and it was a sorrowful incident
that even now Lak. takes up bow for remedy. This is unpara-
lleded nodoubt.

2. सुमित्रा मातः—सुमित्रा माता यस्य, बहु । तत् समुद्रोऽहौ । Here want
of कप् (समासान् in बहुव्रीहि) is rather unusual ; acc. to panini कप्
here is to come by the rule “नद्वातय”—and मातृ ends in च् । But
some scholars including Mm. Shastri think this कप् optional
after the base मातृ । They argue thus—‘मातृञ् मातृकमातृषु वा’ इति
वाचिंके बहुव्रीहौ ष्यङ्ः सम्प्रसारणविकल्पविधायके मातृकमातृष्यङ्यदीर्घादेशात् कपो
वैकल्पिकत्वं बोधयम्” । Acc. to commentators of सुगंधोपध्याकरण when

स्वति is implied माद should not become मादक in बहुव्रीहि (see Act II. infra) and such are legitimate forms. Bhasa uses such words here and elsewhere ; similarly he uses 'न शक्नोमि रोषं धारयितुम्' in several places ; the word is significantly used here. By reminding Lakshmana of सुमित्रा, Rama wants him to be rather sober controlled and tranquil like सुमित्रा । So Rama says "किमिदम्" what is this i. e. this क्रोध now on your part is not fit ; away with it.

3. कथं कथम् &c—see Tika and ante, under "कथं मोहमुपगतः" &c.

4. क्रमप्राप्ति—“क्रमेण प्राप्तम्, इतत् । तस्मिन् । qual. राजा । The राजा was क्रमप्राप्त so by law of primogeniture it was Rama's own notwithstanding Dasaratha's प्रतिश्रुति for it to कैकेयी । This is Lak's view ; not only is this snatched (हृत), but स्व is in a sad plight for this. This is intolerable and even now you should not say “सुमित्रामातः किमिदम्” ? This चमत् will show want of manliness on us. Comp “भवाद्दृष्ट्यादधिकवर्ते रतिं हन्तवता मनस्विता” —Bharavi.

5. शोचासने—शुच + श्यत् आवश्यक = शोच्यम् pitiable. Here कुल in शोच्य when श्यत् follows, is barred by the rule “श्य आवश्यक” ; शोच्यम् आसनम् (अवस्थानं) यस्य, बहु । Pred to नृपे (which has भावे ०मी) ।

6. सन्देहः—सम् + दिह + घञ् । Here it means indecision as to action i. e. अनधावसायः । This अनधावसायः proves either चमत् or निर्मनस्विता here. प्रशस्तं मनः अस्य इति मनुस् + विनि मत्वर्थे = मनस्विन् noble

one. निरस्तः मगस्त्रिनः इति निर्मनस्त्रौ, प्रादितत् । तस्य भाव इति निर्मनस्त्रिन् + तल् = निर्मनस्त्रिता want of manliness. See Tika.

7. अम्बद्राज्यभंशः—अम्बालाकं राज्याम् । तस्य भंशः (नाशः) । इतत् । Nom to जनयति । Rama sees that Lak. feels his राज्यानाम् as his own ; so for singular as मद्राजा he says अम्बद्राजा here. Comp 'यय' वा भवेन्नराजा' etc. below. Everywhere we have pl. for sing. by the rule "अम्बदो ह्यदोय" । When Lak. fights for the legitimate due of his brother, Rama takes a liberal view of the situation and says that it is all equal whether I or Bharata is the King here and so तितिष्ठा or जमा is best here. So no question of निर्मनस्त्रिता arises. So he emphatically says "भवान् अपाश्रितः स्तब्धः" । His अपाश्रित्य lies in not taking this as equally.

8. धनुःश्लाघा—धानुषि or धनुषः श्लाघा । Boast of archery. This line occurs also in Abhi III. 22.

9. भवतु—An अव्यय meaning "well". आवेगं दित्वम् । I can't control myself hence I will retire hence, and thus no unpleasantness will arise here.

10. प्रस्थितः—By this the poet means that he has just started when Rama called him back by "समिधामातः इतः तावत् (आगम्यताम् तया)" । That is—the क here is in आदिकर्मणि । Also compare "अचालं बालां सनमिद्वत्कला तदा ह्यराजकीतनसमाललम्"—Kalidasa.

11. वैलोक्यम्—यथावा लोकानां समाहारः विलोकी समाहारद्विगुः । ततः चातुर्वग्यादित्वात् स्याद्यथ्यञ् । (Obj of दग्धम् in दग्धकामा ॥ दग्धम् कामो यस्याः, बहु with मलोप by the maxim "तुहासमनसोरपि" । See also under वक्तुकामा in sak and ante. qual. वृजुटिः ॥ ललाटस्य पुटम् (पावम् or

स्थानम्) ; or प्रशस्तः खलाटः इति खलाटपुटः नित्यतत् । तत्र संस्थिता, सुपुण्या ।
qual. स्रुतिः ।

12. नियतीव—नियतौ + इव । Like fate. As fate is व्यवस्थिता i. e. fixed and predestined in her course as Bhasa and others say (cp “उद्दामिवकिशोरी नियतिः खलु प्रतीष्टं गच्छति” and “सर्वं कृषा भगवती भवितव्यतैव” &c.), so Lak’s स्रुति seems to be preordained to consume त्रिलोकी । The base नियति is like मति, so the proper form here should be नियतिरिव । But नियतीव instead is a शिष्टप्रयोग or आर्षप्रयोग ; or take नियति as क्लिजन्त and then add ङीष् (वद्वा-दित्वात्) by the गणसूत्र “कृदिकारादक्लिजः” । But this is a far-fetched defence. The reading नियतीव here does not give good sense.

13. Remark—Here also in “लक्षणः—आर्यः अयमस्मि” The stage-direction is faulty ; after the stage-direction “प्रस्थितः” before, here there should be some such word as प्रत्यागत्य in Lak’s speech. So we suggest this emendation here.

N. B.—We also suggest “आत्मगतम्” in Rama’s speech before “वैलोक्यं दग्धुकामिव” (sl. 21) and “प्रकाशम्” before “सुनिवामातः इत-सावत्” there.

रामः—भवतः स्थैर्यमुत्पादयता मयैवमभिहितम् । उच्यतामिदानीम्—

ताते धनुर्नमयि सत्यमवेक्षमाण

सुञ्चानि मातरि शरं स्वधनं हरन्तग्राम् ।

दोषेषु बाह्यमनुजं भरतं हनानि

किं रोषणाय रुचिरं त्रिषु पातकेषु ॥ २२ ॥

Rama—I have said this (or thus) to create or produce

calmness in you. Now you just say—should I direct my bow on father who is observing truth, or should I let the arrow fall on mother who is securing or taking her own wealth (of kingdom), or should I kill my younger brother Bharata who is quite free of any guilt ; and among these three sins which is agreeable to you, the enraged one.

Beng.—राम—तोमार चित्तस्थिरता सम्पादनैर जञ्ज आमि एकथा बलियाछि । এখন तুমिहै बल देखि—सत्यपालने रत पितार प्रति कि करिया बहुराकर्षण करि, निजधन ग्रहणरता मातार प्रतिहै वा कि करिया शरत्याग करि, अथवा दोषैर बहिर्भूत अर्थात् निर्दोष कनिष्ठ भ्राता उरतके कि करिया हत्या करि ; এই तिन पापकार्यैर मध्ये, कूञ्ज তোमार निकटहै वा कोন্টা क्रुडिकर बल ?

Tika.—‘नवतः ख्यै र्धम्’ विशिष्टरता रीषाभावम् इत्यर्थः ‘उत्पादयता’ जनयता ‘मया एवम्’ ‘अपण्डितः खलु भवान्’ इत्यादिरूप’ वा इत्यादिप्रकारेण ‘अभिहितम्’ कथितम् । त्वया एव तावत् ‘इदानीम् उच्यताम्’ कथ्यताम्—

अन्वयः—सत्यमवेक्षमाणि ताते (अर्धं कथं) धनुः नमयि (नमयै इत्यर्थः) खधनं हरन्त्याम् मातरि (वा कथं) शरं सुखानि, दोषेषु बाह्यम् अनुजं भरतं (वा कथं) हनानि ? विषु (एषु) पातकेषु रीषणाय (क्रुद्धान्य तुभ्यं) किं रुचिरम् (स्यात्) ?

वाख्य—‘सत्यमवेक्षमाणि’ कैकेयै प्रतिश्रुतराज्यप्रदानरूपं सत्यं पालयमानि ‘ताते’ पितरि दशरथे ‘अर्धं धनुः’ कथं ‘नमयि’ नमयै योजयै इत्यर्थः [“नमयि” इति आर्षप्रयोगः, “नमये” इति साधुः । अर्धं विधीया लोट्] । ततः धनुःप्रहारी नास्त्वैव इत्यर्थः ; ‘खधनं’ निजप्राप्तभागरूपं राज्यधनं ‘हरन्त्याम् मातरि’ कथं ‘शरं सुखानि’ पातयानि, मातापि शराघातानर्हा एव इत्यर्थः । तथा ‘दोषेषु बाह्यं’ दीपयन्त्यम् ‘अनुजं भरतं’ कनिष्ठं तदाख्यं भ्रातरं कथं ‘हनानि’ वधेन योजयानि, सोऽपि वधानर्ह एव । एषु ‘विषु पातकेषु’ पापेषुमध्या ‘रीषणाय’ क्रुद्धान्य तुभ्यं किं पातकं

‘रुचिरम्’ अभिसतं तत् त्वया एव इदानीम् उच्यताम् । यदि किमपि न रुचिरं तदा धनुः परित्यज्या शान्तीभव । इति कौशलेन धैर्यमापादितो लक्ष्मणो रामेण । वसन्त-तिलकं वृत्तम् ॥

Notes

1. उत्पादयता—उद् + पद + णिच् + शङ् । Qual. मया understood. I want your चित्तस्थैर्यं, so I said to you “आः अपङ्कितः खलु भवान्” &c. But don't mind for this. And also consider that to take up arms as remedy against father or mother or brother is impossible. एवम्—Refers to Rama's speech ‘सुमित्राणां... अपङ्कितः खलु भवान्’ &c. ante.

2. सत्यम् अववेक्षमाणे—अव + ईक्ष + शानच् कर्त्तरि = अववेक्षमाण observing. Qual. ताते which like मातरि has अधि ३मी ।

3. नमयि—नम + णिच् + लोट इ । अङ् or विधौ लोट । Nom. अहम् understood. The sense is—How can I bend my bow on father (ताते कथं नमयि) and he is observing सत्य । But in लोट, इ changes to ऐ, so the proper form here should be नमयै । नम + णिच् is to take आत्मनेपद by “णिच्” for the action should somehow benefit the agent Rama here. So नमयि for नमयै is an आर्षप्रयोग । Pt. Shastri however construes here—मयि (विषये) ताते सत्यमववेक्षमाणे सति धनुः न (स्यात्) । But as everywhere लोट is used (e. g. सुखानि, हनानि), so for propriety the 1st line should have a verb in लोट । And as Bhasa uses anomalous आर्षप्रयोग as in Ramayana, Mahabharata &c., so the reading नमयि for नमयै is preferred, here by us.

N. B.—We may also construe here as—मयि सत्यमववेक्षमाणे (सति) ताते धनुः न स्यात् । That is—‘if I myself volunteer to observe truth

to safeguard my father against his promise of राजा to कैकेयी, then धनुः should not go on father". From your (Lak's) point of view by कर्मप्राप्ति, kingdom is my due, but if I forego that due to save my father from अधर्म and myself keep his सत्य, then धनुः should not fall on father. In this construction सत्यमवैत्यनामे qualifies नयि (which has भावे ङी). This is a simple construction and meets Lak's point of view no doubt; but for propriety's sake we have preferred the reading नमयि here.

3. सुचानि, इनानि—Both take लोट् आनि। अङ्गे or विधौ लोट्, as before. See Tika also.

4. स्वधनम् हरन्त्याम्—Though राजा is not कैकेयी's स्वधन he being the जगद्युव of दशरथ, still from Rama's point of view, it was her own by father's promise to give it to her son. Comp तस्या लोभः अत्र नास्माकं मातुराजापहारिणाम् sl. 15 ante. She is not only माता but also स्वधनं हरन्ती। So she can't be chastised. So he says this. It can't be sarcastic here, for then Rama pours blames on कैकेयी, which he avoids all along; rather he justifies her action as legitimate. ह + शतृ + ङीप् = हरन्ती। तस्याम्। Qual. मातरि।

5. बाह्यम्—वह्निर्भवे इति वह्निस् + यञ् or श्च (acc. to Kasika) = बाह्यः outside. तम् Qual. भरतम्। He is not only दौषबाह्य। But अनुज as well, so वधानम्।

6. रीषणाय—रुष + युञ् कर्त्तरि = रीषणः one enraged. Qual. तुभ्यम् understood. सम्प्रदाने ऽर्थो। See Tika.

लक्षणः (सवाप्यम्)—हा धिक्! अस्मान् अविज्ञायोपाल-
भसे—

যত্ৰুতী মহতি ক্লেশে রাজ্যে মে ন মনোরথঃ ।

বর্ষাণি কিল বস্তব্যং চতুর্দশ বনে ত্বয়া ॥ ২৩ ।

রামঃ—অত্র মোহমুপগতস্তত্রভবান্ ? হন্ত নিবেদিতমপ্রমু-
ত্বম্ । (সীতামবলোক্য) মৈথিলি—

মঙ্গলার্থে জ্ঞয়া দত্তান্ বল্কলাস্তাবদানয় ।

করোম্যনৈর্নৃদৈর্ধর্মং নৈবাস্ত নোপপাদিতম্ ॥ ২৪ ॥

Lak.—(With tears)—O Sis. You take me to task by not knowing the real fact. For, I can't have any greed for the kingdom in consideration of the great stricture of residing for fourteen years in the forest, made (by Kaikeyi on thee).

Rama—His Lordship my father fainted down over this fact ? Ha ! he has given proof of his want of control (over himself).

(Looking to Sita) Maithili—Do bring me the barks for this august occasion, given by this (Avadatika), and I shall practice religion not acquired or done by any other King.

Beng.—লক্ষণ (বাঙ্গলহকারে)—হায় ষিক, আমাকে না জানিয়া আপনি তিরস্কার করিলেন, কারণ চৌদ্দ বৎসর বনে বাস করিতে হইবে এইরূপ কঠোর ক্রেশ বিধানকরায় আমার রাজ্যে প্ৰুহা নাই । রাম—এই কারণে মাননীয় পিতা মোহপ্রাপ্ত হইলেন ? হায়, তিনি সংঘমাতাব প্রকাশ করিলেন । (সীতাকে বিলোকন করিয়া) মৈথিলি—এই বঙ্গলকালে তবে অবদাতিকাদত্ত বঙ্গল আনয়ন কর । আমি অত্র নৃপকর্তৃক অপ্রাপ্ত এবং অসাধিত ধর্ম সাধন করিব ।

Tika.—लक्षणः सवाप्यम् [वाप्येन सहवर्त्तमानम्, तत् यथा तथा — तुल्ययोगे बहुव्रीहिः] आह—“हा धिक्” अस्मान् धिक् । धिक्चनस्य कारणमाह—“अस्मान् अविज्ञाय” तत्त्वतः अज्ञात्वा एव “उपालभसे” तिरस्करोषि त्वम् । तव कारण-सुपक्षिपति यदिति—

अन्वयः—यत् (यतः) चतुर्दश वर्षाणि त्वया बने वस्तव्यं किल इति महति ज्ञेये (कैकेया) कृते (विहिते सति) मे राज्ये मनोरथः (स्पृहा) न स्यात् ।

व्याख्या—‘यत्’ यतः [एतदर्थे अव्ययमेतत्] ‘चतुर्दशवर्षाणि व्याप्य [“कालाध्व-
नोरन्तसंयोगे” इति व्यातर्षे २या] त्वया बने वस्तव्यम् [वसेः भावे तव्यः ।
वास्तव्यमिति तु कर्त्तरि तावत्] स्यात्तव किल [ऐतिह्ये अव्ययमेतत्] इति एवं
प्रकारे ‘महति ज्ञेये’ कठोरं दण्डे ‘कृते’ कैकेया विहिते सति ‘मे राज्ये मनोरथः’
स्पृहा न स्यात् भवितुं न सम्भवेत् [“स्यात्” इति सम्भावनायां लिङ्] । अतोऽहं
ब्रवीमि अज्ञात्वा एव भवान् मां उपालभते । नैषा मे स्मार्थां प्रवृत्तिः किन्तु
अन्यायविरुद्धी एव मे उद्योगः । ततः रामः कथयति—‘अतः’ विषये ‘तवभवान्’
स्वामी मे पिता ‘मोहमुपगतः’ प्राप्नोति । ‘हन्त’ [कष्टे अव्ययमेतत्] भोः कष्टम्
‘अप्रभुत्वम्’ मनःसंयमाभावः मे पिता ‘निवेदितम्’ मोहगमनेन प्रकटितम् । सीतां
विलोकाह—हं मैथिलि, अनया दत्तान् वल्कलान् मङ्गलाय (प्राप्ति सति) आनय
तावत् । अहम् अन्यैः नृपैः न एव अवाप्तं, न (च) उपपादितम् धर्मं करोमि ।

व्याख्या—‘अनया’ अवदातिक्रया दत्तान् वल्कलान् तुभ्यं प्रदत्तान् वल्कलान्
‘मङ्गलाय’ पितृसत्यपालनरूपमङ्गलवापारे प्राप्ति सति आनय तावत् [‘तावत्’
इत्यत्र अवधारणे अव्ययम्] । तेन किं ते स्यात् इति चेत् शृणु—‘अन्यैः नृपैः’
इतिपूर्वं वाल्ये न एव ‘अवाप्तम्’ अधिगतम् न च ‘उपपादितम्’ आचरितं ‘धर्मं’
करोमि साधयामि । इत्याकुर्वशीयनृपाः वार्द्धके एव पुत्रे राजाभारं दत्त्वा वल्कवाससः
भवन्ति, अहन्तु वाल्ये एव चोरवासाः स्याम् इति अन्येन अनाचरितपूर्वं
धर्ममपुनाहं करोमि । सर्ववान् एप् कृन्दः ॥

Notes

1. यत्कृते etc.—This sloka has been explained differently

by different commentators. Thus M. M. Shastri here construes—"यत् कृते (येनाद्येन कृते) महति क्लेशे (चिन्त्यमाने) मे राजा मनोरथः न स्यात्" । किंस्वरूपः सः अर्थः इत्याह—'चतुर्दशवर्षाणि त्वया वने वस्तव्यं किल' इति" । Mr. Kale here construes—"यत् कृते (येन कारणेन कृते) महति क्लेशे (मम मनसिस्थिते) मे राजा मनोरथः न, तत् शृणु । चतुर्दशवर्षाणि वने त्वया वस्तव्यं किल इति" । In other words their construction and rendering is in short this—त्वया चतुर्दशवर्षाणि वने वस्तव्यं किल इति यत् कृते (यत्करणे) महति क्लेशे (चिन्त्यमाने अहमेवमपीदम्) । (वस्तुतः) मे राजा मनोरथः नास्ति । That is, you chide me by not knowing the real fact. The very fact that you are to reside in the forest for 14 years is a great hardship (क्लेश) and I pine to think this, really I have no greed for राजा । But all this construction is illiptical and is not causally connected with the previous one. So we have rendered in a different way here. See our Tika. But our construction is all along causally related. "You chide me by not knowing" and in support Lakshmana gives the causes,—यत् (because) चतुर्दशवर्षाणि वने त्वया वस्तव्यमिति महति क्लेशे कृते (कौक्या विहिते सति) मे राजा मनोरथः (लोभः) न स्यात्, (भवितुं न सम्भवेत्) । This also declares for the first time to Rama that कौक्या has attributed on him the rigour of residing for 14 years in the forest—an unjustifiable condition (which is outside पितृप्रतिश्रुति) । And it gives the main reason of king's मोहप्राप्ति । Hence naturally too Rama says that 'अत्र विषये (at this incident) 'मोहमुपगतः तवमवान्' । इत्त तेन 'अप्रभुत्वस्य' आत्मनः अनीशत्व 'निवेदितम्' प्रकटितम्" । Rama's motive is, even then the king should not faint down.

He should certainly take this incident calmly and should not be so mentally weak. Hence for this logical and natural connection we prefer this construction of ours.

2. Remark—A stage-direction as "सीता विलीका" &c. is necessary in Rama's speech before मैथिलि &c. otherwise the sudden utterance of "मैथिलि" is abrupt and lacks precision.

3. मङ्गलायै—To go to forest for पितृसत्यपालन was an object of मङ्गल to रामः। And as this occasion will give opportunity to Rama to practise dharma not done before (at boyhood) by any king, is said as मङ्गलायै। मङ्गलस्य अर्थः (प्रयोजनम्)। इत्तम्। तस्मिन्। अधि० ३मी।

4. अर्थः वृषे न एव अवाप्तम्, न च उपपादितं धर्मं करोमि—वृषेः has अनुक्त कर्तरि श्या। आद्य=acquired (आ + आप + क कर्मणि); उपपादित =practiced (साधित)। None of इन्द्राक्षवंश practised धर्मं at बाल्य being बल्लवासाः। So Rama's saying is justified here. करोमि =(कृ + लट्) आचरामि—shall practise. Thus to Rama धर्मं is highest and most meritorious of all. Comp. "इतं बाल्ये तदायै च" op. "इन्द्राक्षवो हृद्बलद्वारमूलया धार्यन्ते"—etc.

4. Remark—अनया दत्तान्—qual. बल्लवान्। See ante. Rama perhaps infers these as given by अवदातिका, from अवदातिका's speech before—"भर्तः किं नु सल्लु शोभतेन शोभते इति कोतूहलेन आवहानि"।

सीता—गच्छतु अयमउत्तो [गृह्णात्वार्थपुत्रः]।

Sita—May my husband take these barks (from my body).

रामः—मैथिलि, किं व्यवसितम्।

Rama—Maithili (Sita), what will be your duty (in my absence).

सीता—एषं सहधर्मचारिणीकृत्स्नं अहं [ननु सहधर्मचारिणी खल्वहम्] ।

Sita—I am indeed your co-partner in religious duties.

रामः—मयैकाकिना किल गन्तव्यम् ।

Rama—I am to go alone (in the forest).

सीता—अदोऽहं खलु अणुगच्छामि [अतो नु खल्वनुगच्छामि] ।

Sita—For this reason indeed, I will follow thee.

रामः—वने खलु वस्तव्यम् ।

Rama—You are to reside in the forest.

सीता—तं खलु मे पासादो [तत् खलु मे प्रासादः] ।

Sita—That indeed is palace to me.

रामः—स्वश्रुस्वशुरश्रुषापि च ते निर्वर्त्तयितव्या ।

Rama—Service to mother-in-law and father-in-law is to be done by thee.

सीता—एषं उद्दिशि अ देवदानं प्रणामो करीअदि [एनामुद्दिश्य देवतानां प्रणामः क्रियते] ।

Sita—As regards her (i. e. mother-in-law) I offer my salutation to the Gods (for her safety),

रामः—लक्ष्मण, वार्यतामियम् ।

Rama—Lakshmana, let she be prohibited from going.

लक्ष्मणः—आर्य, नोत्सहे श्लाघनीये काले वारयितुमत्र-भवतीम् । कुतः—

অনুচরতি শশাঙ্ক' রাহুদোষেঽপি তারা
পততি চ বনবৃক্ষে যাতি ভূমি' লতা চ ।

ত্বজতি ন চ কৰিণু; পঙ্কলগ্ন' গজেন্দ্র'

ব্রজতু চরতু ধর্ম' ভক্তৃ'নাথ্য হি নার্যঃ ॥২৫॥

Lak.—Noble Sir, I can't heartily forbid her ladyship (Sita) at this moment laudable for her (service to husband). Do you ask why (or—how) ?—The star (Rohini) follows the moon though engrossed by Rahu ; and a creeper falls down on the earth when a forest-tree itself goes down ; so also a she-elephant does not forsake an elephant got immersed in the mud. Let her (hence) follow thee and observe religion ; indeed women have husbands as their only lord or God.

Beng.—সীতা—আর্য্যপুত্র গ্রহণ করুন । রাম—মৈথিলি, তোমার এখন কি কর্তব্য হইবে ? সীতা—কেন, আমি ত তোমার সহধর্ম-চারিণী । রাম—কিন্তু আমার ত একাকী (বনে) যাইতে হইবে । সীতা—তাইত, তোমার অনুগমন করিব বটে । রাম—তোমায় তবে বনে বাস করিতে হইবে । সীতা—বনই আমার প্রাসাদ । রাম—কিন্তু তোমার ত স্বাস্থ্য ও শত্রুরের স্ত্রীয়া করা দরকার । সীতা—যাননীয়া স্বাস্থ্যকে উদ্দেশ করিয়া (অর্থাৎ তাঁর নিরাপত্তার ক্ষত) দেবতাদের প্রণাম করিতেছি । রাম—লক্ষণ, একে (যাইতে) বারণ কর । লক্ষণ—আর্য্য, এই (স্বামীসেবার) শুভকালে আমি একে বারণ করিতে ইচ্ছা করি না । কারণ, চন্দ্র রাহুগ্রস্ত হইলেও (তদীর ভাৰ্য্যা রোহিণী) তারা তার অনুগমন করে, বনবৃক্ষ ভূপতিত হইলে লতাও ভূমিলুপ্তিত হয়, পঙ্কলগ্ন হাতীকে, হস্তিনী কখনই ত্যাগ করে না ।

हेनि अनुगमनं ७ हर्षाच्छरणं कुरुन, नारीगतेश्वरं पतिहे एकमात्रं नाथं
(वा सेव्यं) ।

Tika—सीता आह—‘आर्थापुत्रः’ मे स्वामी वल्कलान् ‘गृह्णातु’ समगात्रात्
उन्मुचा गृह्णातु [प्रार्थनायाम् इच्छायां वा लोट] । ततः सहचरानुच्चां
दत्तायां सीतायां राम आह—हे मैथिलि, अधुना मयि वनं गते सति ‘किं’ व्यवसितम्
[वि + अव + सी + क्त नपुंसके भावे] कर्म, कर्तव्यमिति यावत् ते स्यात् वा भवेत् ।
ततः सीतावदति—‘ननु [स्त्रोकारि अवधारणे वा अव्ययम्] सहधर्मचारिणी खलु’
एव अहम् । अतः धर्मानुरोधात् त्वामेव अनुगच्छामि । ततो रामो ब्रूते—‘मया
एकाकिना किल गन्तव्यम्’ वने, यतः लक्षण आह—‘चतुर्दशवर्षाणि त्वया वने
वस्तव्यम्’ । ततः सीता कथयति—यतः त्वया एकाकिना गन्तव्यम्, तस्मात् कारणात्
तव साहचर्यार्थम् अहं तवानुगमिनी स्याम् [अतः “नु” इति वाक्यालङ्कारे अव्ययम्,
यतः “खलु” इति अवधारणं गमयति] । राम आह—‘त्वया वने खलु वस्तव्यम्’ ।
ततः सीतासानन्दमाह—‘तत्’ वनमेव खलु मे ‘प्रासादः’ प्रासादतल्लयः स्यात् । यत्
स्वामी स एव परित्रतायाः स्त्रियः प्रासादः । रामः प्रतिवदति—‘अश्रुचश्रुश्रुषा’
तयोः सेवा ‘ते’ त्वया ‘निवर्त्तयितव्या’ विधातव्या । सीता आह—ननु ‘एनाम्’
एताम् शत्रुसुद्धिश्च ‘देवतानां प्रणामः क्रियते’ मया । देवताः एव ताम् रक्षिष्यन्ति ।
अनन्योपायो रामः लक्षणं प्रति कथयति—लक्ष्मण एषा सीता गमनात् ‘वार्थ्यताम्’
त्वया । किन्तु स्वाम्यनुगमनं बहुमन्यमानः लक्ष्मण आह—‘शाघनोधि काली’
स्वामिनेवाद्याः उपयुक्ते समये अहमेनां वारयितुं ‘नोत्सहे’ न इच्छेयम् । कुतः
एवं कथयामि इति पृच्छसि चेत् गृणु—अनुचरतीत्यादि ।

अन्वयः—राहुदोषे (सतापि) तारा (तदीयभार्यां रोहिणी) शशाङ्कम् अनुचरति
(अनुगच्छात्), वनवत् पतति (सति) लता च भूमिं याति (पतति) । पङ्कलग्नं
गजेन्द्रं करेणुः (तत्पत्नी) न त्यजति (किन्तु अनुवर्त्तते एव) । अतः इयं व्रजतु
धर्मं (च) चरतु । उक्तमेवार्थं सामान्येन समर्थयति—यतः नाथ्यः भर्तृनाथाः
भवन्ति ‘हि’ एव । स्वामी एव तासां सेव्यः । अतः इयं गच्छतु वदानोमिति
मी मतिः ॥

Notes.

1. गृह्णातु—ग्रह + लोट तु । प्रार्थनायाम्, इच्छायाम् वा लोट । Sita wishes that her husband should take off the barks from her body, for these are already worn by her. But as the poet wants these to be both on her body and on Rama as well, So before these are taken off Rama asks about her determination and line of action. Thus says he “नैदित्ति किं [ते] व्यवसितम् (भवेत्)” । व्यवसितम् (See Tika) with ननुसकं भावे न will mean-work or कर्तव्य । As Rama is resolved to धर्माचरण, not practised by any of his predecessors, so Sita too as his सहधर्म-चारिणी will do all that is befitting a noble and ideal lady. To her, husband is all-in-all ; and वन will be a वासाद to her because husband is there. Mark how noble she is.

2. सहधर्मं &c.—सह is an अव्यय here meaning सहश । सह (सहशः) धर्मः सुप्तुपा । सहधर्मं चरति या सा इति सहधर्मं + चर + णिनि साधुकारिणि स्त्रियाम् । For सह as सहश, compare Bhattoji's remark “सहशब्दः सहशवचनोप्यस्ति । सहशः सख्या सखीति यथा” । Being your सहधर्मचारिणी, I must follow you specially when you are alone. Here “ननु” is an अव्यय denoting स्त्रीकार ; or it emphasises the whole sentence—“सहधर्मचारिणी खल्वहम्” ।

3. मया एकाकिना—एक + आकिन् (असहाये) = एकाकिन् । तेन । Qual. मया । From Lak's speech “चतुर्दशवर्षाणि वने वसव्यम् त्वया” (न तु अन्येन)—this is the natural generalization of Rama.

4. नु—Here it is वाक्यालङ्कारे श्रुवाय । For its general senses of पृच्छा or विकल्प does not at all suit us here.

5. खलु—अवधारणे अव्यय ।

6. तत्—Refers to वन । वन is to her प्रासाद ॥ प्र + सद + घञ् gives प्रासाद in the sense of palace by “सादकारयोः कृविने” ।

7. निर्वर्त्तयितव्या—निर + हत + णिच् + तव्य कर्मणि । Its अनुक्त कर्त्ता takes वही optionally by the rule “कृत्यानां कर्त्तरि वा” । So तव्या is also correct here.

8. एनाम्—Prof. Kale reads एताम् ; perhaps because we have no एतद् or इदम् here before. But sometimes अन्वादेशे एन for एतद् or इदम् is violated in Mahabharata, in Kalidasa etc. See Rag. VI. Sl. 26, or Bh. II. 22 ; or sometimes एन is taken as an independent word in this sense. Anyhow एनाम् refers to शत्रू and it is placed or mentioned first in शत्रूश्चरयश्रुषा for she is more honoured like माता, and her सेवा like mother's सेवा is to be primary acc. to Shastras. The poet besides deliberately foreshadows शत्रू's absence and thus makes Sita refer to शत्रू only ; and for her safety she offers salutation to देवता ।

9. द्वाघनौये काले—To serve husband in right and praise-worthy time is laudable indeed and rarely comes to a lady. So Lak. wants this opportunity not to go unheeded, for the star (तारा) Rohini &c, follow शशाङ्क even when there is राहुदोष on चन्द्र । The inanimate लता too follows her resort the वनहृच्च in its peril, the irrational करेणु too does the same, so Sita as a rational one should do this.

10. राहुदोष—भावे ङी । In spite of राहुदोष or विपद्, the तारा रोहिणी follows the moon (शशाङ्क) । Comp. “शशिना सह याति कौमुदी

सहमेधेनतदित्प्रलीयते । प्रमदा पतिवत्सला इति प्रतिपन्नं हि विचितनैरपि"—
Kumara.

11. पतति—पत + शतृ । तन्निम् । Pred. to वनहन्ते (wh. has भावे ०मी) ।

12. पङ्कजग्रम्—पङ्कजग्रः, सुप्सुपा । तम् । Qual. गजेन्द्रम् । As such a विपद्ग्रस्त गजेन्द्र is not forsaken by his mate (करेष्ट = a she-elephant), so Sita should not forsake you in your perilous time.

13. व्रजतु, धर्मं चरतु—प्राप्तं नार्था लोट्, वा प्राप्तकाले लोट् । This is the moment for her चतुर्गमन and धर्मचरण by serving the husband.

14. हि—अवधारणे अद्य or it may also denote द्विती अद्य ।
“हि ईतावधारणे” ।

15. भर्तृनाथाः—भर्ता नाथः वासान्, बहु । Pred. to नाथ्यः । To a नारी, her husband is the only master and he should ever be served by her. Comp. “पतिरैका गतिः स्त्रीणाम्” and “पतिकुले ते दास्यमपि चमम्”—Sak.

(प्रविश्य) चेटो—जेदु भट्टिणी । शेवच्छपालिणी अयारेवा पणमिअ विस्ववेदि—ओदादिआए सङ्गीदमालादो आच्छिन्दिअ वक्कला आणादा । इमा अवरा अणनुइदा वक्कला । निव्वुत्तीअदु दाव किल पओअणं ति [जयतु भट्टिनी । नेपथ्यपालिन्यार्यारेवा प्रणम्य विज्ञापयति—अवदातिकया सङ्गीतशालाया आच्छिद्य वक्कला आनीताः । इमेऽपरा अनइभूता वक्कलाः । निवर्त्ततां तावत् किल प्रयोजनमिति] ।

(Entering) Maid—Let my ladyship prosper ; noble Reva, the keeper of the dresses (in the ସନ୍ନୀତଶାଳା) respectfully narrates this—Avadatika have snatched away some barks from the concert-hall. And there are other unworn ones, let your ladyship meet her requirements by these.

ରାମ:—ଭଦ୍ରେ, ଆନୟ । ସନ୍ତୁଷ୍ଟିତା । ବୟମର୍ଥନ: ।

Rama—Good one, Do bring these. She is delighted (having her purpose served). And we are in need of these.

ଚିଟି—ଗଞ୍ଜଦୁ ଭଦ୍ର [ଗଞ୍ଜାତୁ ଭଗ୍ନା] (ତଥାକୃତ୍ବା ନିସ୍କ୍ରାନ୍ତା) ।

Maid—Let my lord accept these (Retires doing or giving these).

(ରାମୋ ଗୃହୀତ୍ବା ପରିଧତ୍ତେ)

[Rama takes and wears these].

ଲକ୍ଷ୍ମଣ:—ପ୍ରସିଦତ୍ବାର୍ଯ୍ୟ: ।

ନିର୍ଯ୍ୟୋଗାଦ୍ ଭୂଷଣାନ୍ମାଳୟାତ୍ ସର୍ବେ ଷ୍ଯୋର୍ଧ୍ବମ୍ ପ୍ରଦାୟ ମେ ।

ଚୌରମେକାକିନା ବଢ଼ି ଚୌରେ ଶ୍ବଲ୍ବସି ମତ୍ସରୀ ॥ ୧୬ ॥

Lak.—Be pleased, my noble (brother)—Having (so long) given half of everything such as of apparels, ornaments and and garlands etc, you have now alone worn the bark or bark-garments, you are indeed jealous as regards the bark-garments.

Beng.—(ଶ୍ରବେଶ କରିয়া) ଅପର ଚେଟି—ଭଉଁର ଜୟ ହୋକ୍ । ନେପଥ୍ୟରଞ୍ଜିତା ମାନନୀୟା ରେବା ଶ୍ରଦ୍ଧାମ କରିয়া ବଳିତେଛେ—ଅବଦାତିକା ସନ୍ନୀତଶାଳା ହରିତେ ବଢ଼ି ଆନିଆହିଲ । ଆଉ ଏଣୁଲି ଅନୁଭୂତ ।

এ হারা আপনি আপনার প্রয়োজন সাধন করুন। রাম—ভয়ে, আন।
সীতা বড়লে তুঠা। আমি এর জন্য প্রার্থী। চেষ্টা—প্রভু গ্রহণ করুন।
(তাহা করিয়া নিক্রান্ত)। [রাম গ্রহণ করিয়া পরিধান করিলেন]।
লক্ষণ—আর্য্য প্রসন্ন হোন্। বসন, ভূষণ ও মালাদি সব হইতেই
এ ব্যবৎ অর্দ্ধ পরিমাণ আমাকে দান করিয়া, এখন বড়ল একাকীই
ধারণ করিলেন। বড়ল-বিষয়ে ঐর্ষ্যান্বিত হইলেন কেন?

Tika—প্রবিশ্লিষ্যাদি সর্বম্ সুবসম্।

অন্বয়:—নির্ব্যগাত্ সুবসাত্ মালায়া (ইতি) সর্বৈশ্চী মে অর্দ্ধ' প্রদাত, (অধুনা)
একাকিনা (তয়া) খীর' বহম্। খীরে' খলু মনসরী অসি। ব্যাখ্যা—'নির্ব্যগাত্'
বস্তুকল্পাদির্দেহাচ্ছাদনাৎ 'সুবসাত্' অলঙ্কারাত্ 'মালায়া' বস্তুমালায়াৎ ইতি 'সর্বৈশ্চী'
ব্রহ্মৈশ্চী 'মে' মত্ [সম্পাদানং ইদম্] 'অর্দ্ধ' প্রদাত' দত্তা অধুনা তয়া 'একাকিনা
খীর' বস্তুকল [জাতী একবচনম্] 'বহম্' ঘটীতম্। বস্তুকলবিভাগবিধয়ে তাব
মানসরী' হুয়াতি ইতি আত্মর্যামিতত, ইত্যাহ—ত' 'খীরে' বস্তুকলবিধয়ে 'খলু' এব
'মনসরী' ইদান্বিত: 'অসি' মনসি ॥

Notes

1. নিব্রথপালিনী স্বার্থে—See ante. She knew of Sita's requirements for বস্তুকল, so she sends others unenjoyed through Cheti now to serve her propose up to satiety. Thus the poet makes Sita go with these and not put these off, and make Rama also covered with these.

2. সম্বীতমালায়া: and সর্বৈশ্চ: (sl. 26)—অপাদানে ৫মী।

3. আচ্ছিদ—আ + ছিদ + ল্যপ্। Having snatched.

4. নির্ব্রথ'তাম্—নিব্ + ব্র + তিচ্ + লোটতাম্ কর্মণি। Nom (অনুক-
কর্তা) is তয়া। When Cheti says to Sita to meet her প্রয়োজন
with these new (অননুভূত) বস্তুকল। Rama at once says "অন্বয়",

for—एषा (सीता) सन्नुष्टा (वल्कलधारणेन तुष्टा), but “वयम् वल्कलहेतोः अर्थिनः” ।

5. तथा कृत्वा = This means “दत्त्वा निष्क्रान्ता” । Cheti retired by giving the वल्कल to Rama.

6. प्रसूदतु - प्र + सद + लोट तु । Nom आद्यः । Lak. tells Rama to be pleased with him by allowing him to go to the forest with him being clad in barks.

7. निर्योगात्—This is a peculiar word used in a peculiar sense for any वस्त्र or covering here. Thus Mm. Sastri says “निर्योगात् वस्त्रकक्षुकादीरच्छादनात्” । निश्चितं योगोऽस्य इति निर्योगः, बहुव्रीहि by “प्रादिभ्यो धातुजस्य बहुव्रीहिर्वा चोत्तरपदलोपो वक्तव्यः” । That is which has sure connection (संयोग) with another. Here used in the sense of cloth, raiments &c., that come in contact with us. And भूषण is ornament and माल्य is fragrant garland. अपादानि प्रसी ।

8. मत्सरौ—मत्सर is ईर्ष्या । तदस्ति अस्य इति मत्सर + इति मलथे = मत्सरिन् । Pred. to लस understood, Lak. says—Rama is unwilling to part with it, for our poet paints him as धर्मवैर who is ever intent to gather it by denying others even.

रामः—मैथिलि, वार्ययतामयम् ।

Rama—Maithili, let this. (Lakshmana) be dissuaded (from following me).

सीता—सोमिन्ने, शिवतोऽद्भु किल [सोमित्रे, निवर्त्तयतां (निवर्त्तयताम् ?) किल] ।

Sita.—Ho Lakshmana son of Sumitra, do thou desist (from this).

লক্ষ্মণঃ—আর্য্য—

গুরোর্মৈ পাদশুশ্রূষাং ত্বমেকা কচ্চুমিচ্ছসি ?

তবৈব দক্ষিণঃ পাদো মম সব্যো ভবিষ্যতি ॥ ২৩ ॥

Lak.—Noble lady, do you want to serve the feet of my master (elder brother) alone ? Let his right foot be thine indeed and the left mine.

সীতা—দৌশ্রদু খু অয়্যত্তো । সন্তপন্দি সৌমিত্তী [দয়তাং খল্বার্য্যপুত্রঃ । সন্তপস্বিতৌ সৌমিত্তিঃ] ।

Sita—Let my husband take pity on him. Lakshmana feels pain (for thee).

রামঃ—সৌমিত্তে, শ্রুয়তাম্ । বল্কলানি নাম—

তপঃসঙ্খ্যামকবচং নিয়মদ্বিরদাঙ্কুশঃ ।

খলৌনমিन्द्रিয়াস্থানাম্ গৃহ্যতাং ধর্মসারথিঃ ॥ ২৮ ॥

Rama—Ho Son of Sumitra, be it heard (by thee). These barks (or-bark-garments) are indeed an armour in our battle in asceticism, the goad for elephant-like vows, the reins for horse-like senses and the charioteer to the path of religion. Do take these.

লক্ষ্মণঃ—অনুগৃহীতৌস্মি । (গৃহীত্বা পরিধত্তে) ।

Lak.—I am favoured. (He takes some and wears these).

Beng.—রাম—ঠৈখিলি, একে বারগ কর । সীতা—সৌমিত্তে, তুমি নিবৃত্ত হও । লক্ষ্মণ—আর্য্যে, আপনিই কি একা আমার গুরুতুল্য জ্যেষ্ঠ ভ্রাতার পাদসেবা করিতে চান ? আপনার সেবার জন্য তার দক্ষিণ পা এবং বাম পা আমার সেবার জন্য নির্দিষ্ট হোক । সীতা—আর্য্যপুত্র,

(এর প্রতি) কৃপা করুন। লক্ষ্মণ (এজ্ঞা) কষ্টে পাইতেছে। রাম—
সৌমিত্রে, শোন, এই বন্ধন—তপোরূপবৃদ্ধের বর্মস্বরূপ, হস্তিরূপব্রতের
অঙ্কুরতুল্য, অশ্বতুল্য হস্তিগের রশ্মিভূত এবং ধর্মপথের সারথিতুল্য।
এগুলি গ্রহণ কর। লক্ষ্মণ—আমি অনুরূহীত হইলাম (নইয়া পরিধান
করিলেন)।

Tika.—মৈথিলি ইত্যাदि सुगमम् ।

অন্বয়:—তমিকা মে গুরো: (জিহৃৎসাতু:) পাদশৃংখলাং কটুমিচ্ছসি (কিম) ? (ইত্যং
সেবাবিভাগো ভবতু) —(পতিব্রতায়া:) তথৈব দক্ষিণ: পাদ: সম তু সব্যো (বামপাদ:)
ভবিষ্যতি ।

ব্যাখ্যা—স্পষ্টা ॥ ইত্যং সেবাবিভাগে যুক্তি স্বীকৃত্য সীতা আহ — আর্থাপুত: ‘দয়-
তামিম’ লক্ষণে দয়াপরো ভব । সেবায়াং তমপি অনুসন্ধ্যস্ব । যত: অসৌ ‘সমিত্রি:’
সুমিত্রাপুত্রো লক্ষ্মণ: ‘সন্তপ্যন্তে’ সন্তাপং ভজতি । অনন্তর রাম: সীতাবচনং স্বীকৃত্য
বদতি—‘হে সৌমিত্রে’ শৃংখলাম্ ত্বয়া । এতানি ‘বল্কলানি নাম’ খলু [অব-
ধারণে অব্যয়ম্] ।

অন্বয়:—তপ:সংযামকবচম্, নিয়মদ্বিরদাঙ্কুশ: ইন্দ্রিয়াত্মানাং খলীনম্ ধর্ম-
সারথি: গৃহ্যতাম্ ।

ব্যাখ্যা—বল্কলানি ‘তপীরূপস্য সংযামস্য’ বৃদ্ধস্য কবচং বর্মভূতম্ । এতানি
এব তপ:সংযয়সংযামে অস্মান্ রক্ষিষ্যন্তি জয়িনয় করিষ্যন্তি । ‘নিয়মরূপস্য’ ব্রত-
রূপস্য ‘দ্বিরদস্য’ দক্ষিণ: ‘অঙ্কুশ:’ বশীকরণযন্তুতুল্য: । এতানি এব অস্মান্ নিয়ম-
বিধৌ রক্ষিষ্যন্তি । ‘ইন্দ্রিয়রূপাণাম্’ অত্মানাং খলীনম্’ রক্ষিমা: , ইন্দ্রিয়সংযমকরণানি
এতানি । ‘ধর্মস্য চ সারথি:’ ধর্মপথে সুচালক: ‘গৃহ্যতাম্’ ত্বয়া [সর্বত্র বিধেয়-
প্রাধান্যাত্ একবচনম্, কচিৎ লিঙ্গভেদশ্চ] ॥

Notes

I. অযম্ বায়াতাম্—ই + ণিচ্ + লোট তাম্ কর্মণি । Rama in his
perplexity appeals to Sita to dissuade Lak. from following
him. Similarly he appealed to Lak. for prohibiting Sita.

2. निवर्त्तताम्—नि + हत + णिच् + लोट् ताम् भावे । But णिच् here is unnecessarily cumbrous and superfluous. So prefer the reading निवर्त्ताम् here which is (नि + हत + लोट्ताम् कर्त्तरि) and direct, and grammatically simple. Perhaps this was the poet's reading, but changed to निवर्त्तताम् on the analogy of "निवर्त्तताम् किल प्रयोजनम्" ante, where however णिच् is legitimate.

3. मे गुरोः—Lak. claims Rama as his own ज्येष्ठभाता and his पित्रतुल्य गुरुः । By this he establishes his right to serve him and disputes Sita's monopoly to serve Rama. Sita however as a devoted wife had better claim over Rama than Lak. So Lak. gives Rama's दक्षिणपाद for Sita's services (तत्रैव दक्षिणः पादः भविष्यति, नान्यस्य)—she is his ज्वलरङ्ग । And he takes Rama's वामपाद himself being बहिरङ्ग in comparison with the devoted wife Sita (मम सखाः पादौ भविष्यति) ।

4. दयताम्—दय + लोट् ताम् । Take pity (on लक्ष्मण) ।

5. सन्तप्यते—सम् + तप (दिवादि) + लट्ते कर्त्तरि । Nom. सौमित्रिः । Usually तप दिवादि is in the sense of ऐश्वर्य (तपसा), whereas भ्वादि तप has sense of ताप also । But poets violate this and use दिवादि तप in the sense of ताप, cp" कौत्सोऽव वध्वा परितप्यमानः" and "आयामियामासु ग्रामिनीष्वभितप्यते"—Bharavi, and "एवं सन्तप्यमानस्य मे प्रभाता रजनी"—Kadambari &c. Also see Bhattoji's remark—"अयं धार्तुरे श्रेयसि वा तदङ्गस्थनी लभते । अन्यदा तु शब्दविकरणः परस्मैपदी" ।

6. तपःसंयाम &c—कवच is armour (वस्त्र) । तपोरूपः संयामः, शाकपार्थिवादि or रूपक । तस्य कवचम् । Pred. to वल्कलानि । विधेयप्राधान्यात् एकवचनम् । See Tika also.

7. नियम &c—नियम एव हिरदः वा नियमरूपः हिरदः (हृत्तो) । तस्य

चङ्कशः । Pred. to बल्कलानि । विधेयप्राधान्यात् पुलिङ्गकवचनम् । See Tika also. Similarly dissolve and parse इन्द्रियाश्चानां स्वप्नानम् । Com. "इन्द्रियाणि हयान्माहुः"—Katha.

8. धर्मसारथिः—धर्मस्य (धर्ममार्गस्य) सारथिः (चालकः) । Pred to बल्कलानि । These being emblemen of religion—their very sight makes us pure, self restrained, and elevate us in the path of धर्म । Now understanding Lak's steadfast devotion for him, he gives some of these बल्कल the emblem of धर्म । We say "some" because Site is already बल्कलयुक्ता—and by the बल्कल now got both Rama and Lak. are to be बल्कलयुक्त । See Tika also. यत्नताम् (यत्न + लोटताम् कर्मणि) has connection with these, so takes singular. Plural would have been better here. Also note "विधेयोद्देश्योः लिङ्गवचनेषु न तन्त्रता" ।

रामः—श्रुतवृत्तान्तेः पौरैः सन्निरुद्धो राजमार्गः । उत्साय्यताम् उत्साय्यतां तावत् ।

Rama—The citizens who have heard of this incident have choked the high royal way. Let these be dispersed, dispersed.

लक्ष्मणः—आर्यम्, अहमग्रतो यास्यामि । उत्साय्यताम् उत्साय्यताम् ।

Lak.—Noble one, I will go in front. Let these be dispersed, dispersed.

रामः—मैथिलि, अपनोयतामवगुण्ठनम् ।

Rama—Maithili, let your veil be removed.

সীতা—জ' অয়ততী আশ্বেতি [যদায্যপুত্র আশ্চাপয়তি]
(অপনয়তি) ।

Sita—As my husband commands (Removes it).

রাম:—মৌ মৌ: পৌরা:, শৃণ্বন্তু শৃণ্বন্তু ভবন্ত:—

স্বৈরং হি পশ্যন্তু কলত্রমেতদ্বাঘাশ্রুলাক্ষৈর্বদনৈর্ভবন্ত: ।

নিদোষদৃষ্ট্যা হি ভবন্তি নারীয়া যন্তে বিবাহে ব্যসনে বনে চ ॥২৫॥

Rama—Ho ! Ho ! Citizens, do you all hear—you just look at this wife of mine to your heart's content—you who have faces full of eyes agitated by tears. For in sacrifices, in marriages in perils and in the forest women may be unblamingly looked at.

Beng.—রাম—পৌরগণ এই বৃজাস্ত জানিয়া (আসিয়া) রাজমার্গ নিরুদ্ধ করিয়া ফেলিয়াছে । এদের সরাইয়া দাও, সরাইয়া দাও । লক্ষণ—আর্ঘ্য, আশি আগে যাই । ওহে এদের সরাইয়া দাও, সরাইয়া দাও । রাম—মৈথিলি, তোমার ধোমটা সরাইয়া লও । সীতা—যে আশ্রা আর্ঘ্যপুত্র (সরাইলেন) । রাম—হে হে পৌরজন, আপনারা শুধুন—বাপ্পদ্বারা আকুলিতনয়নযুক্ত বদনে উপলক্ষিত আপনারা ইচ্ছা-মত এই (আমার) বধুকে দেখুন । কারণ যজ্ঞে, বিবাহে, বিপদে ও বনে নারীগণ দৃষ্ট হইলেও দোষের হয় না ।

Tika.—স্মৃত: ব্রহ্মান্ন: যি: সী: তাহ্মৈ: 'পৌর:' জানপদৈ: । জানপদা: অশ্রুজ্ঞানবনগমনব্রহ্মান্ন স্মৃতা ইত্যর্থ: 'আশ্রয় রাজমার্গ' সন্নিকটবর্তী: 'রাজপথ' সম্বন্ধে নিরুদ্ধ কৃতবল: সৈ: । স্মৃত: উৎসার্য্যতাম্ অন্যত্র সংলিপ্যতাম্ ত্বয়া ইতি লক্ষ্মণ্য প্রতি উৎসারণী আদেয়: । [সম্মুখে আসিয়া বা দ্বিহস্তি:] । তত: লক্ষ্মণ আহ—'অভয়যতী যস্যস্মি' মার্গে 'চ নিরোধদীন' করোমি । পৌরা: তান্ দ্রষ্টুমাগতা: ইতি জ্ঞাত্বা রাম:

सीतां लययामास—‘मैथिलि, अवगुह्यन्तम् अपनीयतां’ त्वया ! सीतायां तथा कृतायाम् सख्यां रामः वदति—‘हे पौराः भवन्तः शृण्वन्तु’ मे वचनम् आकर्णयन्तु [सम्प्रथमं वा आवेगं हिरुक्तिः] ।

अन्वयः—वाप्याकुलास्तैः वदनैः (उपलब्धिताः) भवन्तः एतत् (मे) कलत्रं स्वैरं (यथेच्छं) पश्यन्तु हि (एव) । हि (यतः) नायः यज्ञे विवाहे, वासने (विपदे) वने च निर्दोषदृष्ट्या भवन्ति । यज्ञादौ, वनगमनकाले, वने वा तासां दर्शनं दोषो न स्यात् इति हि शास्त्रवचनम् । अन्यत् सुगमम् । उपजातिः छन्दः ॥

Notes

1. श्रुतवृत्तान्तैः—श्रुतः वृत्तान्तः यैः ते । तैः । Qual. पौरैः । The पौर (=पुरेभवा इति पुर + अण = पौराः citizens) have learnt of our वनगमन and have flocked and crowded the way here. We can't approach on here freely. So Rama says or orders Lak. to clear the road off. उद् + ह + णिच् + लोट् ताम् कर्मणि = उत्सार्थताम् । Nom. त्वया understood and its कर्म is पौरजनः here. Thus पौरवर्गः उत्सरन्तु = त्वं एतम् उत्सारय = त्वया एषः पौरवर्गः उत्सार्यताम् । The verb being sing. we take पौरवर्गः collectively as Nominative. तावत् is an अव्यय in the sense of अवधारण here. The order of उत्सारण of पौरवर्ग is apparent from Lak's speech—“अहमयतो यास्यामि” ; Hence in Lak's speech for “उत्सार्थताम्” we prefer “उत्सरत उत्सरत” । For a further order on Lak's part is out of etiquette and decorum here. Hence indeed we suggest उत्सरत उत्सरत for उत्सार्थताम् in Lak's speech.

2. N. B.—Rama however inferring their wish to have a last and farewell look on all of them, told Sita to remove her veil, so that पौरवर्ग may well look her as well. And to remove blame Rama says that such दर्शन of a lady (married lady) .

is not conducive of sin to any one, specially when she is to go to forest or is in peril &c.

3. स्त्रैरम् - ईरणम् ईरः (ईर + घञ्) । स्त्रः ईरः अस्मिन्, बहु । तत् यथा तथा । Adv. Qual. पश्यन्तु । “स्त्रैश्चामन्दयोः स्त्रैरम्” । The इङ् in स्त्र + ईर is due to the varttika “स्त्रादीरेरिणोः” ।

4. एतद् कलत्रम्—There is a pointing here. Refers to his own wife at hand. Comp “समीपतरवर्ति चैतदोरुपम्” । Obj. of पश्यन्तु ।

5. वदनैः - उपलक्षणे श्या by the rule “इत्यभ्युत्पलक्षणे” । Construe—वदनैः उपलक्षिताः भवन्तः ।

6. वाप्याकुल &c—वाप्येति आकुले, इत्यत् । तादृशे अविष्टौ येषाम्, बहु । तैः । Qual. वदनैः । In the final बहु here अवि becomes अच with घञ् (अ) added by the rule “बहुव्रीहौ सकृद्यन्तोः स्त्राङ्गात् घञ्” । The news of the departure to forest made their eyes full of tears and they flocked there.

7. निर्दोषदृश्याः—दृश् + क्त्वा भावे = दृश्याम् sight. निर्दोषे दृश्यां यासाम्, whose sight is unsinful, बहु । Qual. नार्थः । Construe—यज्ञे विवाहे ...नार्थः निर्दोषदृश्याः भवन्ति । Note also that first इङ् indicates अवधारण and the 2nd. ईत् । See our Prose. Similarly in वासन (विपद्) or in वन (or वनगमनकाल) sight of ladies gives no sin to a person.

8. यज्ञे, विवाहे &c—अधिं ३मी । Compare—“वासनेषु न कृच्छ्रेषु न युद्धेषु स्वयम्बरे । न कतौ नो विवाहे वा दर्शने दूष्यते स्त्रियाः” —Ramayana quoted by Mr. Kale.

(प्रविश्या) काञ्चुकीयः—कुमार, न खलु न खलु गन्तव्यम् ।

एष हि महाराजः—

শ্রুত্বা তে বনগমনং বধূসহায়ং
 সৌম্ভ্রাত্ৰব্যবসিতলচ্‌মণানুয়াত্রম্ ।
 উত্থায় ক্ষিতিতলরেণুরুধিতাঙ্কঃ
 কান্তারদ্বিরদ ইবোপযাতি জ্যেষ্ঠঃ ॥ ৩০ ॥

(Entering) Chamberlin—Ho Prince, you should not go, should not go. Indeed this great old King (Dasaratha) hearing of your going to the forest along with your wife as companion and having Lakshmana's following due to his fraternal devotion, has risen up like wild elephant having his body besmeared with the dust on the surface of the earth, and is approaching (here).

লচ্‌মণঃ—আর্য্য—

চীরমাত্রোত্তরীয়াণাং কিং দৃশ্যং বনবাসিনাম্ ।

রামঃ—গতিষ্বক্ষাসু রাজা নঃ শিরঃস্থানানি পশ্যতু ॥ ৩১ ॥

(ইতি নিষ্ক্রান্তাঃ সৰ্ব্বে) ॥ প্রথমোঙ্কঃ ॥

Lak.—Ho noble one—what is there worth-looking at of forest-rangers having bark as their garments.

Rama—We having retired (to the forest) let the King see our principal places of residence. [Exeunt omnes.] Here ends the first Act.

Beng.—(প্রবেশ করিয়া) কাঙ্ক্ষকীয় (বা কঙ্কী)—কুমার, (বনে) যাইবেন না, যাইবেন না । এই বৃদ্ধ মহারাজ দশরথ—বধূকে লইয়া আপনার বনগমন (বিবাহ) শুনিয়া এবং সৌভ্রাতৃহেতু লক্ষ্মণের অনুগমনও জানিয়া, ক্ষিতিকূলে (লুণ্ঠনহেতু) বস্ত্র গজের ছায় ধূলিধূসরিত

তহু হইয়া এবং উঠিয়া এই দিকেই আসিতেছেন । লক্ষণ—মাননীয মহাশয়, বহুলমাত্রাবসনপরিহিত বনবাসিদিগকে দেখিবার কি আছে ? রাম—আমরা যাইলে রাজা আমাদের প্রধান বিহারস্থান দেখিবেন । (সকলের নিজ্জন) ॥ প্রথম অঙ্ক সমাপ্ত ॥

Tika—ন খলু, নখলু [সম্মুখী দিক্‌ক্তি: । 'খলু' ইত্যধারণেব্যয়ম্ । তথা 'ন' শাক্তান্তি "ন খলু ন খলু বাণ: সন্নিপাত্যোবমন্ধিন্" ইত্যাদি] 'গন্তব্যম্' তথাধনা বনী যাতব্যম্ । যত: 'এষ' অত আসতপ্রায়: [ইতি অঙ্কত্বা নির্দেশ:] 'ছি (জীর্ণ:)' মহারাজ: দশরথ: —

অন্বয়:—বধূসজ্জায় সীমাতব্যবসিতলক্ষ্মণানুযাত' তে বনগমন' শ্রুত্বা জিতিতল-
বৈকুণ্ঠিতাক: কান্তারদ্বিরদ ইব (বন্যমজ ইব) জীর্ণোপি উত্থায় (ইত) উপযাতি ।

ব্যাখ্যা—'বধূসজ্জায়ম্' বধূ: সীতা সজ্জায়ো (অনুগামিনী) যচ্ছিন্ তাড়শ' বনগমনম্, তথা 'সীমাতব্য' মাত্রপ্রজ্ঞা 'ব্যবসিতা' চেষ্টিতা বিহিতা ইত্যর্থ: 'লক্ষ্মণস্য অনুযাতা' অনুগমন' যত (বধুব্রোহি:) তাড়শমপি বনগমন' শ্রুত্বা, বধ্বা লক্ষ্মণেন চ সাহ' তব বনগমন' জ্ঞাত্বা জিতিতলবৈকুণ্ঠি: 'কুপিত' লিঙ্গম্ অঙ্ক' যস্য তাড়শ: 'কান্তারদ্বিরদ:' বন্যভক্ষো ইব, শীকাৎ ভূমিলুপ্তিত: সন্ ইত্যর্থ: জীর্ণোপি সমধিক: জীর্ণ: সন্ অপি 'উত্থায়' ভূমি: উত্থিতীভূত্বা যুগ্মান্ দ্রষ্টুমিত এব 'উপযাতি' আযাতি । অত: তদাগমনপথ্য'ন্তম্ অপেক্ষ ইতি ভাব: । প্রদর্শ'খী-
ব্রতম্ ॥ তত: লক্ষ্মণ আহ—'খীরমাতীসরৌযানা' বল্কলমাতব্যবসনানা' 'বন-
বাসিনাম্' বনবাসিনাম্ অস্মাক' সম্বন্ধে 'কি' হৃদয়ম্' ন কিমপি দর্শনযোগ্যমাস্ত
ইতি ভাব: । এতদেব বচন' সমর্থ'য়িত্বা অধুনেব মহারাজাগমনাত্ প্রাগেব, বনগমন'
স্থিরীকৃত্য রাম: আহ—'অস্মাসু গতিবু' (সতসু) 'রাজা' দশরথ: 'ন:' অস্মাক'
'শির:স্থানানি' প্রধানবিহারস্থানানি 'পশ্যতু' তানি চ দৃষ্টা মন:শান্তি' প্রাপ্তৌ চ ।
দর্শ'নে শোকপ্রাবল্যাত্ অনর্থ: স্খ্যাত্ ইতি মত্বা মন্যে রাম এবমুবাচ ॥ 'ইতি সর্ব'
'অমিনেতারী জনা: রামসৌভাবদাতিকালব্ধমুণাদিহৃদা: 'নিধকান্তা:' রক্ষমস্বাত্
বহির্গতা: ইত্যর্থ: । [প্রাগপি ব্যাখ্যাতমেতৎ] । 'ইতি প্রথম: অঙ্ক:' সমাপ্ত: ।

[अङ्कः इतिरुदिशब्दोऽयम् । अङ्कलक्षणं यथा “नानाभावरसैराद्याः यथ रोहयत्ययान् । नानाविधानसंयुक्तो यस्मात् तस्मादभवेदङ्कः”] ।

Notes

1. वधूसहायम्—वधूः (सीता) सहायः यस्मिन् । वहु । Qual. वनगमनम् । Sita followed Rama as his सहाय in वनगमन for she as seen before was सहधर्मचारिणी ॥ वनगमनम् is obj. of श्रुत्वा ।

2. सौभाव &c.—सु शोभनी भाता, प्रादितत् । तस्य इदम् or तस्य भावः कर्म वा इति सुभाट् + अण् (युवादित्वात् अण्) = सौभावम् fraternity or fraternal affection. वि + अव + सो क्त कर्मणि = व्यवसितम् undertaken or done. अनुयाता following. लक्ष्मणस्य अनुयाता, इतत् । सौभाव्येण व्यवसिता, इतत् । सौभावव्यवसिता लक्ष्मणानुयाता यस्मिन् वहु । Qual. वनगमनम् । Lak. followed Rama simply out of fraternity, there was no compulsion. Mr. Kale here expounds—सौभाव्येण व्यवसितः । तादृशः लक्ष्मणः । तस्य अनुयाता यस्मिन्, वहु । But we reject this for it yields व्यधिकरण वहु in the last stage. And व्यधिवह् is not sanctioned by Panini in the usual course. It is resorted only when there is no way out (अगतिक्रमति) ।

3. उठ्वाय—उट् + स्वा ल्यप् । Having risen from lying posture on the ground. He lay down on the ground out of शोक that Rama will have to go to forest. His शोक increased when he heard of वधू and Lakshmana's following.

4. चितितल &c.—चिनेः तलम् । तव रेणवः, सुप् सुपा । तेन दूषितम्, इतत् । तादृशम् अङ्गं यस्य वहु । Qual. कान्तारद्विरदः । A वन्यगज out of infatuation rolls on the ground and becomes धूलिधूसरिततनु, so दशरथ out of शोक rolled on the ground and became so. Hence he is compared here with a कान्तारद्विरद ॥ द्वीरदौदन्तौ यस्य द्विरदः

elephant, वट्ट । कान्तारस्य (वनस्य) द्विरदः, इतत् । उपमान of महाराजः । Again such a दम्बद्विरद when rises up approaches very gently, so शोकयुक्त दशरथ rose up and approached towards Rama etc. very gently. Hence the poet says "द्विरद इव उपयाति" । Also note that the King was already जीर्णः (जृ वयोहानी + क्त कर्त्तरि) i. e. old through age, and it was time for him to retire to the forest by giving राज्य to son (Cp. "वनगमननिष्ठतिः पार्थिवस्य एव तावत्") । And now by शोक he was made more जीर्णः (delapidated), so the poet puts the word in the last line ; and to give out this double significance of this word we have put it twice in our अन्वय and Tika.

5. चोरमाव &c.—चोरमेव (वन कलमेव) इति चोरमावम्, मयूरवासका-
दिवात् निव्यवत् । चोरमाव उत्तरीय (वासः) येषाम्, वट्ट । Qual. वनवासिनाम्
(which has सम्बन्धे षष्ठी) । उत्तरीय though means upper garment,
here it seems to be used for garment in general. वने वसन्ति
ये ते इति वन + वस + णिनि कर्त्तरि साधुकारिणि = वनवासिनः । तेषाम् ॥

6. अस्मासु—भावे ङी । This shows Rama's decision to go to the forest now.

7. शिरःस्थानानि—शिरस् is the प्रधान अङ्ग, so here शिरस् means प्रधान । Thus Mr. Shastri renders it as "प्रधानावसथानि" (chief places of abode). Following him Mr. Kale also says "प्रधान-निवासस्थानानि" । To avoid शोकवाहुल्य Rama does so and retires to forest before Dasaratha comes there, and not that he disobeys father's order to wait, or goes out without paying respect to his father. Though in Ramayana we see Rama taking leave before departure to the forest, still for dramatic

effect and to drop the scene for the second one, the poet does so deliberately. See II, sl. 4 also. The sense is—let us go and father will console himself by seeing our principal विहारस्थान । Prof. Devadhar renders it as “शिरः सादृश्यानि” i. e. our likeness of head as painted in our turbans—But it is not satisfactory. And I suggest the reading शिरस्त्राणानि here for शिरःस्थानानि । In that case the sense is—we have here left off our princely turbans and helmets (शिरस्त्राण), the dress of an aristocrat चविय । Sita as a नवोद्गा वधू has also left it or other head-ornaments off (Comp. “किमर्चं विमुक्ताभरणानि” ante.), and let father see these and remember us in our princely style and the style in which we have retired to the forest, and thus console himself with these that are left here. In ancient times when one was honoured for his विद्या &c. he was adorned with an उष्णीष (see काव्यमीमांसा)—it was a principal dress—so also mention of शिरस्त्राण is significant and seems to be deliberate. In the reading ‘शिरःस्थानानि’, how can it be possible for शोकदीन Dasaratha to see all प्रधानविहारस्थान and console himself. In Act II. we see Dasaratha as “उन्मत्त इव प्रलयन् समुद्रगृहे शयानः” । But our reading saves him this trouble and gives him opportunity to console himself then and there by seeing these their helmets or turbans (शिरस्त्राण) ; these also contrast well with चौर here.

8. Remark—अङ्क is an Act, see Tika, and our notes in Sakuntalam. Here the first act ends, and the second Act will open with Dasaratha mad through शोक for Rama,

प्रतिमानाटकम्

द्वितीयोऽङ्कः ।

(ततः प्रविशति काञ्चुकीयः)

काञ्चुकीयः—भो भोः प्रतिहारव्यापुताः । स्त्रेषु खेषु स्थानेष्वप्रमत्ता भवन्तु भवन्तः ।

(प्रविश्य) प्रतिहारो—अयम् ! किं एदम् । [आर्यम् किमिदम् (वा किमेतत्)] ।

Beng.—(तारपर काञ्चुकीयैर अटवश) काञ्चुकीय—ওহে দ্বাররক্ষায় নিবুদ্ধ ব্যক্তিগণ ! তোমরা নিজ নিজ দ্বানে সতর্ক হইয়া অবদান কর ।

(अटवश करिष्या) अतिशद्भौ—आर्या ! व्यापार कि ? (or—कि हईशाछे ?)

✓ (Then enters Chamberlain)

Chamberlain.—Ho guards in charge of the gates ! Please be on your watch in your respective situations.

(Entering) Gate-keeper (Portress) — My lord ! What is the matter ?

Tika.—‘भोः प्रतिहारव्यापुताः’—द्वाररक्षाकर्माणि निवृत्ताः जनाः [विशेषण-मात्रप्रयोगो विशेष्ये] । ‘अप्रमत्ताः’—अवहेलाशून्याः अनवधानरहिताः इत्यर्थः, अतएव सावधानाः इति यावत् ‘भवन्तः भवन्तु’ मुन्तु ॥ किं एदं जातम् वा वृत्तम् इति शेषः ।

Notes.

1. काञ्चुकीयः—अन्तःपुरादिपर्यवेक्षणशीलः इवः ब्राह्मणः । तथाहि—अन्तः-
पुरचरो इहो विप्रो गुणगणान्वितः । सर्वकार्याय कुशलः कञ्चुकीयभिधीयते ।
कञ्चुकी एव काञ्चुकीयः इति छणप्रत्ययः इति प्राग् व्याख्यातः ।

2. प्रतिहारव्यापृताः—case of address ; adj—used as a noun ; or
substantive here. प्रतिहारः द्वारम् । लक्षणाया [by transference of
epithet] द्वाररक्षणम् । तव व्यापृताः इदि सहस्रपेति समासः । Here the
word is not प्रतिहारिन् in the masculine, but प्रतीहारी in the femi-
nine. For later we have—“भवति, गच्छ” । For details of
note see प्रतीहाररची in Act I.

3. अप्रमत्ताः—adj to भवन्तः । प्र + मद् + क्त कर्त्तरि । प्रमत्तः अनवहितः ;
तस्मादव्य इति नञ्समासः । Careful.

काञ्चुकीयः—एष हि महाराजः सत्यवचनरक्षणपरो राम-
मरणम् गच्छन्तमुपावर्तयितुमशक्तः पुत्रविरहशोकाग्निना
दग्ध-हृदयः उन्मत्त इव बहु प्रलपन् समुद्रगृहके शयानः—

मेरुश्चलन्निव युगक्षयसन्निकर्षे

शोषं व्रजन्निव महोदधिरप्रमेयः ।

सूर्यः पतन्निव च मण्डलमात्रलक्ष्यः

शोकाद् भृशं शिथिलदेहमतिर्नरेन्द्रः ॥ १ ॥

प्रतिहारो—हा हा एवंगमो महाराजो । [हा हा एव-
गतो महाराजः]

Beng.—काञ्चुकीय—गम्प्रति सत्यपालनोद्धत आमादेर महाराज
रामछन्दके वनगमन हईते प्रतिनिवृत्त करहैते असमर्थ हउयाय पुत्र-
विच्छेदशोकानले ठाहार स्वनय दक्त हईया बाहैतेछे—एवंग तनि

সমুদ্রগৃহে শয়ন করিয়া উন্মত্তের ছায় বিবিধ প্রলাপ করিতেছেন। আসন্ন প্রলয়ে (রামগমনে) স্নানেক পর্বতের ছায়, পরিশুদ্ধমাণ মহা সাগরের ছায় এবং মণ্ডলমাত্রলক্ষ্য অন্তগামী সূর্য্যের ছায়, শোকে তাঁহার দেহ ও বুদ্ধি উভয়ই অতিশয় পরিক্ষীণ হইয়াছে।

প্রতি—আহা আহা! মহারাজের এই দশা হইয়াছে।

Eng.—Cham.—Here is his majesty Dasaratha true to his promise, lying in the ocean pavilion and variously lamenting (prattling) like an insane—with his heart burnt with the heat of grief due to the separation from his son-whom he has been unable to hold back from retiring to the forest. Owing to the grief, the body and the mind of the King have been extremely perturbed just like the Mt.Meru at the impending dissolution (of the world), [or] like the vast ocean-going to be dried up, [or] like the sun which is going down to setting hill—his orb only being visible.

Portress—Alas! Such is the plight of his majesty.

Tika.—‘সত্যবচনরক্ষণপরঃ’ কৈকীয়া যত্ন বরদানরূপে ‘সত্য’ শুল্ক বা তস্য বচন প্রতিশ্রুতি: ‘তস্য রক্ষণম্’ পালনম্ ‘তদেব পরম্ প্রধানম্ অষ্টম্ যস্য’ স প্রতিপালন-পরায়ণঃ ইত্যর্থঃ ॥ ‘উপাবর্ত্তয়িতুন্’ নিবর্ত্তয়িতুন্ অশক্তঃ, ‘পুত্রবিরহশোকাগ্নিনা’ তনয়বিস্তৃষ্টজ্ঞানিতঃ যঃ শোকঃ তদ্রূপেণ অনলেন ‘দগধস্তদয়ঃ’ তদ্বচনিতঃ ‘প্রলপন্’ প্রলাপবাক্যানি উচ্চারয়ন্ ‘সমুদ্রগৃহকে’ ধারায়ন্তনিকীতনে শয়ানঃ—

অন্বয়ঃ—যুগলয়সন্নিবর্ত্তিত্বেন মেরুরিব, শীঘ্রম্ ব্রজন্ অপ্রমীযঃ মল্লীদধিরিব, মল্ললমাত্রলক্ষ্যঃ পতন্ সূর্য্য ইব, নরেন্দ্রঃ শোকাৎ হৃদয়ম্ শিথিলদেহমতি: (সংজাতঃ)। ১।

ব্যাখ্যা—‘যুগলয় সন্নিবর্ত্তিত্বেন’ যুগলান্য চয়স্য নাশস্য ‘সন্নিবর্ত্তিত্বেন’ সামীপ্যে সতি,

‘चलन् कम्पमानः सेरुः’ सुमेरुपर्वतः इव, ‘शेषम्’ शेषकृतां जलगन्धताम् इति यावत्
 ‘व्रजन् प्राप्नुवन् अप्रमेयः’ विशालतया परिमातुम् अशक्यः—इष्टतया इयत्तया वा अव-
 धारयितुम् अशक्यः इत्यर्थः ‘महोदधिः’ महासमुद्र इव, ‘मण्डलमाबलचाः’ किरणानाम्
 उपसंहारात् मण्डलमातदशाः ‘पतन्’ अस्तं गच्छन् सूर्या इव, ‘नरेन्द्रः’ नृपतिर्दशरथः
 ‘शोकात्’ आसन्नपुत्रविच्छेददुःखात् ‘भृश’ नितरां ‘शिथिलदिङ्मतिः’ क्षयकायबुद्धिः
 विह्वलशरीरमनाः इति यावत् (अधुना सज्जातः) । ‘एवं गतः’ एतादृशीं शोचनीयाम्
 अवस्थाम् प्राप्तः दशरथः ॥ वसन्ततिलकं वृत्तम् ॥

Notes

1. महाराजः—महान् चासौ राजाचेति कर्मधा । टच् comes to the word in तत्पुरुष by the rule—राजःहः सखिभ्यश्च ।

2. सत्यवचनरक्षणपरः—सत्यस्य वचनमिति इतत् । तत्पररक्षणम् इति इतत् ।
 तदेव परं प्रधानं वक्ष्ये इति बहु । Out of affection for Rama, Dasa, may waive his प्रतिज्ञा to Kaikeyi, but to save his father from such possible अन्याय, Rama retired to forest without taking leave of his father. The poet did this to make his hero more elevated as a धर्म and सत्पात्री ॥ So the reading सत्यवचनरक्षणपरम् (Q. रामम्) will be better here.

3. उपावर्त्तयितुम्—उप + आ + वृत् + णिच् + तुमुन् । पुत्रविरहशोकाग्निना—
 पुत्रेन विरहः इति सुप्सुपिति । पुत्रात् पुत्रस्य वा विरह इतत् or सुप्सुपा may fit in well here. तज्जन्यः शोकः इति शाकपाथिवादिवात् समासः । स एव अग्निरिति कर्मधा ; यद्वा तद्रूपोऽग्निरिति रूपकसमासः । तेन ।

5. दग्ध हृदयः—दग्धम् हृदयं यस्य स इति बहु । The agent of the root दह् [of दग्ध] is the—शोकाग्निः which is set apart from the compound word दग्धहृदयः । Such a practice is allowed and parsed by the dictum—सौपिचल्वेऽपि समकलात् समासः ॥ समुद्र-
 रूढके—Locative case. Haravali writes—समुद्रगृहमित्याहुः धारावत्-

निकेतनम् ; A pavillion or house fitted with springs [fountains] was called समुद्रगृहम्—जलयन्त्रगृहमिति विकाशशेषः । सुद्रे समुद्र-
गृहमिति अलपार्थं कन् प्रत्ययः, अधि ७मी । or समुद्रगृहक may mean a
big palace standing facing a lake ; big lakes often pass by
the name of समुद्र or सागर । Comp—रूपसागर in गौड़, जयसागर in जय-
पुर, श्यामसागर in Bardwan, उदयसागर in Mewar &c.

7. युगल्यसन्निकर्षे—अधि or भावे ७मी । युगानां चतुर्गुणं त्रयः विनाशः
इति इतत् । तस्य सन्निकर्षः प्रत्यासत्तिः इति इतत् । तस्मिन् । प्रत्यासन्ने सति ।
युगानाम् अवसाने इति भावः । प्रलये इत्येव अर्थः ।

8. शोषम्—obj to व्रजन् । शुष् + घञ् भावे । शुष्कताम् ।

9. महोदधिः—महान् उदधिरिति कर्मधा । The rule "आन्महतः समा-
नाधिकरणजातीययोः" directs आत् after महत् ।

10. अप्रमेयः—प्रमातुम् परिमातुम् परिच्छेत्तुम् इति यावत् (to measure)
शक्यः इति प्र + मा + यत् ; तस्मात् अन्यः इति नञ्समासः । The महोदधि is
also so described by Kalidasa in Raghu XIII.

11. मण्डलमावलम्ब्यः—मण्डलम् एव इति मण्डलमावम्—मयूरव्यंसकादितान्
नित्यसमासः, only the orb ; तेनैव लब्धः दृश्यः इति सहसुपा ; qual. सूर्यः ।

12. पतन्—पत् + शट् । adj to सूर्यः । Like the sun the king
is about to set or die.

13. शोकात्—हेतौ ५मी ; यद्वा शोकम् आश्रित्य इति ल्यप् लोपे ५मी ।

14. शिथिलदेहमतिः—adj to नरिन्द्रः । देहस्य मतिश्च इति देहमती—
दन्धसमासः । शिथिले देहमती यस्य स इति बहु । Not only his देह but
internal मति too is declining fast ; this suggests his approaching
death. The three उपमा paints loss of power becoming more
and more distinct and manifest to all.

N. B.—The rhetoric in the sloka is मालोपमा—मालोपमा यदै-

कस्त्रोपमानं बहु दृश्यते । Here is one उपमेय only—it is नरेन्द्रः ; but three upamans—मेरुः, महोदधिः and सूर्यः ; hence it is मालोपमा ।

He was high like Meru by his stature, colour and चित्तौन्नत्यः ; like ocean by his अगाधता of गुण ; and like sun by his power.

काञ्चुकीयः—भवति ! गच्छ ।

प्रतिहारौ—अय्य ! तह [आर्य्य तथा] । (निष्क्रान्ता) ।

काञ्चुकीयः—(सर्वतो विलोक्य) अहो तु (? तु) खलु रामनिर्गमनदिनादारभ्य शून्यैवेयमयोध्या संलक्ष्यते । कुतः ?—

Cham.—Madam ! Please go onwards !

Port. — Sir ! Let it be so—(goes away).

Ch.—(Looking around) Alas ! The city (of Ayodhya) appears void from the very day Ramchandra left it. How ? (or-do you ask why ?)—

Beng.—काङ्ग—ভাঙ্গে চল । প্রতি—আর্য্য ! তথাস্ত্ব । (চলিয়া গেলেন) । কাঙ্—(চারিদিক দেখিয়া) অহো ! রামচন্দ্রের বনগমন দিন হইতেই অযোধ্যা পুরী যেন শূন্য বলিয়া বোধ হইতেছে (or—অযোধ্যা পুরী শূন্য দেখাইতেছে) । বিক্রম ?—

नागेन्द्राः यवसाभिलाषविमुखाः सास्त्रे क्षणाः वाजिनो

ऋषाशून्यमुखाः सवृद्धवनिताबालाश्च पौरा जनाः ।

त्यक्ताहारकथाः सुदीनवदनाः क्रन्दन्त उच्चैर्दिशा

रामो याति यथा सदारसहजस्तामिव पश्यन्त्यमौ ॥ २ ॥

अन्वयः—सास्त्रेक्षणाः नागेन्द्राः यवसाभिलाषविमुखाः । वाजिनः ऋषाशून्यमुखाः । अमी त्यक्ताहारकथाः सुदीनवदनाः उच्चैः क्रन्दन्तः सवृद्धवनिताबालाः पौराः जनाश्च यथा दिशा सदारसहजौ रामो याति तामिव पश्यन्ति ।

The elephants, with tears in eyes, have desisted from taking fodder (have lost any desire for fodder). The horses have ceased neighing. The citizens, with all their children, ladies and old ones, do not even talk of taking food ; they are crying with their pale faces and are casting their eyes to the very direction through which Ramchandra has gone away with his wife and brother.

Beng.—गजराजगण सजलनयने आहार ग्रहणे विमुख हईयाछे । अश्वराजिओ ह्वेवारब बद्ध करियाछे । आबालबुद्धबनिता पुरबासिबर्ग भोजनेर कथाओ झुलिया गियाछे । ताहारा दीनमुखे उच्चरबे क्रन्दन करितेछे ; आर ब्राता ओ पत्नी सह रामछन्द्रे ये दिक दिश गियाछेन सेई दिकेई ताकाईया रहियाछे ।

Tika.—‘सार्धं श्रद्धाः’ सजलनयनाः ‘नामोन्द्राः’ गजश्रद्धाः ‘यवसाभिलाषविमुखाः’ खाद्ययुक्तये स्पृहावह्विताः ‘वाजिनः’ अश्वाः ‘ऋषायन्त्रमुखाः’ ध्वनिरहितवदनाः । ‘अनी’ पुरतोदृश्यामानाः ‘व्यक्ताहारकथाः’ परित्यक्तभोजनवार्त्ताः भोजनस्य कथामपि परित्यज्य इत्यर्थः सुदीनवदनाः सातिशयं दैन्याक्रान्तमुखाः ‘उद्ध्वः’ तारस्वरेश्वर ‘क्रन्दनः’ रुदनः ‘सहस्रबालवनिताः’ हस्तैस्तथा बालैः वनिताभिश्च सह ‘पौराः’ पुरनिवासिनः जनाः ‘यथा दिशा’ येन दिग्दिशेन ‘सदारसहजः’ पत्न्या सौतया तथा सह जीनेन स्त्रिया लक्षणेन च सह ‘रामः याति’ तामेव दिशम् पश्यान्ति निरीक्षन्ति । शार्दूलविक्रीडितं वृत्तम् ॥

Notes

1. अहो तु वा (तु) स्त्रु—Indeclinables—denoting certainty in grief. स्त्रु अवधारणे अव्ययम् । तु इति वाक्यालङ्कार—यदा अवधारणदर्शार्थे । Bhasa uses both तु and त्रु in such cases.

2. रामनिर्गमनदिनात्—आरभ्यशब्दयोगे ३मी । रामस्य निर्गमनं अयोध्यायाः वहिर्गमनमिति इतत् । तस्यदिनमिति इतत् ; तस्मात् ।

3. संलघाते—सम् + लच् + कर्मणि वाच्ये लट् ते । दृश्यते appears.

4. सास्त्रेच्छाः—अस्त्रम् अश्व । अस्त्रैः सह वर्त्तमानं यत् तदिति बहु । सास्त्रं ईच्छन् येषां ते इति बहु । Prof. Kale connects it with वाजिनः । But we differ, for otherwise खाद्यविमुखता of elephants are not vividly accounted for.

5. नागिन्द्राः—नागेषु इन्द्राः श्रेष्ठा इति सुप्सुपा । नागोयम् इन्द्र इव इति उपमिततत् ; or नागानाम् इन्द्राः, श्रेष्ठे इतत् ।

6. यवसामिलाषविमुखाः—adj to नागिन्द्राः । यवसस्य पशुखाद्यस्य (fodder) अभिलाषः इति इतत् । विरुद्धं मुखं यस्य स इति विमुखः—बहु । यवसामिलाषात् or तत् विमुखाः इति सहसुपा ।

7. ऋषायुष्यमुखाः—adj to वाजिनः ; ऋषयायुचमिति इतत् । तादृशानि मुखानि येषां ते इति बहु ।

8. व्यक्ताहारकथाः—आहारस्य कथाः इति इतत् । व्यक्ता आहारकथाः यैस्तै इति बहु ; adj to जनाः ।

9. सुदीनवदनाः—adj to जनाः । सुहृदीनम् इति प्रादि । सुदीनानि वदनानि मुखानि येषां ते इति बहु ।

10. सङ्गद्वग्नितावालाः—adj to जनाः । ब्रह्माय वनिताय वालाय इति ब्रह्मवनितावालाः इन्द्रसमासः । तैः सह वर्त्तमानाः ये ते इति तुल्ययोगे बहु ।

11. पीराः—पुरे भवाः इति पुर + अच् ; adj to जनाः ।

12. दिशा—करणे or प्रकृत्यादित्वात् द्वितीया ; cf. कतमेन दिग्-विभागेन गतः सः जाल्मः ?

13. सदारसहजः—adj to रामः ; सह जायते इति सह + जन् + ड कर्त्तरि । सहीदरः i.e. माता । दारायसहजश्च दारसहजाः or better दारसहजौ as in भक्तूदारयोः । ताभ्याम् सह वर्त्तमानः यः स इति बहु ; here दार meaning wife is masc. plural, but कलव as seen before is neuter sing.

यावदहमपि महाराजस्य समीपवर्ती भविष्यामि । (परि-
क्रम्यावलोक्य) अये, अयं महाराजो महादेव्या सुमित्रया च
सुदुःसहमपि पुत्रविरहसमुद्भवं शोकं निगृह्य आत्मानमेव
संस्थापयन्तीभ्याम् अन्वास्थमानस्तिष्ठति । कष्टा खल्ववस्था
वर्तते । एष एष महाराजः—

Eng.—Let me too approach his majesty. (Having walked
round and looking) Well ! here sits his majesty being
waited upon by her majesty the chief queen and queen
Sumitra who have checked their grief however unbearable it
may be, due to their separation from their sons, and have
composed their own selves. Alas ! What a pitiable condition.
Here is his majesty.

Beng.—आमि ताह'ले এখন মহারাজের কাছেই বাই । (परि-
क्रमण करिया एवं चारिदिक् देखिया) এই যে মহারাজ এইখানেই
আছেন । মহারানী (কৌশল্যা) এবং (রাণী) সুমিত্রা পুত্রবিচ্ছেদ-
শোক সহনাতীত হইলেও তাহা দমন করিয়াছেন এবং নিজে নিজেই
সাব্যস্ত হইয়া (আপনা হইতেই স্থির হইয়া) এখন মহারাজের শুক্রবায়
নিযুক্ত আছেন । আহা ! অত্যন্ত কষ্টের অবস্থাই হইয়াছে । এই
আমাদের মহারাজ—

Tika.—महादेव्या 'मुख्यया राज्ञ्या' कौशल्याया इत्यर्थः । 'सुदुःसहमपि' सीदुम्
अशक्यमपि, 'पुत्रविरहसमुद्भवं' तनयविच्छेदजनितम् शोकम् 'निगृह्य' दमयित्वा ।
'संस्थापयन्तीभ्याम्' पर्यावस्थापयन्तीभ्याम् महादेवीभ्याम् अन्वास्यामानः 'उपस्थापयन्ती'
संस्थापयन्ती तिष्ठति । कष्टा कष्टदायिका 'अवस्थावर्तते' ।

Notes

1. समीपवर्ती—adj to अहम् । संगताः आपो यत्र तत् समीपमिति बहु

“सकपुरब्धः पथामानश्चे” इति समासान्तः अः । “ज्ञानरूपसमेभ्योऽप ईत” इति अप ईत्वम् । समीपे वर्त्तते इति समीप + इत + णिन् यावद्भवामि इति वावयुकम् ।

2. महादेव्या सुमित्रया च — अनुक्ते कर्त्तरि तृतीया the verb being अन्वाख्यमानः । महादेवी तथेति कर्मधा पुंवद्भावश्च । महती महादेश्य ।

3. सुदुःसहम्—दुःखेन सह्यते इति दुः + सह् + खल् कर्मणि । सुदुःसहम् इति प्रादि ; adj to शोकम् ।

4. पुत्रविरहसमुद्भवम्—adj to शोकम् ; सम् + उद् + भू + अप् = समुद्भवः उत्पत्तिस्थानं (source) ; पुत्रे च विरह इति सुप्, सुपा or इतत् ; or इतत् । पुत्रविरहः समुद्भवः यस्य तमिति बहु ।

5. निगृह्य—नि + गृह् + लाप्—Having checked

6. आत्मानम्—obj to संस्थापयन्तीभ्याम् । It refers to Kauslaya's as well as sumitra's own selves.

7. संस्थापयन्तीभ्याम्—adj to महादेव्या and सुमित्रया to be taken together, hence dual. सम् + स्था + णिच् + शत fem. तृतीया द्विवचने ।

8. अन्वाख्यमानः—अनु + आस् + कर्मणि वाच्ये शानच् । Participle adj. to महाराजः—its subject is महादेव्या and सुमित्रया । अनु + आस् is identical with उप + आस्—hence it means to serve, to wait upon. The construction runs thus—आत्मानामिव संस्थापयन्तीभ्याम् महादेव्या सुमित्रया च अन्वाख्यमानः महाराजः तिष्ठति ।

9. कटा—adj. to अवस्था । कट is both noun and adj ; when adjective it means painful or pitiable.

पततुप्रत्याय चोत्थाय हाहेतुप्रचैर्लपन् मूढः ।

दिशं पश्यति तामिव यथा यातो रघूद्वहः ॥३॥

(निष्क्रान्तः) ॥ मिथ्यविष्कम्भकः ॥

अन्वयः—हा हा इति मूढः लपन् उत्थाय उत्थाय च पतति । यथा [दिशं] रघूद्वहः यातः तामिव दिशं पश्यति च ।

Eng.—(His Majesty) repeatedly laments (or—goes on lamenting) with a loud voice crying “alas ! alas !” and is (now) rising and (then) falling. He casts his eyes on the very direction through which the best of the Raghus has departed. (Exit). [Interlude].

Beng.—(आमादेर एहै महाराज) हा हा एहै प्रकार उऊरवे पुनः पुनः बिलाप करतः (एकवार) उठितेछेन (आवार) पड़ितेछेन ; आर ये दिके रघूनाथ गियाछेन सेहै दिकेहै दृष्टिपात करितेछेन । (निरुत्तर)—बिरुद्ध ॥

Tika.—‘हा हा’ अहो कष्टम् [आवेगे विरुद्धम्] इति इत्यम् मुहः पुनः पुनः ‘उच्चैः तारस्वरं प्रलपन्’ विलपन् प्रलापवाक्यानि उच्चारयन् इति यावत्, (अम्माकं महाराज) ‘उत्थाय उत्थाय पतति’ अधुना शय्यायाः उत्तिष्ठति तन्मूर्च्छा एव शोक-विह्वलत्वात् भूमौ निपतति, (अपि च) यथा दिशा येन दिग्बिभागेन रघूदहः रघुकुल-भूषणः रामो यातः वनमुद्दिश्य जलितः तामेव दिशं पश्याति निरीक्षते च ।

Notes

1. इति—अव्यय—obj. to प्रलपन् ।
2. रघूदहः—verb to यातः । उदहति इति उद् + वह + अच् कर्त्तरि । रघूनां लक्षणया रघुवंशीयानाम् उदहः इति इतत् । उदहः glory, glorifier.

Remark—A विष्कम्भकः is an interlude placed at the beginning of some act in order to serve as the connecting link between the events that have been narrated and the events that are to follow. It is said to be मिथ्य when one of the actors (here the portress) belongs to the lower order and the other (as the chamberlain) to the higher. For a युद्धविष्कम्भक see beginning of Act VI here. There the actors are of higher order.

Thus we read in Sahityadarpan :—

হতবল্টিয়মানানা কদাশানাং নিদর্শকঃ । সঁজিতার্থকু বিখ্যাত আদাবদ্ব্যস
দর্শিতঃ । মধ্যেন মধাম্যম্যাস বা পাবাণা সম্ময়োজিতঃ । যতঃস্বাত সতু সজীর্ণোনীচ-
নধামকলিতঃ ।

(ততঃ প্রবিশতি যথানির্দিষ্টো রাজা দেবী চ)

N. B.—Here the scene (দৃশ্যপট) is lifted up and is seen (by the audience as—the king entering as described (i.e in a wailing mood) being waited upon by the two queens Kausalya and sumitra.

রাজা—হা বত্‌স ! রাম ! জগতাং নয়নাভিরাম !

হা বত্‌স ! লক্ষ্মণ ! সলক্ষণসর্বগাত্র !

হা সাধ্বি ! মৈথিলি ! পতিস্থিতচিত্তবৃন্তে !

হা হা গতাঃ কিল বনং বত মে তনুজাঃ ॥

Prose—(অন্বয়ঃ)—হা বত্‌স ! জগতাং নয়নাভিরাম রাম ! হা বত্‌স
সলক্ষণসর্বগাত্র লক্ষ্মণ ! হা সাধ্বি পতিস্থিতচিত্তবৃন্তে মৈথিলি ! হা ! হা !
মে তনুজাঃ বনং গতাঃ কিল ।

Eng. —Alas ! my darling Rama the gladdener of the eyes of the people ! Alas ! my darling Lakshmana whose person is full of all auspicious marks all over ! Alas ! devoted Maithili (the daughter of the ruler of Mithila) whose heart (mind) is ever fixed on her husband ! Alas ! my sons have all departed to the forest.

Beng.—হা বৎস ! লোকলোচনানন্দরাম ! হা গর্ভস্থলক্ষণশরীর
লক্ষণ ! হা পতিগতপ্রাণা সাধ্বি মৈথিলি ! আহা, আমার পুত্রগণ সব
বনে গিয়াছে ।

Tika.—हा अहो वत्स ! प्रियतम ! जगतां जगज्जनानां 'नयनाभिराम' लोच-
नानन्ददायक राम ! हा अहो वत्स 'सलक्षणसर्वगात्र' शोभनचिह्नयुक्तसकल-शरीर
लक्षण ! हा साध्वि सुशील ! 'पतिस्थितचित्तवृत्ते' पतिगतप्राप्ते मैथिलि सीते !
हा हा 'मे मम तनूजाः' तनयाः 'वनं काननं गताः' प्रस्थिताः किल [ऐतिह्ये अरुचौ
अवधारणे वा अव्ययम्] वनं ते प्रस्थिताः इति मद्यं न कथमपि रोचते ।

Notes

1. जगताम्—Refers to the people of the world (by trans-
ference of epithet—लक्षणाद्व्याख्या) ; जगद्वासिनामित्यर्थः, शेषे इष्टी ।

2. नयनाभिराम—adj. to राम which is in the vocative case.
अभिरयमिति अनेन इति अभि + रम् + णिच् करणे घञ् । नयनयोरभिरामः
इति इतत् ।

3. सलक्षणसर्वगात्र—adj. to लक्षण ! लक्षणैः शुभचिह्नैः सह वर्तमानं
दत् तदिति बहु । सर्वं गात्रमिति कर्मधा । सलक्षणं सर्वगात्रं यस्य स इति बहु ।

4. साध्वि—adj. to मैथिलि । fem. of साधु is साध्वी as well as
साधु ; all the words used in सम्बोधने ।

5. पतिस्थितचित्तवृत्ते—adj. to मैथिलि । चित्तस्थवृत्तिः (function)
इति इतत् । पत्न्यौ स्थिता इति उभोतत् or better सुप्सुपा । पतिस्थिता चित्त-
वृत्तिर्यस्याः सा इति बहु ; तत्सम्बोधने । Mark the appropriate adjectives
used here by Dasaratha.

6. तनूजाः—तनू or तनु = देहः । ततः जायते इति तनू + जन् + ङ कर्त्तरि ।
(those born of my loin i. e. my sons). By this Dasaratha
seems to include Sita as well—the wife of his तनुज and is
like his daughter. Comp "प्रयच्छत मे प्रतिवचनं पुत्रकाः" ।

7. किल—इति अरुचौ etc । तेषां वनगमनं न मद्यं रोचते इति भावः ।
I do not approve of their banishment, or they are indeed
gone to वन though not declared directly by me.

(राजा)—चित्रमिदं भोः, यद् भ्रातृस्नेहात् पितरि विमुक्तस्नेहमपि तावन्नक्षणं द्रष्टुमिच्छामि । वधु वैदेहि—

Beng.—कि आश्चर्य ! लक्ष्मण भ्रातार प्रति अनुरागवशतः पितृस्नेह उपेक्षा करिग्राहे तवु ओ आमार ताहाके देखिते ईच्छा हईतेछे । हा वधु खानकि—

Eng. What a wonder ! Lakshman has bade good bye to his devotion for his father on account of his (deep) affection for his brother, yet I long to see him. Alas Sita ! my daughter-in-law !

Tika—‘चित्रम्’ विषयजनकं ‘खलु इदम्’ यत् ‘भ्रातृस्नेहात्’ भ्रातरि राम-चन्द्रे लक्ष्मणस्य यः स्नेहातिशयो विद्यते तस्यैव प्रभावात् ‘पितरि’ मयि विमुक्तस्नेहमपि त्याक्तानुरागमपि तावत् लक्ष्मणे द्रष्टुमिच्छामि’ अभिलषामि । [हा] वधु ! वैदेहि विदेहराजतनये । यद्यपि लक्ष्मणः रामचन्द्रं प्रति भक्तिम् अनुसृत्य माम् उपेक्ष्य वनं गतः, तथापि तं द्रष्टुम् इच्छामि इत्येव विस्मयकरम् । [तथा च “प्रणय-प्रवणं चितः विगुणेष्वपि वन्दुः” —श्रीश्रीचण्डिकायाम्] ।

Notes

1. चित्रम्—adj to इदम् ।
2. भ्रातृ स्नेहात्—हेतौ प्रमी । यद्वा भ्रातृस्नेहम् अनुसृत्य इति ल्यप् लोपे प्रमी । भ्रातुः स्नेहः इति इतत् or भ्रातरि स्नेहः सुप्सुपा ।
3. विमुक्तस्नेहम्—विमुक्तः परित्यक्तः स्नेहः अनुरागः येन तस्मिन् वधु ।

Qual. लक्ष्मणम् ।
Remark—Here the paternal feeling has got triumphant. Lakshmana loved both his father and brother ; but his love for his father yielded to his love for his brother which led him to follow Rama to the forest—without caring for what

may befall his father the King. Thus Lakshman has sacrificed his filial duty to the altar of fraternal love ; yet such is the power of paternal affection that the King belittles this ingratitude of Lakshman (to him) and longs to see him (Lakshman) again. Here the unselfish love of the King has been very nicely depicted. It is what is called *visuddha vatsalya* (विशुद्ध वात्सल्य) — in the rhetorics of the Vaishnavs headed by Sri Rup Goswami—the unselfish paternal affection that asks no return ; or from vedantic point of view this is what is called *माया* and that it is *नौचगामी* [flows on to lower gradations].

रामेणापि परित्यक्तो लक्ष्मणेन च गर्हितः ।

अयशोभाजनं लोके परित्यक्तस्त्वयापरहम् ॥५॥

Prose.—अहं रामेणापि परित्यक्तः ; लक्ष्मणेन गर्हितः । त्वयाऽपि परित्यक्तः (सन्) लोके अयशोभाजनं [संजातः] ।

Eng. — [My darling Sita] forsaken as I have been by Rama, I have been blamed by Lakshmana. Now being abandoned by you, I have turned out an object of ill fame.

Beng.—(ब०८ गीते) रामेण मत् पूत्रं आमाय त्याग करिआ गिआछे लक्ष्मण आमाके कटु बाक्य कहिआछे । आबार तूमिओ छाड़िआ गिआछे ताई आमि लोके कलङ्कभागी हईराछि ।

Tika.—वत्स सीते ! अहं रामेण अपि पितृभक्तेन गुणशालिना अपि मम पुत्रेण रामचन्द्रेण परित्यक्तः उज्झितः । (तथा) लक्ष्मणेन गर्हितः “हनिष्ये पितरं इह कैंकैयासक्तमानसम्” इत्येवंप्रकारेण कदर्थितम् । (तदपि कथञ्चित्मया सीदम् यतोवयं हृदयित्वा पुरुषा ननु नार्थः । परम्) त्वया अपि कीमलहृदयया रमणीरत्नेन पुत्रवध्वा परित्यक्तः सन् अहं लोके जन-समाजि अयशोभाजनम् कलङ्कास्पदं संजातः इति ।

1. Remark.—It certainly reflects discredit to me that my daughter-in-law too has left me for the forest—so thinks the King.

2. गहिंत्तः—गह् + क्त कर्मणि । Lakshman attacked the old King with furious words. These will be found in the Ramayan.

3. अयशोभाजनम्—same case with अहम् । भाजनं पावम् । यशः ख्यातिसम्पत्तिः अन्यदिति अयशः—तदन्यत्त्वमित्यर्थः नञवत् । अयशसः भाजनम् इति दत्तम् । भाजनम् is a word always used in the neuter and hence known as अजगद्भिन्नम् । To be forsaken by meritorious पुत्रवधू too will surely make Dasaratha himself ill-famed—this is Dasaratha's view.

(राजा) पुत्र राम ! वत्स लक्ष्मण ! वधु वैदेहि ! प्रयच्छतमे प्रतिवचनम् पुत्रकाः । शून्यमिदं भोः ! न मे कश्चित् प्रतिवचनं प्रयच्छति । कौशल्यामातः कासि ?

Eng.—Ram ! my son, Laksman, my darling ; Sita my daughter-in-law. Ho my children please give reply. Alas ! all is void, nobody replies, Ho the son of Kausalya where are you ?

Beng.—पुत्र राम, वत्स लक्ष्मण, वधु वैदेहि, हे আমার বৈভাজন সন্তানগণ আমার কথায় উত্তর দাও । অহো, সব শূন্য—কেহই উত্তর দিতেছে না । কৌশল্যানন্দন, তুমি কোথায় ?

Tika.—‘प्रयच्छत ईदृशि मे’ सहा ‘प्रतिवचनं’ प्रत्यात्तरं ‘पुत्रकाः’ च अनुकम्पिता स्नेहभाजनतनयाः ! ‘शून्यमिदम्’ न कोऽपि अत्र वर्तते इत्यर्थः । यद्वा स्नेहभाजनैः शून्यं जगत् जीर्णारण्यं सर्वजनशून्यमन्ये । कौशल्यामातः—कौशल्यानन्दन ! ‘कासि’ क कुत्र अस्मि त्वमिति शेषः ।

Notes

1. प्रयच्छत—प्र + दा भ्वादि (= यच्छ) + लोट त ।
2. मे—सम्प्रदाने चतुर्थी ।
3. प्रतिवचनम्—प्रति + वच् + लुट ; obj. to प्रयच्छत ; reply.

4. पुत्रकाः—पुत्र + अनुकम्पायाम् कन् । Sons who are objects of love ; case of address. By this both sons and daughter-in-law Sita is addressed here.

5. कौशल्यामातः—सन्बोधने । कौशल्या माता यस्य स इति बहुव्रीहिः । Now the legitimate form should have been कौशल्यामातृकः ;—as कप् must be added to all words ending in कृ in the Bahuvrihi Samasa by the rule—नदृतश्च । Then why do we get कौशल्यामातः here ? Commentators of Panini system do not directly say anything on such forms so we take these as irregular uses or शिष्टप्रयोग । As said before Pt. Shastri &c however thinks the कप् optional here. But रामचन्द्र तर्कवागीश, the famous commentator of the Mugdhabodh grammar construes the following sutra supporting such uses (as सुमित्रामातः, कौशल्यामातः &c) as legitimate e. g. “मातृकस्य मातुः पुत्रे मातृ स्तौ घौ” । this is explained as महाकुलसम्भूतायाः मातुः स्तुत्यापत्तस्यापिस्तुतिर्मातृस्तुतिस्तस्यां गन्ध-मानायां मातृकस्य मातः स्वात् घौ परे (सन्बोधने इत्यर्थः) पुत्रे वाच्ये । हे गार्गीमातः । हे मातृसौमातः = हे पुत्र धन्योऽसि ।

The simple meaning is this—the word मातृक (in Bahuvrihi) is changed to मातः in the vocative case provided the mother be of noble lineage and the son is referred to. Here the word कौशल्यामातः thus refers to Ram, and *Kausalya comes of noble lineage and so we have get this form only—the meaning being

"oh the son (worthy) son, of noble Kausalya or endowed with the qualities of कौशल्या". Kausalya was the daughter of the King of Kosala (कोसल)—it is South Kosala (दक्षिणकोसल) quite different from North Kosala (उत्तरकोसल) the capital of which was Ayodhya. Thus North Kosalas answer the modern province of Oudh and and the latter corresponds with the tract of land near about Jubbalpur in the Central provinces. —(Mahakosal congress commitee)

सत्यसन्ध ! जितक्रोध ! विमत्सर ! जगत्प्रिय !

गुरुशुश्रूषणेयुक्त ! प्रतिवाक्यं प्रयच्छ मे ॥ ६ ॥

Eng.—On Ramchandra, true to your words ! conquerer of anger (subduer of wrath) ! devoid of (or—free from) malice ! popular in the world ! devoted to the service of the superior ! please give me reply.

Beng.—हे सत्यप्रतिज्ञ, क्रोधजयिन्, द्वेषरहित, जगत्प्रिय, हे गुरुसेवापरायण (राम), आमार कथार উত্তর দাও ।

Tika—'सत्यसन्ध' अवितथप्रतिज्ञ ! (यतः रामचन्द्रः पितृसत्यपालनार्थं वनं प्रस्थितः अतः स सत्यसन्धः), जितक्रोध ! क्रोधजयिन् (निर्वासितोऽपि पितरि तस्य क्रोधो न उदियाय अतः जितक्रोधः सः), विमत्सर ! मातृसत्यरहित ! (भरतस्य राज्यलामेऽपि तं भरतं प्रति विद्वेषरहितः अतः विमत्सरः), जगत्प्रिय ! (स्वगृहेः जनप्रीतिम् सोऽर्जितवान् अतः स जगत्प्रियः), गुरुशुश्रूषणे युक्त ! गुरुणा पूज्यानां शुश्रूषणे सेवायाम् युक्त रत ! (राक्षसवधादिना विश्वमिवादीनां पूज्यानां सेवासु च नियुक्तः अतएव गुरुशुश्रूषणे युक्तः) 'मे मद्य' प्रतिवाक्यं प्रत्यात्तरं प्रयच्छ' देहि ॥

Notes

1. सत्यसन्ध—vocative case. सत्या सन्धा प्रतिज्ञा यस्य स इति बहु ।

2. जितक्रोध—जितः क्रोधः येन स इति बहु । See Tika also.

3. विमत्सर—मत्सरम् विद्देशः । विगतं मत्सरं यस्मात् स इति बहु ; alternative form is विगतमत्सरः by the rule “प्रादिभ्यो धातुजस्य बाच्यो वा चोत्तरपदलोपश्चेति” । See Tika and Act I sl. 20.

4. जगत्प्रिय—जगतां [by transference of epithet or लक्षणा] जगद्वासिनां प्रिय इति इतत् । प्रीणाति इति प्री + क कर्त्तरि = प्रियः ।

5. गुरुशूषणे—गुरुणा (कर्मणि इष्टी) शूषणं सेवा इति इतत् । श्रु + सन + लुट् = शूषणम् । विषयाधिकरणे ङसो ।

Remark—All the adjectives used here are significant proclaiming various virtues of Ram so here is the rhetoric known as Parikara “समिप्रायैः विशेषणैः परिकरो मतः”—Sahityadarpan.

(राजा) हा कासौ सर्वजनहृदयनयनाभिरामो रामः, कासौ मयि गुर्वनुवृत्तिः । कासौ शोकार्तेषु अनुकम्पा । कासौ तृणवद-
गणितराज्यैश्चर्यः । पुत्र राम ! वृद्धं पितरं मां परित्यज्य किम-
सम्बन्धेन धर्मेण ते कृत्यम् । हा धिक् ! कष्टं भोः—

Eng.—Alas ! where is Ram—the gladdener of the eyes and heart of all ! where is his extreme obedience to me ! where is his sympathy with the aggrieved ! where is he who has not cared a straw for the kingdom and prosperity (or—who has discarded royal prosperity like a straw) ! Ho my son ! Ram ! having left me, the old father, what are you to do with that unformed religion (rite)—which snatches you away from me (or—which has cut off all your connection with me). Alas ! O woe !

Beng.—হায় ! কোথায় সেই সৰ্বলোকহৃদয়নয়নরঞ্জন রামচন্দ্র ! কোথায় বা আমার প্রতি সেই মহতী অনুবর্তিতা । কোথায় বা সেই শোকার্তের প্রতি করুণা ! কোথায়, কোথায় সে যে তুণের মত যাজ্ঞশ্রী তুচ্ছ করিয়া গিয়াছে ! পুত্র রাম ! এই বৃদ্ধ পিতাকে ত্যাগ করিয়া সঙ্কহীন ধর্মপালনে তোমার কি প্রয়োজন ? হা ধিক্ ! কি কষ্ট !

Tika.—‘সর্বজনহৃদয়নয়নামিরামঃ’ নিখিললোকানাং হৃদয়নয়নরঞ্জনঃ রামঃ । ‘জ’ ক্রম ‘অসী’ মথি দৃশ্যে ‘গুরু’ মহতী অনুবর্তিতা, অনুবর্তিতা । ‘ল’ চির’ মথি অনুরক্ত আসী :—অথ খলু তদনুবর্তন’ কথং তথি ন প্রোক্তে ? তে শোকার্তেষু শোক-পীড়িতেষু অনুকম্পা করুণা ক্রম । সা ক্রম গতা । ‘ল’ চির’ হি যুচ্য নিপীড়িতেষু করুণা প্রদর্শয়ামাসিথ অথ তদ্বিধীঃ-শোকজিহ্ন’ মা’ কথং ন দর্শনদানেন অনুকম্পসি ? ‘ব্রহ্মবদগণিতরাজৈব্রথ্যঃ’ রাজা রাজৈব্রথ্য’ অ যঃ ব্রহ্মায় মত্বা পরিব্যক্তবান্ স ত্বম্ অথ ক্রম ? ‘অসম্বহন’ ময়া সহ সম্পর্কয়ান্ন ধর্ম’ য় পিতৃসত্যপালনদ্বয়ে ধর্ম’ য় তে কি ক্রম’ কি কার্যম্ ? পিতৃসত্যদ্বয়’ ধর্ম’ পালয়িতু’ তব’ বন’ প্রবিষ্টঃ পর’ স হি ধর্ম’ : ময়া সহ তব সম্পর্ক’ হিরবান্—ইদ্রশেন মতৃসম্পর্ক’ছ’দিনা ধর্ম’ য় তব কি কার্যম্ স্যাৎ ?

Notes

1. সর্বজনহৃদয়নয়নামিরামঃ—adj to রামঃ । হৃদয়’ অ নয়ন’ অ হৃদয়নয়নে or হৃদয়নয়নম্ (with জাতিবিবচা) by the rule “জাতিপ্রাধি-
নাম ।” ব্রহ্মসমাসঃ । সর্বজনা ইতি কর্মধা । সর্বজনহৃদয়নয়নে ইতি ইতত্ ।
তেশাম্ অমিরামঃ । Or তে অমিরময়তীতি সর্বজনহৃদয়নয়ন + অমি + রম + ণিচ্
অণ্ কর্ণি by the rule “কর্মণ্যণ্” ।

2. গুর্বনুবর্তিতা—গুর্বা (গুহবা) i.e. মহতী অনুবর্তিতানুবর্তনমিতি কর্মধা ।

3. শোকার্তেষু—অধিকরণে ৩মী । শোকেন স্তুতঃ আর্চ্যো বৈতি ইতত্ ।

4. ব্রহ্মবদগণিতরাজৈব্রথ্যঃ—srbj. to বর্ততে (understood). ন গণিত-
মিতি নজতত্ । ত্বেনে নুত্ব’ ইতি তৃণ + বতি । তৃণবত্ অগণিতম্ ইতি সহস্রপা ।

तृणवत्—may also be read separately. राज्ञि च ऐश्वर्यं च राज्ञोऽयं—
मिति द्वन्द्वसमासः । Kingdom and prosperity ; or better राज्ञस्य ऐश्वर्य-
मिति इतत् । Royal prosperity. तृणवदगणितं (or if तृणवत् be read
separate then simply अगणितम्) राज्ञोऽयं येन स इति बहु ।

5. असम्बन्धेन—adj to धर्मेण which is an instance of प्रयोजनार्थे
or करणे तृतीया । Some also explain असम्बन्ध as inconsistent or
unfounded. All these qualities refer to Rama here. Dasaratha
very aptly describes Rama.

सूर्य इव गतो रामः सूर्यं दिवस इव लक्ष्मणोऽनुगतः ।

सूर्यं दिवसावसाने छायेव न दृश्यते सीता ॥ ७ ॥

Prose.—रामः सूर्य इव गतः । दिवसः सूर्यामिव, लक्ष्मणः (रामम्) अनुगतः ।
सूर्यदिवसावसाने छायेव सीता न दृश्यते ।

Eng.—Just like the sun, Ram has departed ; Lakshman
has followed him just as the day does the Sun ; Sita is as well,
not to be seen, just like the shadow that vanishes at the dis-
appearance of the sun as well as the day.

Beng.—सूर्येण गतं रामं लक्ष्मणो गिराहेन । दिवसं येन सूर्येण
अनुगमनं करे सैकरूपं लक्ष्मणो रात्रेण अनुसरणं करिराहे ; आर सूर्या
एवं दिवसं गतं हईले छारा बेकरूप आर देखा बांन ना सैकरूपं सीता-
केओ आर देखा बाईतेहेना ।

Tika.—रामः सूर्य इव गतः । यथा सूर्योऽस्तमिति एवं दीप्तिमान् रामोऽपि
अयोध्यायाः अदर्शनं गतः । दिवसः दिवाभानः सूर्यामिव—यथा दिवसः सूर्याम्
अनुगच्छति, यादृक् सूर्यं अस्तम् गते दिनस्यापि अदर्शनं भवति तादृक्—लक्ष्मणः
रामम् अनुगतः । रामस्य अदर्शनं नैव सह लक्ष्मणस्यापि अदर्शनं सम्भूतम् । 'सूर्या-
दिवसावसाने छायेव'—सूर्यास्य तथा दिवसस्य अवसाने अन्ति—अदर्शनं सञ्जाति इति
यावत्, छाया यथा न दृश्यते तद्वत् सीता न अस्माभिर्दृश्यते ।

Notes

1. सूर्यादिवसावसाने—भावे ७मी । सूर्याय दिवसश्च इति सूर्यादिवसौ इत्य-
समासः । तयोर्वसाने इति इतत् ।

N. B.—The rhetoric here is Upama. Ram is compared with the bright Sun, Lakshman with the day and Sita with the shadow. This sloka shows that just as the day as well as the shadow cannot remain independently from the Sun so Lakshman and Sita cannot stay without Ram ; and thereby the poet indirectly speaks of the unflinching devotion of Lakshman and Sita on Rama. And like absence of सूर्य, Rama's want or absence has cast a gloom on Dasaratha and Ayodhya.

(उद्ध्वमवलोक्य) भो कृतान्तद्वतक !

अनपत्या वयं रामः पुत्रोऽन्यस्य महीपतेः ।

वने व्याघ्रो च कैकेयी त्वया किं न कृतं त्वयम् ॥८॥

Prose.—वयम् अनपत्याः (कृताः) ; रामः अन्यस्य महीपतेः पुत्रः (कृतः) ,
कैकेयी च वने व्याघ्रो कृता ; वयं त्वया किं न कृतम् ? (अपि तु कृतमेव इत्यर्थः) ।

Eng.—Oh my wretched fate. Have you not committed these three acts :—you have rendered me childless, made Ramchandra, as it were, the son (successor) of another King and turned Kaikeyi into a tigress of the forest.

Beng.—अरे ह्रस्वदृष्टे, तুমि कि तिनटी (दारुण) कर्ष कर नाई ?
(कि कि बलिब ?) देख तুমि आमाके पुत्रहीन करियाछ । रामके
अत्र राजार पुत्र करियाछ ; आर कैकेयीके वनेर व्याघ्री करियाछ ।

Tika.—भोः अरे कृतान्तद्वतक ! दुष्ट अदृष्ट । [“कृतान्तो यमसिद्धान्तदेवाकुशल-
कर्मसु इति अमरवचनात् अत्र कृतान्तशब्दस्य देवम् इत्येव अर्थः] । इतः (मन्दः)

एव इति हतकः । [स्वार्थे ('अस्वार्थे' वा) कन् प्रत्ययः] । दुष्टः कृतान्तः इति कृतान्त-
हतकः ['कृतसितानि कृतसर्गैः' इति सूत्रेण कर्मधारयः] अतएव रे मन्द देव ! रे दुष्ट
अदृष्ट ?—इत्येव अर्थः ।

(त्वया दुष्टेन देवेन) वयम् 'अहं' (दशरथः) अनपत्याः पुत्रहीनाः (कृताः)
रामोऽस्ति मे अष्टः पुत्रः । तस्य वनगमने अहं नूनम् पुत्रहीनः संजातः । रामं
लक्ष्मणं च विना किं मे इतराभ्याम् पुत्राभ्याम् । (एवम् च त्वया) रामः अन्यस्य कस्य-
चित् महीपतेः राज्ञः पुत्रः (कृतः)—अन्यस्य पुत्रत्वेन रामः परिणतः । सत्यं रामम्
अन्तरेण अहं पुत्रहीनः सम्भूतः । परम् रामो न मृतः । अपि स वनं गतः—तव
राजात्तरं सोऽवश्यमेव स्तम्भजवलेन जीष्यति । तव राज्ञे सः अभिषिक्तो भविष्यति ।

ननु यस्य राज्ञः राज्यात् स लप्स्यते तस्मै स पुत्रस्वरूपो भविष्यति । अहो दुःखम् !
जीवितोऽपि मे पुत्रः मम उत्तराधिकारी न जातः—अपि तु अपरस्य कस्यचित् वृषतेरु-
त्तराधिकारी भविष्यति—एतन् खलु नूनम् मम मन्देनैव अदृष्टेन साधितम् । अपि
च कैकेयी वने व्याघ्री (त्वया कृता) । प्राक् कैकेयी सुशीला आसीत् पश्चात् सा
अरण्ये स्थिता व्याघ्रो इव क्रूरचारिणा संजाता । कथम् इदम् भवति ? राज्ञः अदृष्ट-
वशादेव । अतएव राजा कथयति—रे देव ! त्वयेव सुशीला कैकेयी अरण्यवासिनी
निठुरा व्याघ्री इव खलस्वभावा कृता इति एतत् वयं विविधं दारुणं कर्म रे देव !
किम् त्वया न कृतम् विहितम् ? अपि तु विहितमेव । मम देववशात् एव एतत्
विविधम् सञ्जातम् । अनुष्टम्भेन्दः ॥

Notes

1. वयम्—plural by the rule "अस्मदो द्वयोश्" ।

2. अनपत्याः—अविद्यमानम् अपत्यं येषां ते इति बहु ।

3. महीपतेः—सम्बन्धे ह्येव । मद्याः पतिरिति हतत् । "पतिः समासे एव"
इति सूत्रे वचनात् मुनिशब्दवत् रूपम् ।

कौसल्या (सरुदितम्)—अलं दाणि महारात्रो अदिमत्तं
सन्तपिष्य परवसं अन्ताणं कादुं । एवं सा ते अ कुमारा महारा-
अस्म समभावसाणे पेक्खिदव्वा भविस्सन्ति ।

[अलम् इदानीम् महाराजोऽतिमात्रं सन्तप्य परवशम् आत्मानं कर्तुम् । ननु सा तौ च कुमारी महाराजस्य समयावसाने प्रेक्षितव्या भविष्यन्ति] ।

राजा—का त्वम् भोः ।

कौशलया—असिण्डुपुत्रप्रसविनी खु अहम् [अस्मिन्ध-पुत्रप्रसविनी खल्वहम्] ।

राजा—किम् किम् सर्वजनहृदयनयनाभिरामस्य जननी त्वमसि कौशलया ?

कौशलया—महाराज ! सा एव मन्दभाइनो खु अहम् ।
[महाराज ! सा एव मन्दभागिनी खल्वहम्] ।

राजा—कौशले ! सारवती खल्वसि । त्वया हि खलु रामो गर्भे धृतः ।

Eng.—Kausalya—(with a wail) Ho your Majesty ! away with your excessively repenting and thereby making your self dejected ; (or—there is no use of giving way to excessive grief and thereby making your self inactive) ; certainly she with the two princes, will be again visible by thee at the expiry of the period of exile.

King.—well ! who art thou ?

Kauslya.—It is I who have given birth to that un-affectionate son (Rama) [or I am the mother of the un-kind son Rama deprived of all मृदु] .

King.—what ! what ! are you Kausalya the mother of Ram the gladdener of the eyes and hearts of all people ?

Kausalya.—I am indeed she the unfortunate one—Ho your Majesty.

King.—Kausalya ! indeed worthy art thou ! As from your womb was Ram born.

Beng.—কৌশল্যা (ক্রন্দন করিতে করিতে) মহারাজ ! অতিশয় সন্তাপ করিয়া নিজেকে অবশ্য আর পরবশ করিয়া কি হইবে। সময় (বনবাসকাল) শেষ হইলে তাহাকে (সীতাকে) এবং কুমারদ্বয়কে (পুনরায়) আপনি দেখিতে পাইবেন। রাজা—ওহে তুমি কে ? কৌশল্যা—আমি স্নেহবর্জিত পুত্রের প্রসবকারিণী। রাজা—কি কি ! সর্বজননয়নাভিরাগ রাঘবের মা কৌশল্যা তুমি। কৌশল্যা—আমি সেই মন্দভাগিনী বটে। রাজা—কৌশল্যো, তুমিই সারবতী, কারণ তুমি রামকে গর্ভে ধারণ করিয়াছ।

Tika.—‘অলম্’ ক্রতম্ [নিবেদ্য অব্যয়ম্] ‘ইদানীম্’ অধুনা ই ‘মহারাজ ! অতিমাত্রম্’ অত্যন্তম্ সন্তপ্য’ সন্তাপ’ ক্রত্বা, দুঃখম্ প্রকাশ্য পরবশম্ দুঃখবশ’ বশহীনম্’ ইতি যাবৎ অতএব অবশম্ আত্মানম্ ‘কর্তৃম্’ বিধাতুম্। ‘সীতা তীপ্ত্বা চ সময়স্য বনবাসকালস্য অবসানে’ অর্ন্তে মহারাজস্য তব প্রে্ষিতত্বাঃ দর্শনীয়া ভবিষ্যন্তি। ‘অস্তিগ্ধপুত্রপ্রসবিনী’ পিতৃস্বৈচ্ছরচিতস্য পুত্রস্য রামস্য প্রসবিনী জনয়িত্বা। ‘সর্বজন হৃদয়নয়নাভিরামস্য’ সকললোকানাম্ মনোনেত্রানাম্ আনন্দ-দায়কস্য রামস্য জননী। ‘মন্দভাগিনী’ দুর্ভাগ্যবতী। ‘সারবতী’ মহত্বশালিনী। কথম্ ? যতঃ ত্বয়া এব রাসঃ গর্ভে ধৃতঃ যতঃ রামসদৃশস্য গুণবতঃ পুত্রস্য ত্বমি-ব গর্ভধারিণী অতএব ত্ব’ সারবতী খলু।

Notes

1. অতিমাত্রম্—adv. modifying the verb সন্তপ্য। মাত্রাম্ অতি-ক্রান্তঃ ইতি প্রাদিসমাসঃ—by the rule অব্যাদয়ঃ ক্রান্ত্যাদয়ঃ দ্বিতীয়তঃ। তন্ যথা তথা।

2. সন্তপ্য—সম্ + তপ + ল্যপ্ (ল্যপ্)।

3. परवशम्—adj to आत्मानम् । परस्य सन्तापस्य दुःखस्य वशः अधोनः आद्यतः तम् इति इतत् ।

4. कर्तुम्—“अलंखलीः प्रतिबोधयोः प्राचां का” इति “कृत्वा” इत्येव वक्तुम् युक्तम् । परम् अत्र कृत्वा इत्यस्या स्थाने कर्तुम् इति कथनम् भासस्यार्थेऽपि ततः अयम्— शिष्टप्रयोग इति ज्ञातव्यम् । Pt. Shastri takes अलम् in the sense of समयः and takes the sentence as having काकु (intonation) within. Thus कर्तुमलम् = कर्तुम् समयः एव । किन्तु अतएव तत्र कार्यम् । But as such is not Bhasa's use in Act I sl. 13 under “अलम् उपलेप्सुम्” &c, so prefer to take अलम् in the sense of निषेधः as before. The reading महाराज (सम्बोधन) here may be also correct.

5. समयावसानम्—समयस्य वनवासकालस्य अवसानं तस्मिन्निति भावे ऽमी । or कालाधिकरणी ऽमी ।

6. महाराजस्य—कर्त्तरि ऽहो by the rule - कृत्यानां कर्त्तरि वा । महाराजेन is also correct here.

7. अस्त्रिगुणप्रसविनी—adj. to अहम् । अस्त्रिगुणद्वय इति अस्त्रिगुणः - नञतत् । तादृशः पुत्रः a son deprived of स्नेह । or अस्त्रिगुण is cruel i.e. कर्त्तव्यपालनेन निष्ठुरप्रकृतिः । तस्या प्रसविनी इति इतत् । प्र + सू + इनि स्त्रियाम् इति प्रसविनी प्रसवित्री जननी इति यावत् ।

8. किं किम्—इति सम्प्रभे द्विवक्तिः ।

9. सर्वजनहृदयनाभिरामस्य—adj to रामस्य । सर्वजनानां हृदय-नयनानि इति इतत् तेषाम् अभिरामस्तस्य इति इतत् । Both कौशल्या and कौशल्या are seen.

10. मन्दभागिनी—adj to अहम् । मन्दः भागः इति कर्मधा । स अस्या अस्ति इति मत्वर्थेऽपि इनिः—स्त्रियाम् । or मन्दं भजते etc इति मन्द + भज + घिनुष् । Kausalya in her present state cannot but call her hapless, for her eldest son (the heir apparent) is deprived of kingdom

and she is not the mother as well of the King Rama. Not only this she thinks her son Rama as deprived of पिदस्त्रेह; thus she is अस्त्रिगुधपुत्रजननी ।

11. सारवती—adj to त्वम् understood or to असि which stands for त्वम्, being a तिङन्तप्रतिष्ठापकम् अवयवम् । सारः अस्मा अस्ति इति मतुप् (वतुप्) स्त्रियाम् । “सारी वले स्थिरांशे च” इत्यमरः । Here सार means essence or rather greatness, worth ; and this worth is in the shape of Rama. Ram was born in her womb so she is called सारवती – worthy. Dasaratha says this in retort to her being मन्दभागिनी । The sentence त्वया हि स्त्रुतं रामो गर्भे धृतः clearly adduces reason for her being सारवती । This is our view. Some calcutta editor writes—“सारवती सत्त्वसामर्थ्यवती—पुत्रप्रवासदुःखसहनादिति भावः”—which is, in our opinion, not to the point and hence absurd. Hence we repeat that by calling her सारवती, Dasarath contradicts मन्दभागिनी which Kausalya attributes to her ownself.

राजा—

अहं हि दुःखमत्यन्तमसह्यं ज्वलनोपमम् ।

नैव सोढुम् न संहर्तुम् शक्नोमि मुषितेन्द्रियः ॥ ८ ॥

Prose (अवयव)—अहं हि मुषितेन्द्रियः (सन्) ज्वलनोपमम् अत्यन्तम् असह्यम् दुःखम् नैव सोढुम् न संहर्तुम् शक्नोमि ।

Eng.—I, on my part, can neither tolerate nor remedy this grief extremely unbearable like (the heat of the) fire, as I have lost all control over the organs of my senses.

Beng.—আমি কিন্তু বহিষ্কৃত সদৃশ এই অত্যন্ত অসহ্য দুঃখ সহও করিতে পারিতেছি না—আবার এর প্রতীকারও করিতে পারিতেছি না, কেননা আমার ইন্দ্রিয়ের সমস্ত শক্তিই লুপ্ত হইয়াছে ।

Tika.—‘अहं हि पुनः सुषितेन्द्रियः’ एव सन् पुनर्वियोगेन नष्टेन्द्रियः सन् ‘ज्वलनोपमम्’ वह्निज्वालातुल्यम् अत्यन्तम् भयम् ‘असह्यम्’ सहनातीतम् ‘दुःखम्’ नैव सोढुम् न वा संहरुम्’ प्रतिक्रियया नाशयितुम्, प्रतीकारावलम्बनेन तत् दुःखम् अपनोक्तुम् ‘शक्नोमि’ पारयामि, हे कौशले ! अहम् खलु एतत् दुःखम् सोढुम् असमर्थः । तर्हि अस्या प्रतीकारो विधीयताम् इति चेत् तस्य प्रतीकारमपि विधातुम् अहम् अक्षमः । कथम् उभयत्र अपि मे शक्तिः ? श्रूयताम्—अन्तरेन्द्रियेषु मनसो दुःखम् सृष्टौ । वहिरिन्द्रियैः क्लृप्तपादप्रभृतिभिः अस्या प्रतीकारः क्रियते । परम् रामवियोगव्याध्यामम अन्तरेन्द्रियस्य तथा वहिरिन्द्रियाणां च सामर्थ्यम् [‘शोकात् भयं शिथिलदेह-मतिः नरेन्द्रः’] अपहृतवती तेनैव अहम् सृष्टौ प्रतीकारे च अक्षमः संजातः ।

Notes

1. सुषितेन्द्रियः—adj to अहम् । सुप् + क्त कर्मणि = सुषित, अपहृतः = चोरितः । Taken away. इन्द्रियः—लक्षणाद्व्या (by transference of epithet) इन्द्रियशक्तिः (the capacity of the senses.). सुषितम् रामवियोगवेदनया (कर्मणि कृतीया) अपहृतम् इन्द्रियं अन्तरेन्द्रियस्य तथा वहिरिन्द्रियाणां च शक्तिः) यस्य स इति बहु । Who has lost all control over the organs of his senses. This is the reason why he was unable to tolerate or remedy this शोक or व्याध्या ।

2. ज्वलनोपमम्—adj to दुःखम् । ज्वलनी वह्निः उपमा तुला यस्य तदिति बहु । As scorching as fire.

3. अत्यन्तम्—अन्तम् अतिक्रान्तः इति प्रादि ; adj to दुःखम् ।

4. असह्यम्—सह + यत् कर्मणि = सह्यम् tolerable. सह्यात् सहनीयात् अन्यदिति नञतत् ।

5. संहरुम्—सम् + हृ + लुमुन् । To put an end to ; to remedy or check.

6. शक्नोमि—शक् + लट् + मि ।

রাজা—(সুমিত্রাং বিলোক্য) ইয়মপরা কা ?

কৌশল্যা—মহারাথ ! বচ্ছলক্షণ—(ইতি অর্ধোক্তে)

[মহারাজ ! বত্সলক্షণ—] (ইত্যর্ধোক্তে)

রাজা—(সহসীত্থায়) কাসী কাসী লক্ష্মণঃ । ন দৃশ্যতে ।
ভোঃ কষ্টম্ ।

(দেখ্যো সসম্ভ্রমসুত্থায় রাজানমবলম্ব্যেতি)

কৌশল্যা—মহারাথ ! বচ্ছ লক্ష্মণস্য জননী সুমিত্তে চি
বক্তম্ মএ ভবকন্দম্ । [মহারাজ ! বত্সলক্ష্মণস্য জননী
সুমিত্তেতি বক্ত ম্ ময়া উপক্ৰান্তম্] ।

Eng.—King (eyeing at Sumitra)—who is this other
lady ?

Kausalya.—Your Majesty ! my darling Lakshman—(only
this much being uttered).

King.—(Suddenly rising) Where ? where is Lakshman !
Not to be seen. Alas ! O woe !

(The two queens quickly rose up and caught hold of
the king)

Kausalya.—Your Majesty ! my son Lakshmana's mother
is she—this is what I was going to say.

Beng.—(সুমিত্রাকে দেখিয়া) আর একজন কে ? কৌশল্যা—
মহারাথ ! বৎস লক্ষ্মণ—(এইরূপ অর্ধাংশ উচ্চারণ করিবার পরই) ।
রাজা—(হঠাৎ উঠিয়া) কোথায়, কোথায় লক্ষ্মণ ? কই দেখিতেছি
না ! অহো (হার) কি কষ্ট ! (রাজকীয় সত্তর উঠিয়া রাজাকে ধরিলেন)
কৌশল্যা—মহারাথ ! বৎস লক্ষ্মণের জননী সুমিত্রা—হঁহাই আমি
বলিবার উপক্রম করিতেছিলাম ।

Notes

1. क असी—सम्भवे दिशति ॥ उप + क्त + क्त कर्मणि = उपक्रान्तम् was begun.

N. B.—The queen proposed to tell that the other lady was Lakshmana's mother ; but as soon as the portion "Lakshman" was uttered the picture of Lakshman flashed in the King's mind and he thought that Lakshman was there, he was about to fall flat upon the ground through आवेग, when the two queens lent their support to him and Kausalya finished what she began to speak before ; for an instance of similar भावान्तर on the analogy of words.—Comp "शकुन्तलायन" पेश । कुत मममाता"—Sak. VII.

राजा—अयि सुमितं—

तवैव पुत्रः सत्पुत्रो येन नक्तन्दिवं वने ।

रामो रघुकुलस्येष्टम्हाययेवानुगम्यते ॥ १० ॥

Prose.—तवैव पुत्रः सत्पुत्रः (भवति), येन छावया इव नक्तन्दिवं वने रघु-कुलस्येष्टः रामः अनुगम्यते ।

Eng.—Well Sumitra (my dear Sumitra), blessed (worthy) is your son who follows Ram the best in the line of Raghu, night and day in the forest (like one's own) shadow.

Beng.—अगित्ते ! तौमार पूज्जे ग२पूज्जे—ये छारार मत्त रात्रिदिन बने रघुकुलस्येष्ट रामचन्द्रे अगमन करितेछे ।

Tika.—अयि हे सुमित्रे 'तव एव पुत्रः' लक्षणः 'सत्पुत्रः' प्रशंसनीयः तनयः । हे सुमित्रे यदि मम पुत्रेषु कश्चित् सत्पुत्र इति आख्या दातुम् शक्यं तर्हि स तवैव पुत्रो लक्षण एव नतु कैकेयाः मुवः भरतः तव अपरी नन्दनः शत्रुघ्नो वा । [एतादृशं पुत्रम् प्रसूय त्वमपि नूनं गौरवभाजनं सञ्जाता] ।

ननु कथं स सत्पुत्रः इति चेत् उच्यते ? येन तव पुत्रेण (रामस्य) छायाया इव प्रतिबिम्बवत् रघुकुलयेष्टः रघुवंशतिलकः रामः नक्तन्दिवं दिवानिशम् वने अनुगम्यते अनुश्रियते । यथा यथा दिशा रामोऽस्मति तथा तथाऽपि दिशा तस्य छायापि चलति । अनेनैव प्रकारेण लक्षणः अहोरात्रम् रघुकुलरविम् रामम् अनुसरति—अतएव स एव सत्पुत्रः इति भावः ।

Notes

1. सत्पुत्रः—सन् पुत्रः इति कर्मधा ।

2. छायाया इव—उपमान । कर्त्तरि (अनुक्ते) द्वितीया । Lakshman in here compared with the shadow of Rama that faithfully follows him, the person whose shadow it is. As one's own shadow invariably follows him so Lak. unfailingly follows Rama. This is his special credit.

3. रघुकुलयेष्टः—adj to रामः । रघोः कुलमिति इत्तत् । तस्मिन् श्रेष्ठः इति अतत् or सुप् सुपा । अयमेषु अतिशयेन प्रशस्यः इति प्रशस्य + इष्ट = श्रेष्ठः ।

4. नक्तन्दिवम्—नक्तं च दिवा च इति द्वन्द्वसमासः । This is irregularly formed with समासान्तः अच् in द्वन्द्व by the rule “अचतुरविचतुर...वाङ्-ममस...नक्तन्दिवरात्रिन्दिवाहर्दि व...जातीचमहोच-उपयुनगीहृदाः” । The प्रातिपदिक is नक्तन्दिवा + अच् = नक्तन्दिव । This is not an अव्यय (though both नक्तम् and दिवा are अव्यय) because it ends in अच् । It is neuter by “परबद्धिर्द्ध्वतत्पुद्गयोः” । It is not in the dual because the sense in नक्तम् and दिवा being that of सङ्गमो the च in the वाक्य does not give इतरैतरयोग to नक्तम् and दिवा । Hence नक्तन्दिवम् । Also compare “रात्रिन्दिमं गन्धर्वः प्रयाति”—Sak V. The द्वन्द्व of these सङ्गम्यन्त words are allowed by निपातन in this very rule “अचतुर—” &c ; comp “नक्तन्दिमस्तन्दिः” &c and our notes in Kirata I.

5. अनुगम्यते—अनु + गम् + लट् ति ।

(प्रविश्य)

काञ्चुकीयः—जयतु महाराजः । एषः खलु तवभवान्
सुमन्त्रः प्राप्तः ।

राजा—(सहसोत्थाय) अपि रामेण ?

काञ्चुकीयः—न खलु, रथेन ।

राजा—कथं कथं रथेन केवलेन ? (इति मूर्च्छितः
पतति) ।

देव्यौ—महाराज ! समस्मसिहि । समस्मसिहि । (गात्राणि
परामृशतः) [महाराज ! समाश्वसिहि ! समाश्वसिहि] ।

काञ्चुकीयः—भोः कष्टम् ! ईदृग्विधाः पुरुषविशेषाः ईदृशी-
मापदम् प्राप्नुवन्तीति विधिरनतिक्रमणीयः । महाराज ! समाश्व-
सिहि ! समाश्वसिहि ।

राजा—(किञ्चित् समाश्वस्य) वालाके ! सुमन्त्रः एक एव
ननु प्राप्तः ।

काञ्चुकीयः—महाराज ! अथ किम् ?

Eng. — (Entering) chamberlain—

Victory be to your Majesty. Venerable Sumantra has
just now come back.

King.—(Suddenly rising, and with a smile) With Ram ?

Cham—Ho (your Majesty), with the chariot. (With the
chariot only).

King.—Is it ? How, with the vacant chariot only ?
(faints down).

Queens—Be consoled your Majiety ; be consoled (They sit on to caress his body).

Cham.—Alas ! Pity ! distinguished persons like this (our Majesty) are to meet such adversities ! indeed invariable are the decrees of fate. Be consoled your Majesty ! be consoled.

King.—(Being a little consoled)—Balaki ! Sumantra alone has returned !

Cham.—Yes, your Masjesty.

(প্রবেশ করিয়া) কাণ্ধকীয়—মহারাজের জয় হোক । মাননীয় সূর্য্য আগিয়া উপস্থিত হইয়াছেন । রাজা—(ভাড়াভাড়ি উঠিয়া আনন্দের সহিত) দামের সঙ্গে ? (রামকে লইয়া ?) কাণ্ধ—না (মহারাজ !) শুধু রথ লইয়া । রাজা—কিরকম শুধু রথ নিয়ে কেন ? (এই বলিয়া মূচ্ছিত হইয়া পড়িলেন) । রাণীবর—মহারাজ ! আশস্ত হউন ! আশস্ত হউন । (গায়ে হাত বুলাইতে লাগিলেন) । কাণ্ধ—অহো ! কি কষ্ট ! এই প্রকার বিশিষ্ট ব্যক্তিরও এইরূপ বিপদ হইয়া থাকে । (বুকিলাম) বিশিষ্টে অতিক্রম করা অসম্ভব । মহারাজ ! আশস্ত হউন ! আশস্ত হউন । রাজা—(কতকটা আশস্ত বা প্রকৃতিস্থ হইয়া) বালাকি ! সূর্য্য একলাই ফিরিয়া আগিয়াছে ? কাণ্ধ—মহারাজ ! তাহাই বটে ।

Tika.—‘জয়তু’ সর্বাৎকরণেণ বর্ত্তমান, ‘অবভবানু’ মাননীয়:, ‘প্রাভ:’ রাজ-প্রাসাদ’ সমাগত:। ‘সমাস্থমিতি’ আশস্তোভব ॥ ‘ইন্দ্রমিধা:’ এতাদৃশা: ‘পুরুষ-বিশেষা’ বিশিষ্ট পুরুষা: ‘ইন্দ্রশীম্’ এবম্বিধাম্ ‘আপদম্’ বিপদম্ ‘অনুভবন্তি’ গচ্ছন্তি ইতি অনেনৈব ত্ত্বনুনা বিধি: ‘অহষ্ট’ নিয়তেবিধানম্ ইতি যাবত্ অনতিক্রমণীয়: অতিক্রমিতুম্ উল্লঙ্ঘয়িতুম্ আরখিতুম্ ইতি যাবত্ অশকা:। বিধিনা নরাণাম্ ললাটে

यङ्गिखितम् तत् वारयितम् न केनापि शक्यते [तथाचोक्तं “लङ्घयते न खलु काल-
नियोगः”, “निधतिः केन वाधति”, “सर्वं कृपा भगवतो भवितव्यता “इत्यादयः] तेनैव
खलु दशरथसदृशः जनोऽपि पत्रविच्छेदवेदनां प्राप्तवान् ।

वालाकिः—इति काञ्चुकीयसा नाम । सुमन्तः एक एव रामादीन् परित्यज्य
एकाकी एव ननु प्रायः राजप्रासादम् आगतः । [ननु इति प्रश्नेऽव्ययम्] ।

Notes

1. जयतु—जि + लोट् तु । जि is here intransitive ; it means to prosper.

2. प्राप्तः—प्र + आप् + कर्त्तरि क्त ; its obj. is राजप्रासादम् understood.

3. रामेण—गम्यमान सहाये द्वितीया । पित्रा पुत्र आगतः इतिवत् अविद्य-
माने अपि सहशब्दे सहार्थः गम्यते ।

4. समाश्रयि—सम् + आ + श्रस् + लोट् हि ।

5. परास्नयतः—परा + स्नश् + लट् तस् । To touch, to caress,

6. ईदृशिधाः—ईदृशी विधा येषां ते इति बहुव्रीहिः ।

7. पुरुष विशेषाः—पुरुषेषु विशेषाः इति सुप्सुपा । विशिष्टाः पुरुषाः इत्यर्थः
by the maxim “भावानयने द्रव्यानयनम्” ।

8. अनतिक्रमणीयः—अतिक्रमणीयः इति नञ्जतु । अति + क्रम् + अनौयर्,
कर्मणि ।

9. अथ किम्—वादम् ; अव्ययमेतत् (= yes).

राजा—कष्टं भोः—

शून्यः प्राप्तो यदि रथो भग्नो मम मनोरथः ।

नूनं दशरथं नेतुं कालेन प्रेषितोरथः ॥ ११ ॥

Prose.—यदि रथः शून्यः (सन्) प्राप्तः (तर्हि) मम मनोरथः भग्नः । नूनं
रथः दशरथं नेतुं कालेन प्रेषितः । *

Eng.—Alas ! If the chariot has returned vacant, then my

desire has been annihilated. Undoubtedly this chariot has been sent by the God of death to take away Dasaratha.

Beng.—हाय कि कहे ! यदि शूत्र रथई आगिया থাকे তবে আমার মনোরথ ভগ্ন হইয়াছে । নিশ্চয়ই দশরথকে লইয়া যাইবার জন্ত কালই রথ পাঠাইয়াছে ।

Tika.—‘अहो कष्टम् यदि रथः शून्यः’ राम-विहीनः सन् ‘प्राप्तः’ मम प्राप्तार्थं प्रत्यागतः (तद्धि) ‘मम मनोरथः’ अभिलाषः आकाङ्क्षा इति यावत् ‘भयः’ विनष्टः । नूनम् मां शोकदलनं ज्ञात्वा अस्मिन् एव रथे रामः प्रत्यागामिष्यतीति मे आशा आसीत् । अधुना रथं शून्यं पश्यतः जानती वा मे सा आशा समूलनाशम् गृह्णा । [अतः परम् रामवियोगशोकम् उद्वहन् नैव कदापि अहं जीविष्यामि तेन मन्थं अहं यत्] नूनम् निश्चितम् अयं शून्यः रथः दशरथं शोकखिन्नं मां नेतुं परलोकम् प्रेषयितुम् कालिनं मूल्यं यायमेव इति यावत् प्रेषितः । शून्यरथदर्शनात् अचिरमेव अहं परलोकं यास्यामीति मन्थं तत् अयं शून्यरथः मामिव यमपुरं नेतुम् यमराजः अत्र प्रेषितवान् ।

Notes.

1. नेतुम्—नी + तुम् ॥ नूनम् is an अव्यय meaning “surely”.
2. प्रेषितः—प्र + रथ + णिच् + क्त—कर्मणि ।

N. B.—This sloka thus hints at the imminent death of Dasaratha due to पुनर्वियोग ।

राजा—तेन हि शीघ्रं प्रवेश्यताम् ।

काञ्चुकीयः—यदाज्ञापयात महाराजः । (निष्क्रान्तः) ।

Eng. King—then have the car quickly entered here.

Cham.—As your Majesty commands.

Beng.—তাহা হইলে রথ শীঘ্র এখানে প্রবেশ করাও ।

काञ्चु—ये आज्ञे महाराजा । (प्रस्थान)

राजा—

धन्याः खलु वने वातास्तटाकपरिवर्त्तिनः ।

विचरन्तम् वने रामं ये स्पृशन्ति यथासुखम् ॥ १२ ॥

Prose,—वने तटाकपरिवर्त्तिनः वाताः धन्याः खलु, ये वने विचरन्तं रामं यथासुखम् स्पृशन्ति ।

Eng.—Blessed are the breezes that blow round the lotus-lakes in the wood in as much as they touch the forest-roaming Ramchandra at pleasure.

Beng.—कमलसरगौर चतुर्दिक् प्रवाहमान (आवर्त्तनशील) वायु-सकलहे शत्रु, केनना ताहारा ईछामत वनचारी रामछल्लके स्पर्श करिते पाय ।

Tika.—‘वने’ अरण्ये ‘तटाक-परिवर्त्तिनः’ कमलसरसीः परितः आवर्त्तन-शीलाः वाताः वायवः खलु नूनं [अवधारणे अव्ययमेतत्] ‘धन्याः’ सार्थक जीवनाः प्रशंसनीयाः इति यावत् । कथम् ? ये ‘वाताः वने विचरन्त’ परिभ्रमन्तं ‘रामं यथासुखं’ स्पर्शानुसारं ‘स्पृशन्ति’ अहं खलु अधुना पुत्रं मे स्पृष्टुम् न समर्थः ; परं ये खलु वाताः वने कमलसरांसि सर्वतः आवर्त्तन्ति (तथा तेन च सुरभयः जायन्ते) ते खलु स्पर्शानुसारं पुत्रं मे स्पृशन्ति अतः त एव धन्याः अहं पुनरधन्वीऽधुना संजातः ।

Notes.

1. तटाकपरिवर्त्तिनः—adj to वाताः । तटाकः पद्मादिशोभितं सरः । Most probably the word तडाग is the prakrit form of this word. तटाकं परि परितः (सर्वतः) वर्त्तन्ते आवर्त्तन्ते गच्छन्ति इति तटाक + परि + क्त + चिनि प्रत्ययः । प्रथमा बहुवचनम् ।

2. विचरन्तम्—वि + चर् + शतृ—२या एकवचनम् ; adj to रामम् ।

3. यथासुखम्—सुखम् (noun) अनतिक्रम्य इति अव्ययीभावः ; or यथा

सुखम् (adj.) इति सहसुपा । तत् यथा तथा । Adverb. Dasaratha so much loves Rama that he thinks that inaminate fragrant वनवात there, are also more lucky than himself in having been able to touch Rama at pleasure.

(ततः प्रविशति सुमन्त्रः)

सुमन्त्रः—(सर्वतो विलोक्य सशोकम्)—

एते भृत्याः स्वानि कर्माणि हित्वा

स्नेहाद् रामे जातवाप्याकुलाच्चाः ।

चिन्तादीनाः शोकसन्दग्धदेहा

विक्रोशन्तं पार्थिवं गृह्यन्ति ॥ १३ ॥

Prose.—रामे स्नेहात् जातवाप्याकुलाच्चाः चिन्तादीनाः शोकसन्दग्धदेहा एते भृत्याः स्वानि कर्माणि हित्वा पार्थिवं गृह्यन्ति ।

Eng.—(Then enter Sumantra) Sumantra—(Looking around and with grief) These employees—with their eyes full of tears due to their affection for Rama and their persons burnt all over with grief, are blaming the wailing King, having left their duties and being afflicted with anxiety (for Rama), or due to their constantly thinking (of Ram).

Beng.—(तारपर सुमन्त्रेर प्रवेश) । (चारिदिके ताकाईया शोकैर सहित) सुमन्त्र—एहै राजसेवकनल रामछत्रेर प्रति स्नेहवशतः माश्रनेत्र चिन्ताक्रिष्टे एवं शोकदग्ध कलेवर हईया निज निज कार्यभार त्याग करतः शोकपरायण राजरहै निन्दा करितेछे ।

Tika.—‘रामे’ रामविषये रामचन्द्रं प्रति ‘स्नेहात्’ प्रेमवशात् ‘जातवाप्याकुलाच्चाः’ अश्रुपूर्णनिवाः (तथा) ‘चिन्तादीनाः’ रामचन्द्रस्य मङ्गलामङ्गलचिन्तया दीनाः परिक्रिष्टाः यदा अदर्शनं यातस्य रामस्य एव पुनः पुनश्चिन्तनेन दीनाः क्लान्ताः,

(तथा) 'शोकसन्दग्धदेहाः' रामविरहशोकाग्निना दग्धकलिवराः सन्तः 'एते सम समच' वर्त्तमानाः भूत्वाः' राजसेवकाः 'स्वानि' आत्मनः कर्माणि कार्यभारान् हित्वा परित्यज्य 'विक्रोशन्त' विलपन्त' पार्थिव' राजानम् एव गृहं यन्ति कुतश्चयन्ति । राज्ञः एव स्त्रैण्यत्वम् हि रामचन्द्रस्य वनगमनं प्रति कारणम् इति मत्वा राजानमेव निन्दन्ति । शालिनीवृक्षम्, तल्लवणं यथा—'मात्तौ गौचैच्छालिनी वेदलोकैः कथ्यते' ।

N. B.—The employees hold the King responsible for the mischief that had recently befallen and were consequently blaming him calling him weak and effeminate.

1. क्रेहात्—इती ५मी ।

2. जातवायुकुलाचाः—वायुः नैववाग्भिः आकुलं परिक्रिष्टमिति इतत् । वायुकुलानि अचाचि इति कर्मधा । जातानि वायुकुलाचानि येषां ते इति बहु । or better—जातं वायुम्, कर्मधा । तेन आकुलानि । तादृशानि अचीणि येषाम्, बहु । In Babubrihi here the affix पच is added to the word अचि by the rule "बहुव्रीहौ सक्थ्यच्छीः स्वाङ्गात् यच्"—when अचि stands for an eye of some living being ; thereby अचि is changed to अच ; or अच meaning इन्द्रिय or चक्षु is the base here. Rest as above, and then there is noneed of समासान्त ; adj to भूत्वाः ।

3. चिन्तादीनाः—चिन्तया दीनाः इति इतत् ; adj to भूत्वाः ।

4. शोकसन्दग्ध देहाः—adj to भूत्वाः । शोकेन सन्दग्धः इति इतत् । शोक सन्दग्धा देहाः येषां ते इति बहु ।

5. हित्वा—ह (जहाति etc.) + क्वाच् ।

6. विक्रोशन्तम्—वि + क्रुश् + शट् = २या एकवचन ; adj to पार्थिवम् । रुदन्तं i. e. रुचैः क्रन्दन्—wailing or lamenting. Sumantra is sorry that servants are villifying the King who is himself wailing his son's absence and suffering his lot.

8. गृहं यन्ति—गृहं णिच् + कट् अन्ति ।

সুমন্ত্র:—(উপৈত্য) জয়তু মহারাজ: ।

Eng.—Sumantra (approaching)—let victory be attained by His Majesty.

রাজা—ভ্রাত: সুমন্ত্র ! ক মে জ্যেষ্ঠো রাম:—নহি নহি যুক্ত-মহিমিতং ময়া ।

ক তে জ্যেষ্ঠো রাম: প্রিয়সূত সূত: সাক্ষ দুহিতা

বিদেহানাম্ ভক্তু নিরতিশয়ভক্তিগু রুজনে ।

ক বা সৌমিত্রির্মা হতপিতৃকমাসন্নমরণম্

কিমপ্যাহু: কিং তে সকলজনযোকাণ্যবকরম্ ॥ ১৪ ॥

Prose. প্রিয়সূত ! জ্যেষ্ঠ: সুতী রাম: ক (কৃত বশং তে), যুগলজনি নিরতিশয়-ভক্তি: সা বিদেহানাং ভক্তু 'দুহিতা ক ? সৌমিত্রির্মা ক ? 'আসন্নমরণ' সকলজন-যোকাণ্য'বকরম্ হতপিতৃকম্ মাং কিং তে কিমপ্যাহু: ?

Eng. King—Brother Sumantra ! where is my eldest son Ram ? Or no no ! I have not spoken aright ! Ho, you affectionate father ! where is your eldest son Ram ? Where is that daughter of the ruler of the Videha that entertains deep devotion to her superiors ? And where lies the son of Sumitra ? Did they say anything to me the wretched father who is the root cause of the deep grief of every one and who is (now) fast approaching death.

Beng. রাজা—ভাই সুমন্ত্র, আমার জ্যেষ্ঠপুত্র রাম কোথায় ? না না আমি ঠিক বলি নাই । হে পুত্রবৎসল ! তোমার জ্যেষ্ঠপুত্র রাম কোথায় ? কোথায় বা সেই বিদেহরাজদুহিতা—যার গুরুজনের প্রতি অগাধ ভক্তি ? সুমিত্রানন্দনই বা কোথায় ? সকললোকের শোক-সমুজ্জের নিদান আসন্নমৃত্যু এই হতভাগ্য পিতাকে (উদ্দেশ করিয়া) তাহারা কি কিছু বলিয়াছে ?

Tika.—भातः सम भ्रातृल्य सुमन्त्र ! 'क' कृत वर्त्तते मे 'जिष्ठः सुतः रामः' ? एतावन्नावम् कथयित्वा राजा रामं प्रति आत्मनो नैर्दुर्गं सुमन्त्रस्य च वात्सल्यम् अनुसृत्य वदति — "नहि नहि मया युक्तम् उचितम् अभिहितम्" कथितम् । रामो सम जिष्ठः पुत्रः इति यन्मया प्रोक्तं तन्न सुष्टु । कथम् ? श्लोकेन अस्य उत्तरं स्फुटी-
करोति—

'हे प्रियसुत !' रामे पिता इव वत्सल्यं हे सुमन्त्र ! क 'ते' तवैव नतु सम 'जिष्ठः पुत्रः रामः वर्त्तते' । नाहं रामस्य पिता तम् प्रति निष्ठरताप्रदर्शनात् । अपि त्वमेव यथार्थतया पिता तं प्रति वात्सल्यप्रकाशनात् । (अतएव) हे प्रियसुत सुमन्त्र ! तव जिष्ठः पुत्रः रामोऽधुना कुवास्ते ? गुरुजने पूजनौघवर्गे तद्विषये इत्यर्थः, निरतिशयभक्तिः 'अतुल्यद्वयाशालिनी 'सा विदेहानां मिथिलानाम् 'भक्तुः' पालकस्य 'जनकस्य दुहिता (वा) क कृत' ? सौमित्रिः सुमित्रासुतः लक्षणः वा क ? 'आसन्न-
मरणम्' निकटमृत्युम् समुपुम् इति यावत् 'सकलजनशीकार्णवकर' निखिललोकानां समुद्रतुल्याश्च गभीरशोकस्य निदानभूतम् 'हृत्पितृकम्' हृत्भाग्यजनकं मां दशरथम् किम् [प्रश्ने अव्ययमेतत्] अपि ते रामादयः किम् अपि (वाक्यम्) आहुः कथयामासुः ? अपि ते तव मुखेन माम् उद्दिश्य कमपि सन्देशम् कथितवन्त इति भावः । शिखरिणीवृत्तम् ॥

1. जिष्ठः—प्रणस्य + इष्ट ; alternative form जिष्ठः । "इष्टस्य च" इति सूत्रेण इष्टशब्दादपि इष्टप्रत्यये जिष्ठशब्दो लभ्यते ।

2. अभिहितम्—अभि + धा + क्त कर्मणि ।

3. प्रियसुत—vocative case. प्रियः सुतः यस्य स इति बहु । By "वा प्रियस्य" we may have an alternative form as सुतप्रिय । Dasaratha attributes fathership of Rama on Sumantra. For he himself was cruel on his son and Sumantra was on the other hand affectionate on Rama. सुमन्त्र was Dasaratha's charioteer so the reading प्रियसुत (प्रियः सुतः तत्सम्बन्धौ) seems better here. The address प्रियसुत will be rather abrupt here.

5. निरतिशयभक्तिः—adj to वृद्धिता । अति + शी + अच् = अतिशयः—excessive ; surpassing. निरस्तः अतिशयः यस्या सा निरतिशया । बहु—from which excess has been drained out, which has not been surpassed, कीनचिदपि अनतिक्रान्ता इत्यर्थः । निरतिशया भक्तिः स्याः सा इति बहु ।

Just see that the feminine निरतिशया has been changed to masculine form in the Bahubrihi (पु'बहुभाव) ; but this is not allowed when the word भक्ति forms the second member. Hence according to strict Grammar, we can not call this form correct ; the correct form is निरतिशयाभक्तिः ; but the rule disallowing the change of feminine to masculine with reference to भक्ति forming the second member is often violated by standard authors ; for example's sake we may name Kalidasa writing वृष्टभक्तिर्भवाद्या । (Meghadutam), विदितभक्तिम् माम् (Sakuntala), विरलभक्ति (Raghu). Hence some commentators e. g. Bhoja etc (as seen in गणरत्न) save the situation by arguing that the rule holds good, when the word भक्ति in question is derived in the कर्मवाच्य ; and consequently this rule does not apply to भक्ति derived in भाववाच्य । Thus भव्यते इयम् इति भज् + क्ति (कर्मवाच्ये) = भक्तिः—meaning an object of adoration, the adored object ; whereas भज् + क्ति = भक्ति (भाववाच्ये)—means adoration itself. In the present case भक्ति is derived in Bhavavachya thereby meaning adoration and hence the said rule does not apply. Kasika and Bhattoji etc. explain such cases as निरतिशयं भक्तिः यस्याः &c, with a सामान्य-निर्देश in निरतिशयम्, by the rule सामान्ये नपुंसकम् ; see our Sak. for details here. And Bhoja's view seems to be more plausible ;

for भक्ति of the प्रियादि class is probably कर्मसाधन; because Panini's rule "भक्तिः" is also derived in कर्मवाच्य (this is suggested by Prof. K. C. Chatterji in his Oriental Literary Digest).

6. विदेहानां—कर्मणि षष्ठी । विदेहानां विदेह इति संज्ञया प्रसिद्धानां क्षत्रियाणां निवास; इति विदेह + अण्—by the rule "तस्य निवासः" and the suffix disappears by the rule "जनपदे लुप"; the old number and gender (i. e. masculine and plural member that were attached to विदेहानां) are retained by the rule "तुपि युक्तवद्वाक्तिवचने"—and so we have विदेहानां (meaning the country) in plural.

7. आसन्न etc—आसन्नं मरणम् यस्य तमिति बहु ।

8. सकलजनशोकार्णवकरम्—adj to माम् । सकलाः जनाः इति कर्मधा । शोकः अर्णवः इव इति उपमितसमासः । सकलजनानां शोकार्णव इति ६ तत् । तं करोति यः सः तमिति उपपदतत् । Here the suffix ट् is attached to the root कृ of करम् । I have not only caused दुःख to my sons, myself, but to all. How wretched am I.

9. हतपितृकम्—adj to माम् । हतः दुर्भाग्यः (wretched) पिता इति कर्मधा । Then the suffix कन् is added to it to imply censure. कुतूसायाम् कन् । हतः पिता यस्य also gives हतपितृकम् here with कप् in बहु, but that exp. is not so appealing as this.

10. आहुः—वृ + लट् अलि; alternative हुवन्ति । Though a form of the present tense it is very often used to denote past tense as in the case here; some support this by "वर्तमानसामोप्ये वर्तमानवद्वा"; others to get अतीत sense here takes it as a तिङन्त प्रतिरूपक अव्यय । See our notes under "अद्याहुवर्षी विदितो महेश्वरः" in Kumara V.

सुमन्त्रः—महाराज ! मा मैवमङ्गलवचनानि भाषिष्ठाः ।
अचिरादेव खलु तान् द्रक्ष्यसि ।

राजा—सत्यमयुक्तमभिहितं मया । नायम् तपस्विनामुचितः
प्रश्नः । तत् कथ्यताम्—अपि तपस्विनां तपो वर्द्धते । अप्यरण्यानि
स्वाधोनानि विचरन्तो वै देही न परिखिद्यते ?

सुमित्रा—सुमन्त्र ! बहुवक्त्रलालङ्घितशरीरा वाला वि अवाल-
चारित्ता भतुतुणो सहधम्मचारिणो अह्मो महाराजं च किञ्चि
णालवदि । [सुमन्त्र ! बहुवक्त्रलालङ्घितशरीरा वाला अपि
अवालचारित्ता भतुः सहधम्मचारिणो अस्मान् महाराजं च
किञ्चित् नालपति] ।

सुमन्त्रः—सर्व एव महाराजम् ।

राजा—न न । ओत्तरसायनैमंम हृदयातुरस्योषधैस्तोषाम्
नामधेयैरेव आवय ।

सुमन्त्रः—यदाज्ञापयति महाराजः । आयुष्मान् राम—

राजा—राम इति ! अयं रामः । तन्नामश्रवणात् स्पृष्ट इव
मे प्रतिभाति । ततस्ततः ।

सुमन्त्रः—आयुष्मान् लक्ष्मणः—

राजा—अयं लक्ष्मणः । ततस्ततः ।

सुमन्त्रः—आयुष्मती सीता जनकराजपुत्री—

राजा—इयं वै देही । रामो लक्ष्मणो वै देहीत्ययमक्रमः ।

सुमन्त्रः—अथ कः क्रमः ?

Sumantra.—Ho your Majesty ! never utter such inaus-
picious words. In no time you will surely meet them.

King.—True I have not spoken aright. This is not the proper question regarding the ascetics. Then please say (or — answer to my questions).—“Do the austerities of the ascetics (my sons) prosper? Does not the daughter of the King of Videha feel exhausted (experience trouble) in roaming freely in the forest? (or in roaming in the forest brought under control by Rama?)

Sumitra.—Sumantra! did not Vaidehi—the close follower of her husband in his duties (rites)—herself though really a girl, is not of girlike nature, and who has adorned her person with a good number of bark clothing, speak anything to us or to His Majesty?

Sumantra.—All the three (spoke to) His Majesty.

King.—No! No! make me hear, by uttering their very names which (now) serve as ointment to my ears and drug for the disease of my heart.

Sumantra.—As your Majesty commands! The long-lived Rama.

King.—Ram! yes! here is Ram! On hearing his name I seem to have touched him. Then—

Sumantra.—The long-lived Lakshmana—

King.—Here is Lakshman. Then—

Sumantra.—Then long-lived Śita the daughter of Janaka.

King.—Here is Vaidehi. But—Ram Lakshman and Vaidehi is not the proper order (in uttering the names).

Sumantra.—what, then is the proper one?

Beng. সুমন্ত্র—মহারাজ ! না এমন অমঙ্গলের কথা বলিবেন না । অচিরেই আপনি তাদের দেখতে পাবেন । রাজা—সত্যই আমি অজ্ঞান বলিয়াছি । তপস্বিদের বিষয়ে এইরূপ জিজ্ঞাসা করা কর্তব্য নহে । আচ্ছা এইবার বল—(সেই) তপস্বিগণের তপস্তা বৃদ্ধি হইতেছে ত ? রামকর্তৃক প্রায়ত্তীকৃত অরণ্যরাজিতে বিচরণ করিতে (or—স্বাধীনভাবে বনে পরিভ্রমণ করিতে) বৈদেহীর (কোনও প্রকার) ক্লেশ হইতেছে না ত ? সুমিত্রা—গীতা বালিকা বটে কিন্তু তাহার স্বভাব বালিকার মত নহে । সেই গীতা নানাবন্ধলবাসে আপনার শরীর অলঙ্কৃত করিয়া স্বামীর অমৃগামিনী (সহধর্ম্মচারিণী—সহধর্ম্মিণী) হইয়াছে । আচ্ছা সে আমাদিগকে বা মহারাজকে কি কিছু বলে নাই ? সুমন্ত্র—সকলেই মহারাজকে— । রাজা—না ! না ! আমার কর্ণের রসায়ন (স্বরূপ) হৃদয় বেদনার ঔষধ (স্বরূপ) তাহাদের নামগুলিই উচ্চারণ করে আমার শোনাও । সুমন্ত্র—যে আজ্ঞে মহারাজা ! দীর্ঘায়ু রামচন্দ্র । রাজা—ইয়া রাম ! এই যে রান । তার নাম শুনে মনে হল তাকে বৃষ্টি স্পর্শ করছি । তার পর । সুমন্ত্র—আয়ুত্মান লক্ষণ । রাজা—এই যে লক্ষণ । তার পর । সু—জনকনন্দিনী আয়ুত্মী গীতা— । রাজা—এই যে বৈদেহী । রান লক্ষণ বৈদেহী এটা ঠিক ক্রম হলনা । সু—তবে—কি প্রকার ক্রম হইবে ?

Tika—‘মা অনন্তজবদ্বনানি’ অযুতমাত্মনানি ‘মাবিষ্টাঃ’ কথ্যতু ভবান্ । ‘সম্যম্ অযুক্তম্ নয়া অমিহিত’ প্রীতম্ । কথম্ ? (যতঃ) বস্তুলধারিত্বো রামাদয়ঃ কিস্তু ভক্তবল্লী ন বিতি এবম্ প্রকারঃ প্রশ্নঃ তপস্বিনাম্ সম্বন্ধে ন ভিত্তিঃ ন কথ্যঃ । (তর্হি কীদৃশঃ প্রশ্নঃ কথ্যঃ ?) যাদৃশঃ প্রশ্নঃ কথ্যঃ তাদৃশম্ এব অহং বদামি) তত্ কথ্যতাম্ নয়া ক্রাস্য সমীচীনস্য প্রশ্নস্য ভক্তবল্লীনাং ত্বম্ দিহি । (ননু কঃ খলু তে প্রশ্নঃ ? অযুতাম্) অপি কিং তপস্বিনাং মহীততপস্বিবৈষাণ্যম্ রামাদীনাং তপঃ বহুতে ক্রমতে ? অপি অরম্মানি ধনানি স্বাধীনানি স্বাধীনতায়ুক্তানি বা রাম-

चन्द्रेण बाहुवलीन स्वायत्तीकृतानि विचरन्ती परिभ्रमन्ती वैदेही विदेहराजपुत्री न परि-
 खिद्यते न परिश्रमम् अनुभवति ? [अपि इति प्रश्ने अव्ययम्] । अथ सुमित्रा
 पृच्छति—‘वक्ष्णवल्बालालङ्कृतशरीरा’ अनेकैः वक्ष्णवल्बसुतैः यस्याः देहः अधुना भूषितः
 सादृशी सीता । ‘वाल्वा’ नवयौवना अपि [तथाहि दर्पणे-अज्ञातोपयमा सलज्जा नव-
 यौवना तु वाला] ‘अवाल्वाचारिवा’ यस्याः चारित्र्यम् स्वभावः अवाल्मस् वालिशोचितं न
 भवति अपि तु प्रौढनारीजनोचितम् (प्रयत्नभरसणीजनोचितं) भवति तादृशी सीता ।
 ‘भत्तः’ वनवासप्रस्थितस्य रामस्य ‘सहधर्मचारिणी’ समानधर्मावलम्बिनी रामचन्द्र इव
 सतीविषधारिणी इत्यर्थः । न किञ्चित् आलपति अस्मान् उद्दिश्य किं न कथितवती ?
 सर्व एव सर्वे रामादयः एव महाराजम् कथितवन्तः । ‘शीतरसायनैः’ कर्णयोः
 रसायनैः रसाग्रनखरैः । यादृक् रसाग्रनं कणौ सुखयति तद्वत् कर्णयोः सुखकरैः ।
 ‘हृदयातुरस्य’ हृदयेन स्वच्छाण्डव्या (by transference of epithet) हृदयपीडया
 आतुरस्य पीडितस्य मन आषधैः भेषजस्वल्पैः नामधेयैः नामभिः एव नामानि
 उच्चार्य एव रक्ष्यते । आयुष्मान् दीर्घायुः । तन्नामयवणात् तस्य
 रामस्य नखः यत् अवयवम् आकर्षणम् तस्मात् । [हेतौ प्रसी । यद्वा तन्नामयवणम्
 आकलयति इति व्यप्लोपे प्रसी] ॥

रामः लक्षणः वैदेही इति अयम् प्रकारः अक्रमः अप्रशस्तः क्रमः अयुक्तः क्रमः
 इति अहं मन्ये । तर्हि कः खलु मुठ् क्रमः भविष्यति ?—यूयताम् ।

Notes.

1. मा भाषिताः—here the proper form is अभाषिताः (लुङ् second person singular of the root भाष्—भाषते)—the *ट् of लुङ् eliding on account of the presence of ना by the rule “न साङ्द्योने”! Again the लुङ् here is used in the sense of Imperative mood by the rule “माङि लुङ्” which authorises the use of लुङ् in any mood and tense in connection with माङ् । But there is another prohibitive मा diff. from माङ् । In connective with this लोट &c is also used, comp “माङ्गु धनजनयौवनगर्वम्” &c.

2. अरण्यानि—obj to विचरन्ती (वि + चर् + श्ठ fem) by the “अकर्मकधानुभिर्योगे देशःकालीभावोक्तव्योधा च साः कर्मसंग्रहा इति वाच्यम्” ।

3. स्वाधीनानि—स्वेपु अधि इति उच्यते । The suffix ख is attached to अधि and the word becomes स्वाधीन ; adj to अरण्यानि । The अरण्य which is स्वाधीन is open to all Then स्वाधीनानि=स्वाधीनतायुक्तानि ; or made स्वाधीन by Rama.

4. परिस्त्रियते—परि + स्त्रिष्टृ दिवादि कर्त्तरि or कर्मकर्त्तरि कट्, ते । Also comp our notes under “स्त्रियसे लोकाद्वेतीः” in Sakuntala V.

5. बहुवचनान्तरात्तन्मयीरा—adj to सहधर्मचारिणी । वदन्ति वचनानि इति कर्मधा । तैः अलङ्कृतमिति इतत् । तान्तरात्तन्मयीरा इति वदुः ।

6. अवाक्यचारित्र्यम्—adj as before. वाक्यात् अन्यदिति अवाक्यम् । नञ् तत् । अवाक्यं चारित्र्यम् यस्याः सा इति वदुः । चरित्रम् एव चारित्र्यम् इति स्वार्थे प्रज्ञादि अण् प्रत्ययः ।

7. सहधर्मचारिणी—सह सदृशम् धर्मम् चरति यासा इति सह + धर्म + चर् + णिनिः—स्त्रियाम् । or—सहधर्मं चरतीति । or—धर्मं चरतीति धर्मचारिणी । सहधर्मचारिणी, सुप्सुपा । “सहधर्मः सदृशवचनोऽप्यसीति” भट्टोजीदीक्षितस्य व्याख्यानम् । See ante also.

8. शीतलरसायनैः—शीतलैः रसायनम् इति इतत् । तैः । Same case with नामधेयैः । Compare “मनसश्च रसायनानि” in Uttaracharita I. 36.

9. हृदयातुर etc—हृदयेन (हृदयवेदनया) आतुर इति इतत् । Related to औषधैः । औषधैः has same case with or in app. to नामधेयैः ।

10. नामधेयैः—करणे तृतीया । नाम + धेय स्वार्थे ।

11. आवय—आ + णिच् + लोट् द्वि ।

12. तन्नामश्रवणात्—तस्य नाम इति इतत् । तस्य श्रवणमिति इतत् ।

तस्मात् ।

13. অক্রমঃ—অপ্রশস্তঃ ক্রমঃ ইতি নহ তত্ by the dictum “তত্ সাদৃশ্য-
সম্ভাব্য তদন্তত্বং তদন্ততা । অপ্রশস্তা’ বিরোধ্য নহ্ যাঃ ঘট্ প্রকীৰ্তিতা ।”
Here compoundable নহ্ denotes inauspiciousness This line
occurs in Pancharatra as well ‘অয়মক্রমঃ । অথ কঃ ক্রমঃ” ।

14 Remark—Prof. Pranjape remarks that here সীতা in
“জায়ন্তসী সীতা জনকরাজপুত্রী” is superfluous. This is right for
later we have not সীতা ।

রাজা—রামো বৈ দেহী লক্ষ্মণদ্ব্যভিধোয়তাম্ ।

রামলক্ষ্মণয়োর্মধ্যে তিষ্ঠত্বতাপি মৈথিলী ।

বহুদোষাশ্রয়ানি সনাত্নৈষা ভবিষ্যতি ॥ ১৫ ॥

Prose.—অত্রাপি (নামধেয়নির্দেশ্যপি) রামলক্ষ্মণয়োর্মধ্যে মৈথিলী তিষ্ঠতু ।
অশ্রয়ানি বহুদোষাণি ; (এতং মধ্যস্থিতা এষা) সনাত্না ভবিষ্যতি ।

Eng.—Please tell thus—Ram, Maithili and Lakshman.
Even here (in course of mentioning their names) let Maithili
stay between Ram and Lakshman ; (for) forests are full
of apprehensions and (thereby) she will (always) be attended
by protectors.

Beng. রাজা—এখানেও রাম, মৈথিলী এবং লক্ষ্মণ—এইরূপই বল ।
(অর্থাৎ নাম উল্লেখের সময়েও) মৈথিলী, রাম ও লক্ষ্মণের মধ্যে অবস্থান
করুন । বন বহুদোষগঙ্গুল, স্মৃতরাং এরূপ মধ্যস্থিতা হইলে সীতা
বহুদুঃখিত হইয়াই রহিবেন ।

Tika.—রামঃ মৈথিলী লক্ষ্মণঃ ইতি এবম্প্রকারঃ ক্রমঃ এব ত্বয়া বাচ্যঃ ।
(কথম্ ? ত্বয়ি যথা বনবাসে সীতা উভয়োর্মধ্যে তিষ্ঠতি বহত্) । অত্রাপি অত্র
অযোধ্যায়াম্ তথা নামোল্লেখসময়েপি রামলক্ষ্মণয়োঃ মধ্যে অন্তরালে মৈথিলী সীতা
তিষ্ঠতু । (কথং নাম ইয়ং ব্যবস্থা ? ত্বয়ি) অশ্রয়ানি বনানি বহুদোষাণি বিবিধ-
সঙ্কটপূর্ণানি । (অতএব ইদৃশে ক্রমে সতি) এষা মধ্যস্থিতা সীতা সনাত্না অর্থাৎ

रामः पश्चात् लक्ष्मणः इति उभयभावेऽपि नाययुक्ता रचकसहिता इति यावत् भविष्यति ।
तेन न कापि विपदाशङ्का तस्याः भविष्यति ।

Notes

1. अभिधीयताम्—अभि + धा + लोटताम् कर्मणि ।
2. बहुदोषाणि—बहुवः दोषाः श्रेष्ठ तानि इति बहु । Adj. to अरण्यानि ।
3. सनाथा—नाथिन रचकैश्च सह वक्तव्यं या सेति बहु । Pred. to एषा । N. B.—Here Dasaratha's apprehension for Sita's abduction is reflected.

सुमन्त्रः—यदाज्ञापयति महाराजः । आयुष्मान् रामः ।

राजाः—अयं रामः ।

सुमन्त्रः—आयुष्मती जनकराजपुत्रो ।

राजा—अयं वै देही ।

सु—आयुष्मान् लक्ष्मणः ।

[N. B.—All these have been already translated before].

राजा—अयं लक्ष्मणः । राम वै देहि ! लक्ष्मण परिव्रजध्वं

मां पुत्रकाः !

सकृत् स्पृशामि वा रामं सकृत् पश्यामि वा पुनः ।

गतायुरमृतेनेव जीवामीति मतिर्मम ॥ १६ ॥

Prose.—(अहं) पुनः रामं सकृत् स्पृशामि वा पश्यामि वा (तेन हि)
अमृतेन गतायुरिव, (अहं) जीवानि इति मम मतिः ।

Eng.—Here is Lakshman. Ho Ram ! Sita ! Lakshman !
my beloved sons ! do embrace me. I think I may live (or
be saved from death) just like a dying man taking nectar,
if I but once touch or even see Rama again.

Beng. রাজা—‘এই লক্ষণ ! রাম ! সীতে ! লক্ষণ ! আমার স্নেহ-ভাজন পুত্রগণ ! আমার আলিঙ্গন কর । আমার যদি আমি একবারের জন্তও রামকে স্পর্শ করিতে পাই বা দেখিতে পাই, (তাহা হইলে) অমৃত পানে যেক্রপ মরণাপন্ন ব্যক্তি বাঁচিয়া উঠে তক্রপ বাঁচিয়া উঠিতে পারি বলিয়াই আমার মনে হয় ।

Tika. — হি মম পুত্রকা: অনুকম্পাভাজনানন্দনা: ! মাম্ পরিষ্বজধ্বম্ আলিঙ্গত । অহং পুন: ধূম: রামং সঙ্কত্ বারমেকং (চিত) স্পৃশামি বা পশ্যামি বা (তর্জি) অহং অনৃতেন সুধাপানেন গতাযু: সুসুপ্ত: ইব জীবামি পুনজীবং নলপ্স্বি ইতি মম মতি: বিবেচনা । মন্যে’হম্ বারমেকং রামস্ব স্পর্শেনৈব দর্শনেন বা তথা জীবয়ম্—যথা জীবতি কথিত্ মরণাপন্নো জন: সুধাপানেন ।

Notes

1. পুত্রকা:—পুত্র + কন্ অনুকম্পার্থে । Case of address.
2. পরিষ্বজধ্বম্—পরি + স্বজ্ + লোট ধ্বম্ । Nom. যুয়ম্ ।
3. সঙ্কত্—অব্যয় ; meaning once.
4. গতাযু:—গতং গতপ্রায়ং আয়ু: যস্ব স ইতি বহু ।
5. অসুতেন—করণে ইয়া । By transference of epithet it implies অসুতপানেন । As a dying one (গতাযু:) survives (জীবতি) by অসুতপান, so I dying by পুত্রস্বিহু will live by seeing or touching Rama.

সমন্ব:—শৃঙ্গবৈরপুরে রথাবতৌয়ং অযোধ্যাভিমুখা: স্থিত্বা সর্ব এব মহারাজং শিরসা প্রণম্য বিজ্ঞাপয়িতুমারম্ভা: ।

কমপ্যর্থ চিরং ধ্যাত্বা বক্তা প্রস্করিতাধরা:

বাঘ্যস্তম্বিতকণ্ঠত্বাদনুকৌব বনং গতা: ॥ ১৩ ॥

Eng. — Having alighted from the car at the city of Sringeri and turning their faces towards Ayodhya they all stood

to speak something—after having saluted your Majesty with their heads. But as they opened their lips to utter something after having long thought over it, then their throats became choked with tears, and thus without speaking anything they turned towards the forest.

Beng.—शृङ्गवेरपुरे रथं हृते अवतीर्णं हृत्वा तौहारां सकलेषु अयोध्याय दिक् किरिया दाड्हाइया महाराजके मन्त्रकं अवनतं करिया प्रणामं करतः (किञ्च) बलिंते आरञ्जं करियाहिलेन । किञ्च—कोनञ्च एकटा विषयं अनेककण धरिया छिन्तां करिया बलिबारं जञ्जं बेहै तौहारा अथरप्रफुरितं करिलेन, अमनि बाण तौहादेर कंठं शृङ्खितं करिया फेलिल—ताहै तौहारा किञ्च ना बलिग्याहै बने चलिया गेलेन ।

Tika.—शृङ्गवेरपुरे प्रयागीनरे गङ्गातटवर्तिनि क्षमिंश्चित् शृङ्गवेर इति नाम्ना प्रसिद्धे स्थाने यत्र निषादराजस्य युद्धस्य राजधानी आसीत् तत्र, विश्वापयितुम् कथयितुम् आरब्धाः उपक्रान्ताः ते । परं कंचिदपि अर्थं विषयम् चिरं दीर्घं कालं ध्यात्वा एकाग्रतया अनुचिन्त्य वक्तुम् तस्मैव अर्थं वचसा प्रकाशयितुम् प्रसङ्गरिताधराः अलिताधराः (सन्तः ते) वायस्वस्मितकण्ठलात् अश्रुनिबद्धकण्ठद्वयलात् (किमपि) अनुज्ञां अकथयित्वा एव वनं काननं गताः प्रस्थिताः । पुनः पुनः विचिन्त्य हृदयतम् अभिप्रायम् प्रकाशयितुम् यदर्थं ते अधरान् प्रसृजितवन्तः तदैव हृदयात् अश्रु उद्गम्य तेषां कण्ठान् बरोध । तेन ते न किञ्चित् वक्तुम् शक्ताः । एवं किञ्चित् अनुज्ञां एव ते काननं प्रस्थिताः ।

Notes

1. शृङ्गवेरपुरे—This is identified with Sringvera on the Ganges, 22 miles N-west of Allahabad.

2. अयोध्याभिमुखः—adj to ते । 'अभिगतानि मुखानि येषां ते इति वहु । अयोध्यायाः अभिमुखाः इति इतत् । Qual. सर्वे ।

3. আরম্ভা:—আ + রম্ + আদিকর্মণি ক। আদিকর্ম implies the commencement of an action from prior time.

4. ধ্যাত্বা—ধ্য + জ্ঞাচ্; having thought over.

5. প্রস্তুরিতাধরা:—adj to তে understood. প্র + স্তুর্ + ক্ত = প্রস্তুরিতা: ।
তাৎপৰ্য্য অধরা: যেখানে তে ইতি বহু ।

6. বাণ্যকামিত কণ্ঠত্বাৎ—হিতৌ ধ্রুৱী । বাণ্যেণ হৃদযাত্ উল্লিতেন অন্তুণা
কামিত: নিরুদ্ধ: প্রতি ইত্যৎ । তাৎপৰ্য্য: কণ্ঠা: যেখানে তে ইতি বহু । তস্মাত্ ।

7. অনুজ্ঞা—মজ্ + যচ্ + জ্ঞাচ্ । Out of extreme affection
for father, Rama and others could not speak anything.

রাজা—কথ্যম্ অনুক্তৈব বনং গতা: (ইতি দ্বিগুণং মোহম্
উপগত:) ।

সুমন্ত্র:—(সসম্ভ্রমম্) বালাকে ! উচ্যতাং অমাত্যৈঃ
অপ্রতীকারায়াং দশায়াম্ বসন্তে মহারাজ ইতি ।

কাশ্চুকৌয়:—তথা । (নিষ্ক্রান্ত:)

দেবৌ—মহারাজ, সমস্রসিহি সমস্রসিহি । [মহারাজ,
সমাস্রসিহি সমাস্রসিহি] ।

Eng. King—How is it ! they have left for the forest
without speaking anything, (falls in a deeper swoon).

Sumantra. (Hurriedly) Balaki ! please tell the ministers
that His Majesty lies in an unremediable condition.

Chamberlin.—Let it be so (exit).

Queens.—Be consoled your Majesty ! be consoled.

Beng.—রাজা—কি রকম ! কিছু না বলেই বনে চলে গেল ।
(দ্বিগুণ মোহ প্রাপ্ত হইলেন) । স্রমজ্ঞ—(তাড়াতাড়ি or সময়ে সময়ে সহিত)

বালাকি ! মল্লিগণকে বল মহারাজের অবস্থা প্রতীকারের অতীত
হইয়াছে। কাঞ্চকৌর—তাই হউক। (চলিয়া গেলেন)। দেবীদত্ত—
মহারাজ ! আশ্বস্ত হউন। আশ্বস্ত হউন।

Tika,—অমাত্যভ্যঃ নন্থিভ্যঃ [সম্মদানি ৪র্থী]। ‘অপ্রতীকারায়াম্’ অব্যয়-
নানঃ প্রতীকারঃ যস্মাৎ সা অপ্রতীকারা। তস্যাম্। প্রতিবিধানরহিতায়াম্ অব-
স্মায়াম্। ‘সমান্যমিহি’ আশ্বস্তৌ মন ধৈর্য্য’ ধারয়।

Notes

1. উচ্যতাম্—কৃ বা কৃচ্ + লোট তাম্ কর্মণি। The root is দিকর্ম'ক।
2. অমাত্যভ্যঃ—৪র্থী। The construction is peculiar. It is really the indirect object of উচ্যতাম্ and hence should be put in the first case ending on account of its right of being উক্ত। But the author puts here ৪র্থী perhaps thinking কৃচ্ identical with কৃচ্ which governs the indirect object in the fourth case ending. সম্মদানি ৪র্থী acc. to মাধ্যকার। See Tika. See অধ্যায়ে মৌল্যমা নিবেদয়ামি in Sak.
3. অপ্রতীকারায়াম্—adj to দশায়াম্। বহুব্রীহি:—see Tika.
4. সমান্যমিহি—সম্ + আ + অস্ + লোট হি।

রাজা—(কিঞ্চিৎ সমাশ্বস্য)

অহং মে স্মৃশ কৌশল্যে ন ত্বাং পশ্যামি চক্ষুশা।

রামং প্রতি গতা বুদ্ধিরদ্যপি ন নিবর্ত্ততে ॥ ১৮ ॥

Prose.—(হে) কৌশল্যে মে অহং স্মৃশ ; ত্বাং চক্ষুশা ন পশ্যামি। রামং
প্রতি গতা (মে) বুদ্ধিরদ্যপি ন নিবর্ত্ততে।

Eng. King—(Being a little consoled) Oh Kausalya, do
touch my person ; I do not see you with my eyes. My mind
is fixed on Ram wherefrom it has not yet come back (or—it
has not yet been withdrawn).

Beng.—राजा (कतकटा आश्रय हईरा)—कौशल्या ! तूमि तामार अन्न स्पर्शकर । आमि तौमाके चोखे देख्ते पारितेहि ना । (केनना) आमार छिन्न रामेर काहे छलिया गियाछे—ता एखनओ सेथान हईते फिरिया आसे नाई ।

Tika.—'कौशल्या' ! मी मन अहं दीहम् मृगं विना मी अहम्यशम् तव अन्न अवस्थानं विद्यातुम् अहं न शक्नोमि । कथम् ? यतः—अहं त्वाम् चक्षुषा नयनाभ्याम् [करयौ श्या] न पश्यामि न अवलोकयामि । [अहम् त्वाम् न पश्यामि—अन्नकी छित्तु ?] उच्यते । इन्द्रियाणि हि मनोऽनुगच्छन्ति । मनसः साहाय्यं विना तानि स्वकार्यं साधयितुम् अक्षमाणि । तर्हि कुत्र ते मनोऽधुना वर्तन्ते ? अहम्] मन बुद्धिः मनः रामं प्रति गता । [मन आश्चर्ययुक्तं मनः अस्मात् स्यानात् अलित्वा रामम् आश्रितवत् ।] । सा तु अद्यापि एतावता अपि समयेन न निवर्तते रामात् न प्रत्यावृत्ता भवति । अधुनाऽपि सा रामासक्ता तिष्ठति इत्यर्थः ।

Notes

1. बुद्धिः—बुध् + क्तिन् ; it means "mind" here.
2. निवर्तते—नि + वृत् + क्कटि ।

राजा—पुत्र राम । यत् खलु मया सन्ततं चिन्तितम् ।

Eng. King—My son ! Ram ! what I have always pondered over (is as follows)—

Notes

1. सन्ततम्—सम् + तन् + क्त ; always ; adverb. सततम् is also correct by "समो वा ततहितयोः" ।

(राजा) राजेन त्वामभिषिच्य सन्नरपतेर्लाभात् कृतार्थाः प्रजाः

कृत्वा त्वत्सहजान् समानविभवान् कुर्वात्मनः सन्ततम् ।

इत्यादिश्र च ते-तपोवनमितो गन्तव्यमित्ये तथा

कैकेय्या हि तदन्यथा कृतमहो निःशेषमेकक्षणे ॥ १८ ॥

Prose.—त्वां राज्ये अभिषिच्य सन्नरपतेर्लाभात् प्रजाः कृतार्थाः कृत्वा “सन्ततं त्वत्-सहजान् आत्मनः समानविभवान् कुरु” इति च ते आदिष्य इतस्तपोवनं (मया) गन्तव्यमिति ; अहो एतया हि कैकेय्या एकचक्षु निःशेषं तदन्वया कृतम् ।

Eng.—Having installed thee in the kingdom (or having crowned you king) and (thereby) making the subjects content due to their gaining a very good ruler (in thee), and having directed you to make your brothers always equally prosperous (or having dictated you to share your prosperity always in common with your brothers), I should retire to the forest ; (but) alas ! all these have been totally upset by this Kaikeyi.

Beng.—তোমাকে রাজ্যে অভিষিক্ত করতঃ উত্তমনুগতি লাভে প্রজাবৃন্দকে কৃতার্থ করিয়া এবং “সর্বদাই তোমার সহোদরগণকে নিজের তুল্য ঐশ্বর্য্যবান্ করিবে (অথবা তোমার ঐশ্বর্য্য তোমার ভ্রাতৃ-বৃন্দের সহিত সমভাবে ভোগ করিবে)”—এইরূপ আদেশ তোমায় দিয়া আমি এখান হইতে তপোবন বাইব । (কিন্তু) হায় ! এই কৈকেয়ী এক মুহূর্ত্তেই তাহা নিঃশেষ করিয়া দিল (বা—তাহা সম্পূর্ণরূপেই বিপর্য্যস্ত করিয়া দিল) ।

Tika.—(किम् मया सन्ततं चिन्तितं तत् शृणु । हं रामचन्द्र !) त्वाम् राज्ये अभिषिच्य राजपदे प्रतिष्ठाप्य—(एतेन हि) सन्नरपतेः साधुभूपतेः लाभात् प्रापणात् प्रजाः कृतार्थाः कृतकृत्याः सिद्धमनोरथाः सन्तुष्टाः इति यावत्, कृत्वा, “सन्ततं सर्वदैव त्वत्सहजान् तव सहोदरान् आत्मनः समानविभवान्” तवैव तुल्यम् ऐश्वर्य्यवतः “कुरु विधेहि इति आदिष्य” । (यदा तव भ्रातॄन् आत्मनः समानविभवान् राजैश्वर्य्यभोगे लयैव सह तुल्याधिकारिणः कुरु मानय इति) ते त्वाम् आदिष्य निर्दिश्य इतः अयोधाराज्यात् (मया) तपोवनं गन्तव्यमिति मे मतिरासीत् । किन्तु अहो ! एतया नीचाश्रयया हि एव कैकेय्या एकचक्षु एकछिन्नेव मुहूर्तं निःशेषम् अशेषम् समूलम्

सम्पूर्णरूपेण इति यावत् 'तत्' मे चिन्तितम् वन्तु अन्यथा कृतम् विपर्ययितम् ।
शाट्टीलविकीर्णितं वृत्तम् ॥

Notes

1. अभिविध्य—अभि + सिच् + ल्यप् ।
2. सन्नरपतेः—कर्मणि इष्टौ । सन् नरपतिरिति कर्मधा । तस्य ।
3. कृतार्थाः—कृतः अर्थः यासान् ताः इति बहु ।
4. त्वत्सहजान्—obj to कुरु । तव सहजाः तान् इति इतत् । सह + जन + ड कर्त्तरि ।

5. समानविभवान्—obj. to सहजान् । समानः तुल्यः विभवः येषां तान् इति बहु । It means either (i) यथैव त्वम् अयोधाराज्यालाभेन विभववान् असि—तथैव एतेषाम् कृतं राज्यान्तराणि विजित्य वा सुभानान् दत्त्वा एतान् अपि तथैव समम् तुल्यैश्वर्यवतः कुरु ; or (ii) समानः = साधारणः । एतान् आत्मनः (आत्मना सह) साधारणविभवान् कुरु तथैव राजैश्वर्याम् एभिः सदैव समानरूपेण मुञ्चस्व । (i. e. let your royal prosperity be enjoyed by you in common with them ; please spare your royal prosperity equally with them).

6. ते—stands instead of त्वान् ; सम्बन्धसामान्ये इष्टौ ।
7. एकचक्षणे—एकः चक्षः इति कर्मधा । तस्मिन् ।
8. निःशेषम्—adverb ; निरस्तः शेषः यस्मात् तत् यथा तथा इति बहु । Without any remainder ; totally.

9. तत्—refers to what he thought ; construe यत् मया चिन्तितम् तत् । उक्ते कर्मणि १सा ।

10. अन्यथाकृतम्—अन्य + घाल् (प्रकारे) = अन्यथा । कृ + क्त कर्मणि । अन्यथा कृतम्, सुप्, सुपा । विपर्ययितम् upset.

राजा—सुमन्त्र, उच्यताम् कैकेयाः—

गतोरामः प्रियं तेऽस्तु त्यक्तोऽहमपि जीवितैः

क्षिप्रमानीयताम् पुत्रः पापं सफलमस्त्विति ॥ २० ॥

Prose.—रामः वनं गतः । ते प्रियमस्तु ! अहमपि जीवितैः त्यक्तः । (ते) पुत्रः क्षिप्रमानीयताम् । पापम् सफलम् अस्तु इति हि सुमन्त्र कैकेयाः (सम्बन्धे) उच्यताम् त्वया ।

Eng.—Sumantra ! please tell Kaikeyi—"Ram has left for the forest. Let good come over to you. Life is also departing from me. Let your son be quickly summoned (brought here) and let your evil motive be fulfilled.

Beng.—राजा—सुमन्त्र ! कैकेयीके बलिआ दाउ ये—राम वन गियाहेन । तोगार अभिलिखित गिद्ध हड्डेक (or तोगार ভাল होक) । आंगारउ आंग छडिआ बाहेतेछे । तोगार पुत्रके शीघ्र नईया आईग । (तोगार) पाप (डेफेख) सकल हड्डेक ।

Tika.—सुमन्त्र ! 'उच्यताम् त्वया' कैकेयाः सम्बन्धे त्वया कथ्यताम् [किं कथयिष्यामि ?] रामः वनं गतः ; (अतएव) तव प्रियम् रामनिर्वासनरूपम् आकाङ्क्षितं वस्तु अस्तु सिधातु । अहमपि जीवितैः जीवनैः त्यक्तः रहितः । सपदि अहम् प्राणान् त्यज्यामीति भावः । (अतएव यतः नम अभावे राजसिंहासनम् शून्यं स्यादिति = तस्मात् तव) पुत्रः भरतः 'क्षिप्रम् भटिति आनीयताम्' मातुलालयात् अत्र आनीयताम् इति यावत् । (अवागत्य भरतः राजा भविष्यति एव हि—) 'पापम्' तव दुष्टः अभिप्रायः (यः खलु रामनिर्वासनरूपस्तथा भरताभिवेककपय) सफलम् सिद्धम् अस्तु भवतु ।

Notes

1. कैकेयाः—archaic for कैकेयी । सम्बन्धविवक्षया षष्ठी for उक्ती कर्मणि १मा ।

2. जीवितैः—जीव् + क् भावे । जीवनेरित्यर्थः । अनुक्ते कर्त्तरि वतीया ।

সুমন্ত্ৰঃ—যদান্নাপয়তি মহারাজঃ ।

রাজা—(জঙ্ঘমবলোক্য) অয়ে রামকথ্যাম্রবণসন্দ্গ-
হৃদয়' মাম্ আশ্বাসয়িতুন্ম আগতাঃ পিতরঃ । কোঽত্র ?

(প্রবিশ্য) কাক্কুকীয়ঃ—জয়তু মহারাজঃ ।

রাজা—আপস্তাবত্ ।

কাক্কুকীয়ঃ—যদান্নাপয়তি মহারাজঃ । (নিষ্ক্রম্য পুনঃ
প্রবিশ্য) জয়তু মহারাজঃ । ইমা আপঃ ।

Eng.—Sum.—As your Majesty commands.

King. (Looking upwards)—Ho ! my ancestors have come here to re-assure (console) me, whose heart has been afflicted with the hearing of the facts regarding Ram : who is here (Ho) ?

(Entering) Cham.—Victory to your Majesty (or Let your Majesty prosper).

King.—Let water be brought.

Cham—As your Majesty commands. (Going out and again entering) Let your Majesty prosper. Here is water.

Beng.—সুমন্ত্ৰ—যে আজ্ঞা মহারাজ ! রাজা—(উপরের দিকে
দৃষ্টিপাত করিয়া) অহো ! রামচন্দ্রের কথা শুনিয়া আমার হৃদয় সন্তপ্ত
হইয়া উঠিয়াছে, তাই আমাকে সাধনা দিবার জন্য পিতৃগণ আসিয়াছেন ।
এখানে কে আছে (হে) ? (প্রবেশ করিয়া) কাক্কুকীয়—মহারাজের
জয় হোক । রাজা—জল (আন) ! কাক্কুকীয়—যে আজ্ঞা মহারাজ !
(বাহির হইয়া এবং পুনরায় আগমন করিয়া) মহারাজের জয় হোক ।
এই যে জল ।

Tika.—‘रामकथाश्रवणसन्दग्धहृदयम्’ रामस्य वनगमनवार्ताश्रवणेन सन्तप्तहृदयं नां आश्वासयितुम् सान्त्वयितुम् पितरः मम परलोकवासिनः पितृपरुषाः आगताः आकाशम् समागताः । ‘आपः’ सिलत्वानि तावत् आनीयन्ताम् ।

Notes

1. रामकथाश्रवणसन्दग्धहृदयम्—adj to माम् । रामस्य कथा इति इतत् । तस्य श्रवणम् । तेन सन्दग्धम् । तादृशं हृदयं यस्य तम् इति बहु ।

2. आश्वासयितम्—आ + शस् + णिच् + तुमुन् ।

3. पितरः—sub, to आगताः ; the forefathers have appeared in the sky in their spiritual bodies. It is not a good sign ; Acc. to Ayurveda it forebodes approaching death. In other words, it signifies the immediate death of the king which really came about.

4. आश्वासयति—आ + श्वा + णिच् + लट् तिप् । We suggest the reading पुनः प्रविश्य here.

5. आपः=water ; it is always fem. plural ; water is asked to wash off tears to have a full view of his ancestors ; we may also suppose that it was asked due to विपासा natural to a dying person, specially to one burning within through grief ; or it was for आचमन to purify himself before the solemn act of going to his forefathers, cp “राजा आचम्यावलोक्य” below.

राजा—(आचमयावलोक्य)

अयममरपतेः सखा दिलीपो रघुरयमत्रभवानजः पिता मे
किमभिगमनकारणम् भवदभिः सह वसने समयोममापि तत्र ॥२१

Prose,—अयममरपतेः सखा दिलीपः । अयं रघुः । अवभवान् मे पिता अजः । अभिगमनकारणं किम् ? ममापि तत्र भवदभिः सह वसने समयः (वर्तते) ।

Eng.—Here is Dilipa the ally of the Lord of the God ; this is Raghu. Here is my venerable father Aja, what is the cause of your coming here ? (oh !) my time has come to live with you.

Beng.—এই জুরপতির গথা দিলীপ । এইরঘু । (এই) আমার পূজনীয় পিতা অজ । (আপনাদের এখানে) আমার কারণ কি ? (তবে) আমারও আপনাদের গৃহিত বাস করিবার সময় হইয়াছে ।

Tika.—‘अयं’ सम प्रत्ययं दृश्यमानः ‘अमरपतेः सुरनाथस्य सखा दिलीपः’ सम प्रपितामहः । ‘अयं’ रघुः ‘मैं’ पितामहः । ‘अवभवान्’ पूजनीयः ‘मैं’ पिता ‘अजः’ (‘अव’ दृश्यते) । (‘अतः’) एवाम् अभिवसनस्य अधिष्ठानस्य कारणं हेतुः किम् ? समापि तव स्वर्गं भवद्भिः सह वसने वासे समयः कालः उपस्थितः इति मन्ये ।

Notes

1. अमरपतेः—अमराणां पतिस्तस्य इति इतत् ।

2. वसने—वस + लुटभावे ; तव । वासे इत्यर्थः ।

3. Remark—This order of lineage is taken from Padma-purana and is adopted by Kalidasa in his Raghuvarsam.

राजा—राम, वैदेहि, लक्ष्मण, अहमितः पितृणाम् सकाशं गच्छामि । हे पितरः अयमहमागच्छामि । (मूर्च्छया परासृष्टः)

(काञ्चुकीयो यवनिकास्तरणं करोति)

सर्वे—हा हा महाराज । हा हा महाराजो [हा हा महाराजः]

(निष्क्रान्ताः सर्वे) । इति द्वितीयोऽङ्कः ॥

Eng.—(King) Ram ! Vaidehi ! Lakshman ! from here I go to my forefathers. My forefathers ! I am just coming. (Seized with a swoon).

(The Chamberlain covers the body with a curtain.)

All.—Alas ! your Majesty ! Alas your Majesty !

Beng.—রাজা—রাম ! বৈদেহি ! লক্ষ্মণ ! আমি এখান হইতে পিতৃগণ সমীপে যাইতেছি । হে পিতৃগণ ! এই যে আসিতেছি । (বৃক্ষাক্রান্ত হইলেন) । (কাঞ্চুকীয় বস্ত্রের দ্বারা রাজার শরীর ঢাকিয়া দিলেন) সকলে—হা হা মহারাজ ! হা হা মহারাজ ! (সকলে চলিয়া গেলেন) । দ্বিতীয় অঙ্ক সমাপ্ত ।

Notes

1. যবনিকাস্করণম্—যবনিকা curtain, আচ্ছরণ is covering (here) ; যবনিকয়া আচ্ছরণম্ इति इत्यत् covering with a curtain ; or যবনিকায়ঃ আচ্ছরণম্ इति इत्यत् ।

2. হা হা মহারাজী—this portion is uttered by the two ladies that were present there as also by others there. So we have plural सर्व

3. সূচ্ছয়া—করণী ইয়া ।

4. Remark—(a) Prof. Paranjape remarks that the stage-direction is defective here. Some word signifying Dasaratha's death should have been put after “সূচ্ছয়া পরাসুতঃ” । Thus he suggests सर्वं गतः also here. In short the reading of the stage-direction should be “সূচ্ছয়া পরাসুতঃ सर्वं गतः” ।

(b) Here Dasaratha's wailings for Rama his favourite son, resembles with Ravana's wailings over his beloved son Indrajit in Bhasa's Abhisheka Nataka. See. Introduction.

प्रतिमानाटकम्

तृतीयोऽङ्कः ।

(ततः प्रविशति सुधाकारः)

सुधाकारः—(सर्वाजनादीनि कृत्वा) भोदु, दाणिं (?) किदं
एत्थ कय्यं अय्यसंभवअस्स आणत्तम् । जाव सुहुत्तं सुविस्सम् ।
(स्वपिति) [भवतु, इदानीम् कृतमत्र कार्यम् आर्य्यसम्भवकस्य
आज्ञप्तम् । यावत् सुहुत्तं स्वपिमि] (स्वपिति)

(प्रविश्य) भटः—(चेटमुपगम्य ताडयित्वा) अहो दासीए
पुत्त । किं दाणिं कम्मण करेसि (ताडयति) ।

[अहो दास्याः पुत्र ! किमिदानीं कर्म न करोषि ? (ताडयति)]

सुधाकारः—(बुद्ध्वा) तालेहि मं तालेहि मं । [ताडय मां
ताडय माम्] ।

(Then enter the whitewasher)

Whitewasher—(Having finished sweeping and the like)
well, I have now finished what I was asked to do by the
venerable Sambhavaka ; now let me sleep awhile (sleeps).

(Entering) Guard.—(Having approached the man and
pushing him) Oh rascal ! how is it that you are not now
going on with your work ! (beats him).

Whitewasher—(Having got up.) Please, do not beat me
please beat me not ; (or—why do you beat me).

Beng.—(অনন্তর সুধাকার প্রবেশ করিলেন) সুধাকার—(গৃহের মার্জনাদি কার্য সমাপ্ত করিয়া) যাক্ । এখন ত আমার আৰ্য্যসম্ভবকের আদেশানুযায়ী কার্য সমাপ্ত হইল । এবার খানিকটা ঘুমাইয়া লই । (নিদ্রা গেল) । (প্রবেশ করিয়া) ভট্ট (সুধাকারের নিকট গিয়া তাহাকে মারিতে মারিতে) আরে বেটা ছোটলোক, এখন যে কাজ করছিস্ না ? (মারিতে লাগিল) । সুধাকার—(জাগিয়া উঠিয়া) মেরোনা বাপু, মেরোনা ।

Tika.—সুধাকারঃ—‘অর্চা প্রতিমাগৃহে’ ঘূর্ণকীর্ণাদিকর্মা । ‘সমাজনাদোনি’ গৃহস্য মার্জনং তথা আনুষঙ্গিকম্ অন্যত্ কৰ্ম কৃত্বা । অয় = অগ্নিন্ গৃহে । আৰ্য্য সম্ভবকস্য । সম্ভবকস্তথ্য পরামককাব্য কৌয়ঃ । আশ্রয়ম্—আদিষ্টম্ কৰ্ম । স্মৃপিনি নিদ্রা মনিষ্যামি [যাবদযোগে ভবিষ্যতি লট । “যাক্ত পুরানিপাতযৌলট”] খেটম্ দাসম্ সুধাকারম্ ইত্যর্থঃ । সুধাকরণকৰ্মণি নিযুক্তম্ ইমং পরিচারকম্ । মটঃ = যৌদ্ধা । রক্তকঃ, প্রহরী ইত্যর্থঃ । অল্পো ইতি সক্রীড়ম্ সম্বোধনম্ । হে দাস্যঃ পুত্র = হে নীচলীক । বুধা = প্রতিবুধা, সত্বায় ইতি যাক্ত । ‘তাক্ত’ কথম্ আঘাত করৌষি [আবেগি বিকৃতম্] ॥

Notes

1. সুধাকারঃ—সুধা করীতি ইতি সুধা + ক্ত + অণ্ by the rule কর্মণ্যণ্ ।

2. সমাজনাদোনি—obj to কৃত্বা । সম্ + সজ্ + লুট্ । সমাজনম্ আদৌ (or আদি) যৈষা তানি ইতি বহু । By আদি is meant other works to keep the room free of lime, dust etc.

3. ভবতু—Here an অব্যয় meaning “well.”

4. আশ্রয়ম্—আ + শ্রপ + ণিচ্ (জুরাদি) + ক্ত কর্মণি বর্তমানো । Desired. আশ্রয়িত is also correct by the rule” বা দানশান্তপূর্ণদস্ত স্পষ্টকল্পভাঃ” । Here বর্তমানো ক্ত comes by the rule “মতিবুদ্ভিপূজার্থ-ভ্যৎ” । শ্রপ is इच्छायां क or सत्वर्जक । Thus Kasika and Dikshsta

has "नतिरिच्छा"; thus its अनुक्तकर्त्ता "सम्भवत्स" takes दृष्टौ and not तृतीया by the rule—"कस्य च वर्त्तमाने".

5. सुहृत्तम्—अव्ययसंयोगे रथा ।

6. स्वपिनि—स्वप् + लट् सिप् । Here in all the printed Text the reading is स्वप्स्यामि for सुविस्मम् । But we prefer to read स्वपिनि here, for the अव्यय यावत् mostly governs लट् in the sense of लृट् । See Sak. VI, Swapna II ; and "यावत् उपसर्पामि" &c here.

8. अङ्गो—इति अव्ययम् । संक्षोभसम्बोधने प्रयुजाते ।

9. दास्याः पुत्र—An instance of अलुक् समासः ; दष्टी is retained when उत्तरपद पुत्र follows if reproach is meant by the compound ; the rule is "पुत्रेऽन्यतरस्याम्" । दास्याः पुत्र or दासीपुत्र means a bastard son ; case of address. comp. "दास्याः पत्नैः गङ्गानि-लुम्बकैः" &c in Sak II.

N. B.—The passage ताडिहि म' has been interpreted by us as "Do not beat me" ; by वचनभङ्गी we interpret 'मं ताडय' as ending in "न मं ताडय" ; but it may also mean "why you beat me !" and this meaning also may be justified in view of the idea contained in the next passage.

भटः—ताडिदु तुव' किं करिस्ससि ? [ताडिते त्वं किं करिष्यसि] ।

सुधाकारः—अहसस्स मम कत्तवीअस्स विअ वाहसहस्सम् णत्थि । [अधन्यस्य मम कान्तवीर्यास्य इव वाहसहस्रं नास्ति] ।

भटः—वाहसहस्सेण किं कययम् । [वाहसहस्रेण किं कार्ययम् ?] ।

सुधाकारः—तुवं हणिससम् । [त्वां हनिष्यामि] ।

भटः—एहि दासीएपुत्तो ! मिदे सुच्चिससम् । (पुनरपि ताडयति) [एहि दास्याःपुत्र ! मृते मोच्यामि] ।

सुधाकारः—(रुदित्वा) सक्कं दाणिं भट्टा मे अवराहं जाणि-
दुम् ? [शक्यम् इदानीम् भर्त्ता मे अपराधम् ज्ञातुम् ?]

भटः—णत्थि किल अवराहो णत्थि । यं मए सन्दिट्ठो
भट्टिदारअस्स रामस्य रज्जविव्भट्टकिदसन्दाविणं संगम्
गदस्स भट्टिणो दसरहस्स पडिमागिहं देह्णुम् अज्ज कोलल्लापुरो-
एहि सब्बं हि अन्तउरैहि इह आअन्तव्वम् ति । एत्थ दाणिं
तुए किं किदम् [नास्ति किल अपराधो नास्ति । ननु मया
सन्दिट्ठो भर्त्तादारकस्य रामस्य राज्यविभ्रष्टकृतसन्तापेन स्वर्गं
गतस्य भर्तुर्दशरथस्य प्रतिमागिहम् दष्टुम् अदर कोसलयापुरोगैः
सर्वैः अन्तःपुरैरिहागन्तव्यम् इति । अत्र इदानीं त्वया किं
कृतम्]

सुधाकारः—पैक्खदु भट्टा अवणोदकवोदसन्दाणअं दाव
गव्भगिहम् । सोहवखअदत्तचन्दणपञ्चाङ्गुला भित्तीओ ।
ओसत्तमाल्लदामसोहीणि दुवाराणि । पाइस्सा वालुआ । एत्थ
दाणिं मया किं ण किदम् । [पश्यतु भर्त्ताअपनीतकपोत-
सन्दानकं तावत् गर्भगृहम् । सौधवर्णकदत्तचन्दनपञ्चाङ्गुला
भित्तयः । अवसक्तमालयदामशोभोनि द्वाराणि । प्रकीर्णा
वालुकाः । अत्र इदानीं मया किं न कृतम् ।

भटः—जइ एवं विससत्थो गच्छ । जाव अहं वि सब्बं किदं

त्ति अमञ्चस्स णिवेदेमि । [यदि एवं विश्वस्तो गच्छ । यावत्
अहम् अपि सर्वं कृतमिति अमात्याय निवेदयामि]

(निष्क्रान्तौ) ॥ [प्रवेशकः] ॥

Eng.—Guard—what will you do if I beat you ?

White-washer.—unfortunate am I as I have no thousand
arms like Kartaviryya.

G.—What will you do with thousand arms ?

W.—I should kill you.

G.—Here you rascal ! I shall leave you dead. (Beats
again).

W.—(crying) May I know what is my fault ?

G.—No ! nothing you have committed ! (no fault of
yours !) ; why I told you that the venerable ladies such as
Kausalya and others would come to visit to-day the picture-
house of the late King Dasaratha who has departed for the
next world being seized with the grief, due to the Prince
Ramchandra's being deprived and banished out of the king-
dom. What then have you done here ?

W.—Look here ! my boss ! the pigeon-scaring net has
been withdrawn from the inner apartment. The white-
wash upon the walls has been printed by the five fingers with
sandal. The doors are shining with the garlands hanging.
Sand has also been scattered. Then what have I not done
here now ?

G.—If that, then go away without fear. I shall now relate
to the ministers that everything is complete.

(Exit)—[Inter-lude].

Beng.—ভট—তোকে মারলে তুই কি করবি রে? সূধা—এ হতভাগার ত কার্তবীর্যের মত হাজার হাত নাই। ভট—হাজার হাতে কি করবি? সূধা—তোকে খুন করবো। ভট—আর বেটা ছোটলোক; তুই মলে তবে তোকে ছাড়বো। (পুনরায় মারিতে লাগিল)। সূধা—(কাদিতে কাদিতে) আমার কি অপরাধ তা জানতে পারি কি? ভট—না কিছু অপরাধ নাই? আচ্ছা তোকে বলেছিলাম যে, রাজকুমার রামচন্দ্রের রাজ্যভ্রংশজনিত শোকে রাজা দশরথ স্বর্গে গিয়াছেন—আর তাঁর প্রতিমাগৃহ দেখবার জন্য অল্প কৌশল্যা প্রভৃতি অন্তঃপুরিকাগণ এখানে আসবেন। এখানে এখন তুই কি করেছিস? সূধা—দেখুন মালিক; গর্ভগৃহ হইতে পায়রা বেদান জাল সরিয়ে দিয়েছি। দেওয়ালে চূণের আঁস্তরণের উপর পাঁচ আঙ্গুলের চন্দন ছাপ দিয়েছি। মালা ঝুলিয়ে দ্বার শোভিত করেছি। বাজি ছড়িয়ে দিয়েছি। তবে এখানে আর করিনি কি? ভট—তা যদি হয় তবে নির্ভয়ে চলে যাও। আমিও মন্দিরের জানাই যে সব করা হয়েছে।

(উভয়ের প্রস্থান)। [প্রবেশক]।

Tika—‘তাড়িত’ ময়া তাড়িত প্রহরী সতি ‘ল’ কি’ করিয়াসি? ‘অধন্যস্ব’ হতভাগ্যস্ব। সতি সতি ত্বা মীচিয়াসি পরিত্যজ্যামি। আমরথ ত্বা প্রহরানি দ্ব্যর্থঃ। ‘মর্তুঃ তব সকাশাত্ মী অপরাধ’ জাতু শব্দম্ কিম্? ‘মহৎ দারকস্ব’ প্রমুপুলস্ব সুবরাজস্ব ইতি যাবত্। রাজ্যবিম্বষ্টম্ রাজ্যাত বিম্বঃ [নপু সজী ভাবি ক্তঃ] তিন ক্ততঃ যঃ সন্ধ্যাপঃ দুঃখঃ তিন হঁতুনা। প্রতিমাগৃহ—স্বতস্ব প্রতিমিতিরথ-গৃহম্। ‘কৌশল্যাপুরীগৈঃ’ তত্ প্রমুখৈঃ। অন্তঃপুরৈঃ অন্তঃপুরিকাभिः অনাগন্তব্যম্। সন্দানক’ নাম রজুজালম্ দ্ব্যর্থঃ। ‘কপোতানাং সন্দানকম্’ জালম্ কপোতবিতাড়-নার্থ’ প্রসারিতম্ জালম্ ইতি ভাবঃ ময়া অপনীতম্ অপসারিতম্ গর্ভগৃহাত্ অম্বল-কচ্ছাত্। ‘সৌধবর্ষকদত্তচন্দনপদ্মাকুলাঃ মিত্যঃ’—মিতীনাং প্রাকারাণাম্ বর্ষিভাগি (উপরি) যত্ সৌধবর্ষক’ চূর্ণপ্রলিপঃ বর্ণতে তব (তস্য উপরি) ময়া চন্দনে পদ্মা-

ङ्गुलीनां मुद्रा अङ्गिता । 'अवसक्तमाल्यदामशोभिनी' अवसक्तैः लम्बमानभावेन अवस्थापितैः माल्यदामभिः मालाराजिभिः शोभमानानि । प्रकोष्ठाः विस्तारिताः उत्कीर्णाः इत्यर्थः । विश्वस्तः निर्भयः सन् गच्छ ॥

Notes

1. ताडितं—भावे ७मी । Its अनुक्तकर्ता is मया ।

2. अधन्यस्त्र—अन्यादन्यः नञतत्, तस्य ।

N. B.—कात्तुर्वीर्या a prince of वैश्य line, had the boon of enjoying thousand hands in battles &c. See Rag. VI. "सुशामनिविष्ट सङ्खबाहुः" &c.

3. मृते—भावे ७मी । Comp.—त्वयि मृते सति ।

4. भक्तुं दारकस्य—भक्तुः दारकस्य इतत् ।

5. राजाविभ्रष्टकृतसन्तापेन—छेत्तौ इया । वि+भ्रंश+क्त भावे विभ्रंशः (deprival and banishment both) राज्यात् विभ्रष्टम् इति सुप् सुपा । तेन कृतः इति इतत् । ताडयः सन्तापः इति कर्मधा । तेन (राजापहरण—'राज्य-विवासन') रामस्य राजाविभ्रष्टकृतसन्तापेन प्रत्यय "सापेक्षत्वेऽपि गमकत्वात् समासः" ।

6. प्रतिमाग्रहम्—प्रतिमायाः ग्रहमिति इतत् ; or प्रतिमाग्रेष्ठ is the reading here. This custom of hanging the picture of the dead relation is prevalent in Kosala country even now-adays.

7. कौशल्यापुरीः—कौशल्या is Rama's mother. सा पुरीया वेशं तैरिति बहु । पुरस् + गम् + क्त कर्त्तरि स्त्रियामाप् = पुरीया । Qual. अन्तःपुरैः ।

8. अन्तःपुरैः—by transference of epithet (लक्षणाद्व्या) it implies the occupants of the inner apartments. अनुक्तकर्ता of आगत्यव्यम् ।

8. अपमोव कपोत सन्दानकं = adj. to गर्भं गृहम् । कपोतानां सन्दानकम् (विताडनमालम्) इतत् । यदा कपोतानां सन्दानकम् । In this case it im-

plies group of pigeons. I think this interpretation is preferable. Prakrit सन्दानकं may be सन्तानकं as well in sanskrit. कन् is added in the sense of अल्प to सन्तान (=समूह here). अपनीतं कपोतसन्तानकं यस्मात् तदिति बहु । Acc. to Mr. Shastri, Kale etc, सन्दानक is nest and कपोतसन्दानक = pigeonnest. But प्रतिमाग्रेष्ठ where recently दशरथप्रतिमा is hung up and which is under charge of servants should not involve कपोतनोष्ठ । Rather कपोतविताडनदाम should be kept there to keep it free of कपोत and neat and clean as well.

9. सौधवर्णक etc.—सौध' वर्णक' इति कर्मधा । पञ्चानाम् अङ्गुलीनां समाहार इति पञ्चाङ्गुलम् समाहारविगुः with समासान्त अच् by "तत्पुरुष-स्वाङ्गुलिः संख्याव्यादिः" । चन्दनमयं पञ्चाङ्गुलम् । सौधवर्णके दत्तम् इति सुप् सुपा । सौधवर्णकदत्तम् चन्दनपञ्चाङ्गुलं यव ताः इति बहु ; adj to भित्तयः ।

10. अवसक्तमालादामशोभोनि—adj to हाराणि । अवसक्त = अव + सज् + क्त । = संलघ । मालायां दाम इति दूतम् । अवसक्तं मालादाम इति कर्मधा । शैः शोभन्ते इति अवसक्तमालादाम + युष् + णिनि ; neuter.

11. प्रकीर्णः—प्र + कृ + क्त कर्मणि । बालुका or sand-way is for easy and smooth movement on the ground, and to make it free of dust.

12. असाव्याय—सम्प्रदाने or क्रियायोगे चतुर्थी ।

13. प्रवेशक is an अङ्कसन्धि prelude or an interlude spoken by (or acted by) persons of lower order ; cf.—प्रवेशकोऽनुदात्तोऽथ नौच-पावप्रयोजितः अङ्कद्वयान्तर्विज्ञेयः शेषं विष्कम्भके यथा । Also cp "यद्यौचैः केवलं पातैर्भाविताद्यन्वचनम् । अङ्कयोरुभयोर्मध्ये स विज्ञेयः प्रवेशकः" ।

N. B.—प्रवेशक differs from a विष्कम्भक in as much as it is acted by inferior characters only. See Sak. Act VI.

(ततः प्रविशति भरतो रथेन सूतश्च)

भरतः—(सावेगम्) सूत ! चिरं मातुलपरिचयात् अविज्ञात-
वृत्तान्तोऽस्मि । श्रुतं मया दृढमकलयशरीरो महाराज इति ।
तदुच्यताम्—पितुर्मे को व्याधिः

सूतः—हृदयपरितापः खलु महान्

भरतः—किमाहुस्तं वै द्याः

सूतः—न खलु भिषजस्तत्र निपुणाः

भरतः—किमाहारं भुङ्क्ते शयनमपि ?

सूतः—भूमौ निरशनः

भरतः—किमाशा स्यात्

सूतः—देव

भरतः—स्फुरति हृदयं वाह्य रथम् ॥ १ ॥

सूतः—यदाज्ञापयति आयुष्मान् । (रथं वाहयति) ।

Eng.—(Then enter Bharat in a cart together with the charioteer).

Bharat.—Charioteer ! living long with my maternal uncles I know nothing of the matter. I have heard that His Majesty is extremely unwell. Then please tell me what is the disease of my father ?

Charioteer.—There is severe heart-rending or burning.

Bha.—what do the physicians say of him ?

Charioteer.—Physicians are not experts in this case.

Bh.—Does he take his meal and sleep ?

Ch.—(He) Lies (sleeps) on the ground without food.

Bh.—Is there any hope (of his life) ?

Ch.—Fate (knows).

Bh.—My heart throbs ; drive the car.

Ch.—As the long-lived one commands. (Drives the car on).

Beng.—(অনন্তর রথে চড়িয়া ভরত এবং হৃত প্রবেশ করিলেন)
ভরত—(আবেগের সহিত) হৃত, বহুদিন মাতুলালয়ে থাকার জন্য
আমি এ ব্যাপার কিছুই অবগত নহি । শুনিয়াছি মহারাজের শরীর খুব
খারাপ । আচ্ছা বলত পিতার কি অসুখ হইয়াছে ? হৃত—তাঁহার
হৃদয়ে বড়ই পরিতাপ । ভরত—বৈজ্ঞেরা তাঁহার বিষয়ে কি বলেন ?
হৃত—চিকিৎসকেরা এ বিষয়ে নিপুণ নহেন । ভ—তাঁর আহার ও নিদ্রা
হইতেছে ত ? হৃত—অনাহারে মাটিতে পড়িয়া আছেন । ভ—
(জীবনের) আশা আছে ত ? হৃত—অদূর জানেন । ভ—আমার হৃদয়
কম্পিত হইতেছে । (শীঘ্র) রথ চালাও । হৃত—আয়ুষ্কালের যেক্রপ
আদেশ । (রথ চালাইল) ।

Tika. 'চির' দীর্ঘকাল' ব্যাখ্য মাতুলপরিচয়াৎ মাতুলানাম্ অন্তর্নিহিত
অবস্থানাৎ 'অবিদ্যাততত্ত্বান্ন' অনবগততত্য়: অজ্ঞি অজ্ঞম্ । 'হৃদম্' হৃদম্
'অকল্যণশরীর' অসুস্থশরীর; । হৃদয়পরিতাপ:—রামনির্বাসনজন্ম সর্মপীড়া ইতি ।
মরতম্ সন্মতি হৃদয়পরিতাপ: কথিত মনোব্যাধি: ইতি । 'ত' তস্য রোগম্ অধিকৃত্য,
তস্য বিষয়ে ইত্যর্থ: 'বঁচা: কিমাহু:' কথিতবল: ইত্যর্থ: । 'তব' মহারাজস্য
ব্যাধিনির্ব্যে 'মিথল: ন' 'নিপুণা:' দবা: । মিথল:—চিকিৎসকা: ॥ মুক্ত
স্বাদতি, 'শয়নমপি' কিম্ উপমুক্ত? 'মুমৌ' মৃতিকায়াম্ স্ফটিলি বা 'নিরশন:'
নিরাহার: সন্ হতে বা তিষ্ঠতি । 'আশা' জীবনস্য আশা । দৈবম্—অদৃষ্টম্ এতৎ
জানাতি । ক্ষুরতি—বিপতি । বাহু—চালয় ।

Notes

1. चिरम्—अव्ययसंयोगे रथा ; अव्ययत्वात् विभक्तिलोपः ।
2. मातुलपरिचयात्—हैतौ प्रमी । मातुलानां परिचयः सम्पर्कः इति इतत् ।
मातुलसम्पर्कात्—मातुलगृहे अवस्थानात् ।
3. अविज्ञातवृत्तान्तः—Adj to अस्मि which stands for अहम् । or
न विज्ञातम् इति नञतत । वृत्तस्य अन्तः इति इतत् । अविज्ञातः वृत्तान्तः येन स
इति बहु ।
4. हृदम्—adverb qualifying अकल्यशरीरः ।
5. अकलाशरीरः—कला here means सुखः । तस्मात् अन्यत् अकलाम्
नञ्समासः । अकला असुखं शरीरं यस्य स इति बहु, op "यावदभवेत् कल्यः तावत्
श्रेयः समाचरेत्"—Maha. Its usual meaning is प्रत्यूष as Amara says.
6. हृदयपरितापः—हृदयस्य परितापः इति इतत् । यदा हृदये परितापः
इति सहसुपा ।
8. निरशनः—निरसम् अशनम् यस्मात् स इति बहु ।
9. बाहय—बह + णिच् + लोट् हि ।
10. आयुषान्—आयुः प्रशस्तं वा प्रभूतमसंयासीति आयुस् + मतुप् ।

भरतः—(रथवेगं निरूप्य) अहो तु (? नु) खलु रथवेगः ।

एते ते—

द्रुमाः धावन्तोव द्रुतरथगतिक्षीणविषया
नदीवोद्वृत्ताम्बुर्निपतति मही नेमिविवरे ।
अरव्यक्तिर्नष्टा स्थितमिव जवाच्चक्रवलयं
रजश्चाश्वोद्धूतं पतति पुरतो नानुपतति ॥२॥

Prose—द्रुतरथगतिक्षीणविषयाः द्रुमा धावन्ति इव । उद्, ताम्बुर्नदी इव मही
नेमिविवरे निपतति । अरव्यक्तिर्नष्टा । जवात् चक्रवलयम् स्थितमिव । अश्वोद्धू-
तम् रजश्च पुरतः पतति (किञ्च) नानुपतति ।

Eng. — The trees, with all their parts (or distances) appearing indistinct through the (excessive) speed of the car, seem to run on ; the earth appears to sink under the wheeldisc just like an overflowing river (piling up in the middle) ; the spokes do not appear separate (or have lost distinct appearance) due to the velocity, the circumference of the wheels seems stationary ; and the dust thrown up (or raised) by the horses fall in front and they do not follow (me or the car).

Beng. रथेण गतिं ज्ञातुं हृदयं ग्राह्यं येषां दौडितेनैव
 तेषां भिन्नं भिन्नं अंशं गुणं (शाखाप्रशाखादि) वा दूरं अप्रष्टं हृदयं
 गिराते । उच्चं कृत्वा नदीवत् नद्यो राशीभूतं हरं तज्जपं पृथिवीं चक्र-
 राजिणं अत्यन्तं येषां प्रवेशं करितेनैव । चक्रं मध्यस्थितं शलाकां गुणं
 दृष्टं हृदयेन न । वेगवशात् चक्रधारां निश्चलं बलिं वा बोधं हृदयेन ।
 अथ कुर्यात्पि धूलिं अग्रे पतितं हृदयेन वटे किञ्च तां हारां रथेण
 अनुसरणं करितेनैव पारितेनैव ना ।

Tika.—‘द्वितीयगतिर्गोचरविषयाः’ रथस्य द्वितीयगतिवशात् येषां विषयाः विभिन्नाः
 अंशाः शाखादयः दूरतः वा येषां अस्थिताः जाताः तादृशाः ‘द्विमाः द्विमाः
 धावन्ति इव’ इति अहम् उक्तं प्रज्ञे । ‘उच्चं तां नदी इव’ यस्याः नद्याः अस्मिन्
 जलानि उच्चं तां द्वितीयगतिवशात् कूलमतिक्रान्तानि भवन्ति ततः मध्याख्यं राशीभवन्ती
 तादृशी ‘नदी इव मदी पृथिवी नैमिषिवर’ चक्रधाराभ्यन्तरे निपतति निमज्जति इव ।
 अरव्यक्तिः ‘अरणां’ चक्रशलाकानां ‘व्यक्तिः’ प्रकाशता पृथक्ता नष्टा दर्शनातीता
 जाता । ‘जवात्’ अतिवेगात् ‘चक्रवलयम्’ चक्रधारां स्थितम् निश्चलम् इव इति अहम्
 उक्तं प्रज्ञे । ‘अन्नीकृतम्’ अन्नीः उत्तमिष्ठम् रजसं धूलिः च पुरतः [अत्रात्पन्नमव्ययमिति
 प्रागुक्तम्] समाग्रे पतति, (परम्) ‘न अनुपतति’ मां मम रथं वा नानुधावति ।
 [शिखरिणीकृतम् । प्रायेण स्वभावोक्तिरलङ्कारः] ॥

Notes

1. द्रुतरघगतिचौणविषयाः—Adj to द्रुमाः । रथस्य गतिरिति इतत् ; द्रुता रथगतिः—इति कर्मधा । तथा (द्वेतां तृतीया) चौणः इति सुपसुपा or इतत् ; तादृशाः विषया (parts) येषां ते इति बहुव्रीहिः । or—विषय is distance their distances are not seen due to speed.

N.B.—“अक्षीनु खलु” is usual and easier in such cases. But Bhasa here uses “अक्षीतुखलु” in stead. Or is it Scriber’s fault.

2. उद्गृह्णन्तुः—उद्गृह्णन्ति अस्मिन् यस्या सा इति बहु ; adj to गदी । As an overflowing river seems to enter the centre after receding from the कूल due to velocity and swelling in the centre, so the earth seems to get into the नेमिविवर (जवात्) ।

3. नेमिविवरे—अधिकरणे ७मी । नेमिः अक्रधारा । तेषां विवरम् तस्मिन् इति ६ तत् ।

4. अरव्यक्तिः—अराणां अकशलाकानां व्यक्तिः अभिव्यक्तिः प्रकाशः इति इतत् ; वि + अमञ् + क्तिन् । Due to speed their individuality could not be noticed.

5. जवात्—द्वेतां ५मी ।

6. अक्रवलयम्—अक्राणां वलयमिति इतत् । वलय = circumference.

7. अश्वीद्वृत्तम्—अश्वैः उद्गृह्यतम् इति इतत् ; उद्गृ + धृ + क्त कर्मणि । The dust raised in front of the chariot cant follow it due to its extreme speed.

8. अनुपतति—अनु + पत् + लट् तिप् । For a similar sentiment due to रथवेग, compare “शैलानामुन्मज्जतोऽथ शिखरात्” Sak VII. and Sak I. under “आम्नोद्गृह्णैः धूलिभिरपालङ्गनीयाः” &c.

सूतः—अयुस्मन्, सोपस्त्रे इतया वृक्षाणाम् अभितः खल्व-योध्यया भवितव्यम् ।

भरतः—अहो तु (? नु) खलु स्वजनदर्शनोत्सुकस्य त्वरता
मे मनसः । सम्प्रति हि—

Eng. Charioteer—Ho Longlived one ! as the trees seem
glazy, so methinks, Ayodhya is in front of us.

Bh.—Oh ! great is the eagerness of my mind which is
anxious to visit my near and dear ones. Now indeed—

Beng. श्रुत—आशुयन्, गाछुलि येरूप दिख् देखाईतेहे
ताते बोध हईतेहे अयोध्या। आमादेर साम्ने। भरत—अहो ;
स्वजनदर्शने उत्सुक आमार मनेर कि बाधता। एक्कणे—

Tika.—‘सोपस्नेहता’—शृङ्गाणां खिन्धतया मसृणतया ; अभितः अस्माकम्
सर्वे एव। अयोध्या भवितव्यम्। अतः स्वजनदर्शनोत्सुकस्य निजजनदर्शन-
लालसस्य मे ‘मनसः’ ‘त्वरता’ व्ययता।

Notes

1. सोपस्नेहता—हृती श्या ; उप + स्निग् + घञ् = उपस्नेहि ; मसृणता।
तेन सह वर्तमानः यः स इति तुल्ययोगे बहु। तस्य भावः इति सोपस्नेहता।
तया। Such glossy trees indicate precincts of a city or
residence, comp “सोपस्नेहता अयोध्या भवितव्यम्” in Abhi. and “गृह-
विशेष एवायम् सोपस्नेहता” &c.

2. अभितः—अस्मान् अभितः अस्माकं पुरतः इत्यर्थः ; cp “अभितो वस्तुलं
पश्यामि”—Swapna.

3. स्वजनदर्शनोत्सुकस्य—adj to मनसः or मे। स्ने जनाः इति कर्मधा।
तेषां दर्शनम् इति इतत् ; तच्च उत्सुकः इति सुप् सुपा or ७ तत्। तस्य।

4. त्वरता—त्वरते इति त्वरः (पचाद्यच्)। त्वर + तल् भावे ; व्ययता।
This is rather a rare use in this sense. त्वरा serves the
propose equally well.

পতিতমিব শিরঃ পিতুঃ পাদয়োঃ স্নিহ্যতিবা স্মি রাজ্ঞা সমুত্থাপিতঃ
 ত্বরিতমুপগতা ইব ভ্রাতরঃ ক্লোদয়ন্তীব মামশ্চুমির্মাतरः ॥ ৩ ॥
 সট্শ ইতি মহানিতি ব্যায়তথ্যেতি মূল্যৈরিবাহং স্তুতঃ সেবয়া
 পরিহসিতমিবা ত্মনস্তত্র পশ্যামি বেধং চ ভাষাং চ সৌমিত্রিণা ॥ ৪ ॥

Prose.—(মম) শিরঃ পিতুঃ পাদয়োঃ পতিতমিব । স্নিহ্যতা রাজ্ঞা সমুত্থা-
 পিত ইবা স্মি । ভ্রাতরঃ ত্বরিতমুপগতা ইব । মাতরোঃশ্চুমির্মাম্ ক্লোদয়ন্তি ইব ॥ ৩ ॥

সট্শ ইতি মহান্ ইতি ব্যায়ত ইতি চ—মূল্যৈঃ সেবয়া অহং স্তুতঃ ইব । তত্র চ
 সৌমিত্রিণা আত্মনঃ বেধং পরিহসিতমিব ভাষাং চ (পরিহসিতামিব) পশ্যামি ॥ ৪ ॥

Eng.—Now I perceive that my head has, as if fallen
 at the feet of my father ; I have been as it were, raised up
 by the King ; my brothers has (as it were) hastened to me
 and my mothers are (as it were) wetting me with tears. 3.

(I see)—Servants, waiting upon me are as it were, eulogis-
 ing me saying 'just like the others of the family' ! "how
 grown up" "a strong bodied fellow !" and the son of Sumitra
 is taunting me with respect to my dress and speech.

Beng.—(এখন দেখিতে পাচ্ছি) যেন আমার মস্তক পিতৃচরণে
 পতিত হইয়াছে । স্নেহশীল রাজা যেন আমায় ধরিয়া তুলিতেছেন ।
 ভ্রাতৃগণ তাড়াতাড়ি আসিয়া উপস্থিত হইয়াছেন আর মাতৃগণ নয়ন
 জলে আমায় সিক্ত করিতেছেন ॥ ৩ ॥ “রাজবংশের অন্ত্যাজ্ঞ সকলেরই
 মত” “বেশ বড় হয়েছেন” “কি দৃঢ়দেহ” — এই প্রকারে স্তুতি করিয়া
 ভ্রাতৃগণ যেন আমার পরিচর্যা করিতেছে । আর সেখানে লক্ষণ
 আমার পরিচ্ছদ এবং ভাষাকে যেন উপহাস করিতেছেন—এই রূপই
 যেন দেখিতেছি ।

Tika.—‘শিরঃ সূর্তা পিতুঃ দশরথস্য পাদয়োঃ পতিতম্’ অবলম্ব্য ইব ইতি অহম্

उत्प्रेक्षे । दशरथस्य सत्ताम् अजानतः भरतस्य इयं कल्पना । 'स्निह्यता' माम् प्रति स्नेहं प्रकाशयता 'राज्ञा समुत्थापितः अस्मि' धरातलात्—इति भरतः कल्पते । 'मे भ्रातरः त्वरितम् तूष्णम् उपगताः' मम सकाशम् आगताः ; 'भ्रातरः अश्रुभिः' नयन-
वारिभिः (चिरात् दृष्टं) माम् क्लेदयन्ति आर्द्राकुर्वन्ति इति भरतः मानसनीताभ्याम् पश्यति । अपिच—'सदृशः' अस्मिन् वंशे उत्पन्नानाम् अपरिषां कुमाराणाम् तुल्यः इति ; 'महान्' प्राक् यं भरतं ययं दृष्टवन्तः सोऽधुना महान् सज्जात इति, 'व्यायतः' इति—नियतं व्यायामं गृहीत्वा मुदूढकाय इति एव 'भूत्यै' परिचारकैः सेवया परिचर्याया [करणे श्या] अहं स्तुतः पूजितः प्रशंसितः इति यावत्—इदमपि भरतः मनसा पश्यति । तत्र च अयोधायाम् च सौमित्रिणा लक्षणेन आत्मनः मम (भरतस्य) वेधम् कैकयदेशीयचितं परिच्छदं 'परिहसितम्' उपहसितम् इव मनसा पश्यामि यत् सौमित्रिः कैकयदेशीयपरिच्छदभूषितम् माम् दृष्ट्वा उपहसति, (एवं च) 'भाषाम् अपि' कैकयदेशीयाम् भाषाम् मया कथ्यमानाम् अपि (त्वेन परिहसिताम्) पश्यामि मनसा इति ॥ [लोकद्वयस्य प्रभाम् स्निग्ध्यैः मिथ्यात् उत्पजातिभेदः कन्दः] ॥

Notes.

1. स्निह्यता—स्निह (दिवादि) + शल हतीयो एकवचनम् । Qual. राज्ञा ।
2. समुत्थापितः—सम् + उद् + था + शिच् + क्त कर्मणि । Its उत्तकर्म here is अस्मि ॥ अस्मि is a तिङन्तप्रतिरूपक अव्यय meaning "अहम्" ; or अस् + लट् = अस्मि ; then अहम् is its nom. understood, and समुत्थापितः is pred. to अहम् ।
3. त्वरितम्—त्वर + इतच् जातार्थे । Adv. qual उपगताः ।
4. क्लेदयन्ति—क्लिद् + शिच् लट् अन्ति ।
5. व्यायतः—वि + आ + यस् + क्त ; व्यायामेन दृढीकृतः इत्यर्थः ।
6. वेधम्—कर्मणि श्या ; construe—सौमित्रिणा वेधं परिहसितम् भाषां च परिहसिताम् पश्यामि ।
8. परिहसितम्—परि + हस् + क्त कर्मणि । Pred to वेधम् ।

Remark.—(1) परिहसित—this word must follow the process known as लिङ्विपरिणाम and must be repeated as परिहसिताम् in order to qualify भाषाम् । The construction will be this—वेदम् भाषां च परिहसिताम् पश्यामि । पश्यामि = अवलोकयामি, मन्त्रे ।

(ii) The dress and the dialect of Kekaya was apprehended by Bharata to be an object of Lakshman's ridicule; these two being successive brothers, one ridicules another for his idiosyncrasy. Where is this Kekaya ? It has not been yet definitely identified ; but some scholars hold that it was somewhere in modern Caucasia in western India. Hence probably there was much diff. in dress and dialect.

সূতঃ—(আত্মগতম্) ভোঃ কষ্টম্ । যদয়মবিন্ধ্যায় মহারাজ-
বিনাশমুদকং নিষ্ফলানামাশাং পরিবহন্থ অযোধগাং প্রবেচ্ছতি কুমারঃ ।
জানহিরপি অস্মাভির্ন নিবেদ্যতে । কৃতঃ—

Eng. Charioteer (to himself)—Woe to me ! it is that this prince will enter carrying (entertaining) all along such a hope as will end in smoke (or which will not materialise in the end) due to his ignorance of His Majesty's death. Even knowing it I have not reported it to him. Because (or—do you ask why) :—

Beng. সূত - (স্বগত) ওঁ কি কষ্ট ! (কেননা) মহারাজের নিধন-
সংবাদ না জানিয়া পরিণামে নিষ্ফল আশা লইয়া কুমার অযোধায়
প্রবেশ করিবেন ; আমি জেনেও সে সংবাদ (ইঁহার কাছে) বলি নাই ।
বেহেতু—

Tika.—भोः कष्टम् दुःखम् ? कथम् ? शृणु—यद् इत्यादि । 'उदके' उत्तरकाले परिणामे इत्यर्थः । 'परिवहन्' पोषयन् । 'निविशते' विश्राम्यते ।

Notes

1. अविज्ञाय—न विज्ञाय । वि + ज्ञा + क्ताप् ।
2. महाराजविनाशम्—महान् राजा इति महाराजः ; कर्मधा । महतो महादेशः समासान्तश्च । तस्य विनाशस्तमिति इतत् ; obj of अविज्ञाय ।
3. उदके—कालाधिकरणे ऽमी । It means भाविकाले ।
4. निष्फलम्—निरस्तम् फलं यस्मात् तामिति बहु । Qual. आशाम् ।
5. परिवहन्—परि + वह् + शङ् ।
6. प्रविशति—प्र + विश् + लुट् सति ।
7. ज्ञानदम्भिः—ज्ञा + शङ् तृतीया बहुवचन ।
8. अस्माभिः—for मया । It is used in plural by "अस्मादीहयोश्च"—इति विकल्पेन बहुवचनम् ।
9. निविशते—नि + विद् + शिच् लट्ते कर्मणि ।

(सूत—) पितुः प्राणपरित्यागं मातुरैश्चर्यलुब्धताम् ।

जिह्वभातुः प्रवासं च वीन् दीषान् कोऽभिधास्यति ॥५॥

Prose.—कः पितुः प्राणपरित्यागम् मातुः ऐश्वर्यलुब्धताम्, जिह्वभातुः प्रवासं च (इति) वीन् दीषान् अभिधास्यति ।

Eng.—Who will go to inform him the three mishaps, viz his father's death, his mother's greed for prosperity (kingdom), as well as his brother's exile ?

Beng.—पितार प्रानविरोग, मातार ऐश्वर्यलोलुभ आर ज्योष्ठ ब्रातार प्रवास—ए तिनटी दोषेर कथा के उहाके बलिबे ?

Tika.—भरतस्य 'पितुः' दशरथस्य प्राणपरित्यागम् प्राणविरोगं तथा (तस्य) मातुः कैकेयाः 'ऐश्वर्यलुब्धताम्' राज्यलोभम् तथा जिह्वभातुः रामस्य प्रवासं निर्वासनम्

इति एतान् त्रीन् दोषान् कः 'को नाम जनः भरतम् अभिधास्यति' वदित्यति ? अहं तु न कदापि 'अप्रियं' सत्यं वक्ष्यामीति भावः । [तथाचमनुः—“प्रियं ब्रूयात् सत्यं ब्रूयात् सा ब्रूयात् सत्यमप्रियम्”] ।

Notes.

1. प्राणपरित्यागम्—प्राणानां परित्यागः इति इतत् । तम् ।

2. ऐश्वर्यालुब्धताम्—ऐश्वर्ये राजाभोगादिषु लुब्धता खोभः तानिति सहस्रपा । लुम् + क्त कर्त्तृ-लुब्धः । तस्य भावः इति तन् । All these have same case with त्रीन् दोषान् ।

3. श्रावभातुः—श्रावः श्रुति कर्मधा । प्रशस्य + इष्ट = श्रावः । The charioteer knew that any of these 3 painful news will shock and upset Bharata. So he desisted from narrating these unwholesome news to him.

4. अभिधास्यति—अभि + धा + नृट् स्यति ।

(प्रविश्य) भटः—जयतु कुमारः ।

भरतः—भद्र ! किं शत्रुघ्नो मामभिगतः ।

भटः—अभितः (? अभिगतः) खलु वक्तुं ते कुमारः । उपाधयास्तु भवन्तमाहुः ।

भरतः—किमिति किमिति ।

भटः—एकनाडिकावशेषः कृत्तिकाविषयः । तस्मात् प्रतिपन्नायामिव रोहिण्याम् अयोध्यां प्रवेक्ष्यति कुमारः ।

भरतः—वाढमेवम् । न मया गुरुवचनमतिक्रान्तपूर्वम् । गच्छ त्वम् ।

भटः—यदाज्ञापयति कुमारः । (निष्क्रान्तः) ।

ভরতঃ—অথ কস্মিন্ প্রদেশে বিশ্বমিথে । ভবতু দৃষ্টম্ ।
এতস্মিন্ বৃহদন্তরাবিষ্কৃতং দেবকুলে সুহৃৎ^১ বিশ্বমিথে । তদু-
ভয়ং ভবিষ্যতি দেবপূজা (? দৈবতপূজা) বিশ্বময় । অথচ
উপোপবিষ্য প্রবেষ্টব্যানি নগরাণীতি সত্‌সমুদাচারঃ । তস্মাত্
স্থাপ্যতাং রথঃ ।

Eng. Guard—Victory be to the Prince.

Bharat, — Noble one ! has Satrugghna approached me ?

Guard.—That prince is close by ; but the preceptors tell
you this.

Bh.—What ! what !

G.—Only a “Nadika” or small period remains to close up
the period of the Krittikas (Pleides ?). Therefore the Prince
should enter on জ্যোত্স্না, just on the rising of the star Rohini.

Bh.—Let it be so ; never before have I transgressed (or
overrun) the dictates of my preceptors.

G.—As the Prince commands (exit).

Bh.—Now, where shall I take rest ? Well I have found
out ; I shall rest a while in the temple just discovered amongst
the trees (here). There two things will be done—worshipping
and resting as well ; one should rest in the vicinity of the
town before one enters it—so requires the decorum.
Therefore please stop the car here.

Beng.—(প্রবেশ করিয়া) ভট—কুমারের জয় হোক । ভরত—
ভদ্র ! শত্রুর কি আমার কাছে এসেছে । ভট—কাছেই এসেছেন
কুমার । কিন্তু উপাধ্যায় আপনাকে বলিয়াছেন । ভরত—কি, কি

বলেছেন। ভট—কৃত্তিকা নক্ষত্রের (কৃত্তিকা নক্ষত্রের স্থিতি কাল) শেষ হইতে আর এক নাড়ী মাত্র বাকী আছে। পুত্ররাং রোহিণী নক্ষত্র প্রবৃত্ত হইলেই কুমার অযোধ্যা প্রবেশ করিবেন। ভরত—উত্তম, তাই হ'বে। আমি কখনই গুরুবাক্য লঙ্ঘন করি নাই। তুমি যাও। ভট—যে আজ্ঞা কুমার (প্রস্থান)। ভরত—এখন কোন খানে বিশ্রাম করি? এই যে ঠিক হয়েছে। এই বৃক্ষরাজির অন্তরালে যে দেবমন্দির দেখিতে পাইয়াছি এইখানেই এক মুহূর্ত্ত বিশ্রাম করিব। তাতে দেব পূজা এবং বিশ্রাম হুইই হ'বে। আর এরূপ শিষ্টাচারও ত আছে যে—নগরের প্রান্তে (উপকণ্ঠে) কিছুক্ষণ বসিয়া তবে নগরে প্রবেশ করিতে হয়। অতএব (এইখানেই) বস থামাও।

Tika.—অভিনতঃ = সন্তসমীপসামন্তঃ? 'একনাড়ীকাবশেষঃ কৃত্তিকাবিষয়ঃ'—অথুনা বগ্নে কৃত্তিকানক্ষত্রাণি এব চন্দ্রোঃ সমন্ব্যে অবস্থিতানি। চন্দ্রস্য কৃত্তিকানক্ষত্রঃ সচ্যবস্থানকালস্য সমাপ্তিম্ একনাড়ীকাপরিমিতকালং গতি মধিগচ্ছতি—ততঃ চন্দ্রঃ রৌদ্রিণীনক্ষত্রোঃ সহ অবস্থাস্মরতি। 'প্রতিপন্নায়াস্' প্রপ্তো এব রৌদ্রিণীনক্ষত্রঃ। গতায়াম্ একনাড়ীকায়াম্ চন্দ্রঃ রৌদ্রিণ্যোঃ গমিষ্যতি তদা ইত্যর্থঃ। 'অতিক্রান্তপূৰ্ব্বম্'—পূৰ্ব্বে পুরা অতিক্রান্তম্ ততঃক্ৰান্তম্ ["মৃতপূৰ্ব্ববরট্." ইতি সূত্রকারনির্দেশাত্ পূৰ্ব্বশব্দস্য পরনিপাতঃ]। হৃদাণাম্ অন্তঃ মধ্যমানে আবিষ্কৃতি ময়া লিখিতী দিবজ্জলী দিবালয়ী। 'উপ' নগরস্য সমীপে—তস্য প্রান্তমানে ইত্যর্থঃ 'উপবিষ্ট' ইতি। সন্ত-সমুদাচারঃ = সাধুরীতিঃ। সমুদাচারঃ—রীতিঃ, শিষ্টাচারঃ ইতি যাবৎ। কিমিতি কিমিতি—সম্ভ্রমী হিরক্তিঃ।

Notes

১. একনাড়ীকাবশেষঃ—একা নাড়ীকা, a small duration of time কর্মধা। সা অবশেষঃ যস্য স ইতি বহু। Pred. to কৃত্তিকাবিষয়ঃ।
২. কৃত্তিকাবিষয়ঃ—কৃত্তিকায়ঃ বিষয়ঃ অধিকারকালঃ ইতি তৎ। Nom. to भवति understood. It is not auspicious to enter a place

during कृत्तिकाचतुर्थी । कृत्तिका is followed by रोहिणी which is auspicious during यावा, पुरप्रवेश &c.

3. अतिक्रान्तपूर्वम्—पूर्वम् अतिक्रान्तमिति सहस्रपा । For परनिपात of पूर्व see Tika. Bharata was also ever obedient to his superiors.

4. वृक्षान्तराविष्कृते—वृक्षाणाम् अन्तः इतत् । तत्र आविष्कृतं तत्र दृष्टम् सुपसुपा । Seen through the tree i. e. situated there.

5. देवकुलं—देवानां कुलं तत्र इति इतत् ।

6. सुहृत्संघम्—अत्यन्तसंयोगे रथा ।

7. विश्वमिष्ये—वि + यम् + लृट्, सी । आत्मनेपदन्तु, शिष्टप्रयोगः । परस्मैपदेन भाव्यम् । For यम् is दिवादि परस्मैपदौ । An irregular use. In Swapnanataka however we have विश्वमिष्ये where however यम् + णिच्, लृट्सी is somehow defensible by the rule “णिचश्च” ।

8. विश्वमः—वि + यम् + घञ् । Here वृक्ष in घञ् comes by the rule “भौदात्तोपदेशस्य भान्तस्यानाचमेः” ।

9. सत्-समुदाचारः—सन् समुदाचारः इति कर्मधा । सतां समुदाचारः इति इतत् वा । सम् + लृट् + आ + चर् + घञ् ।

10. Remark—उप + उपविश्य = उपोपविश्य । First उप is superfluous. So उपोपविश्य is also an irregular use. उपविश्य serves the purpose equally well. So this is an आर्ष use, for Ramayana has this प्रयोग ।

11. स्थाप्यताम्—स्था + णिच्, लोट् ताम् कर्मणि ।

सूतः—यदाज्ञापयति आयुषान् । (रथं स्थापयति) ।

भरतः—(रथादवतीर्थं) सूत ! एकान्ते विश्रामय अश्वान् ।

सूतः—यदाज्ञापयति आयुषान् । (निष्क्रान्तः) ।

भरतः—(किञ्चित् गत्वा अवलोक्य) साधुमुक्तपुष्पलाजा-
 विष्कृता वलयः, दत्तचन्दनपद्माङ्गुलाः भित्तयः, अवसक्तमात्य-
 दामशोभोनि द्वाराणि, प्रकीर्णाः वालुकाः । किन्तु खलु
 पार्वणोऽयं विशेषः, अथवा आल्लिकमास्तिक्यम् । कस्यनु खलु
 दैवतस्य स्थानं भविष्यति । नेह किञ्चित् प्रहरणं ध्वजो वा
 वह्निश्चिह्नं दृश्यते । भवतु, प्रविश्य ज्ञास्ये । (प्रविश्य अवलोक्य)
 अहो क्रियामाधुर्यं पाषाणानाम् । अहो भावगतिराकृतोनाम् ।
 दैवतोद्दिष्टानामपि मानुषविश्वासतासां प्रतिमानाम् । किन्तु
 खलु चतुर्दैवतोऽयं स्तोमः । अथवा यानितानि भवन्तु ।
 अस्ति तावन्मो मनसि प्रहर्षः ।

Eng. Charioteer - As the long-lived one commands ; (stops the car).

Bh.—(Having alighted from the car), Charioteer ! Let the horses take rest in a corner (or alone).

Ch.—As the long-lived one commands (Exit).

Bh.—(Going a little and looking), the offerings (to the gods) are (easily) noticeable by the flowers and fried rices—
 profusely (properly) strewn. (दत्तचन्दन etc—Translated before).
Is this speciality due to some festival ? Or it is the daily
 performed rite ? To which god may this temple be
 dedicated ! There is no outer sign—neither the weapon or
 the staff is visible (present) here. However let me enter and
 know. (Having entered and looking) ho, there is artistic
 grace upon these stcnes (or images) ! Oh ! How impressive are

their appearances ! Though consecrated to gods, yet these images lead one to believe them as human beings ! Is it that there is a group of four deities ! Or let it be anything ; my mind is but full of (excessive) joy.

Beng.—হৃত—আনুমানের যেকোন আজ্ঞা । (রথ থামাইলেন) । ভরত—(রথ হইতে নামিয়া) হৃত ! একদিকে (লইয়া গিয়া) অশ্ব-গুলিকে বিশ্রাম করাও । হৃ—যে আজ্ঞে । (প্রস্থান) । ভ—(কিছুদূর গিয়া ও তাকাইয়া) ভালকরে দুল আর খই ছিটিয়ে পূজার আয়োজন পরিষ্কৃতিত করা হয়েছে (দেখছি).....(N.B. নত্ব etc—এই অংশের অনুবাদ পূর্বেই করা হইয়াছে)...একি কোন পরদিনের বিশেষ অনুষ্ঠান অথবা ইহা দৈনন্দিন পূজাবিধি । এটা কোন দেবতার স্থান হবে ? এখানে কোনও প্রকার অস্ত্র, ধ্বজ প্রভৃতি বাহ্যচিহ্ন ত দেখিতেছি না । যা হউক ভেতরে গিয়ে জানতে পারব । (প্রবেশ করিয়া এবং দেখিয়া) আহা ! পাখাণে কি শির-সৌন্দর্য ! আহা মূর্তিগুলির কি ভাবাবিব্যক্তি ! এই প্রতিমাগুলি দেবতাদের বলিয়া নির্দিষ্ট হইলেও এদেরকে মানুষ বলেই মনে হচ্ছে (এদের দেবলে মানুষ বলেই বিশ্বাস হয়) । এ বে দেখছি চারিটা দেবতার সমষ্টি ! তা যাই হোক ! আমার মনে বেশ আনন্দ হচ্ছে ।

Tika. সাধুমুক্ত ইত্যাদি—সাধু মুক্ত, মুক্তানি নন্দানি যানি পুণ্যানি তথা যি লাজাঃ তৈঃ আবিষ্কৃতাঃ প্রকাশিতাঃ প্রসুফুটিতাঃ ইত্যর্থঃ ‘বলয়ঃ’ পূজীদম্ভারাঃ (অত্র বিদ্যন্তি) । ইত ইত্যাদি...ইদং ব্যাখ্যাতং প্রাক্ । ‘পার্বণীয়ায়’ পৰ্ব্ণদিবস-সম্বন্ধী অর্থ ‘বিশেষঃ’ বিশিষ্ট অনুষ্ঠানম্ । কিং পৰ্ব্ণদিবসম্ অবলম্ব্য অত্র এতাডৃশম্ বিশিষ্টম্ পূজানুষ্ঠানম্ কৃতম্ ? ইত্যর্থঃ । অথবা ‘আজিকম্ দৈনিকম্ আস্তিক্যম্’ পূজাবিধিরিয়ম্ । দৈবতস্য দৈবতায়াঃ স্থানম্ মন্দিরম্ । প্রহরঞ্চ দেবতা-সম্বন্ধি আশ্রয়ম্ খজী রথদন্ডঃ বা বহিষ্কৃতম্ বাহ্যানির্দর্শনম্ নদৃশ্যতে । নাবিখ্যচিহ্নম্ সুদর্শনম্

शिवचिह्नं त्रिशूलम् इन्द्रचिह्नं ध्वजो वा वर्तते, तेन अस्या बहिर्भागं दृष्ट्वा कस्य मन्दिरमिदमिति न मया ज्ञातुं शक्यते इति सरलार्थः । प्रविश्य मन्दिराभ्यन्तरे गत्वा 'शास्त्रे' अवगमिष्यामि अभ्यन्तरे सूक्तिं दृष्ट्वा ज्ञास्यामि कस्य एतत् । 'क्रियामाधुर्यं' शिल्पकर्मसौन्दर्यम् । 'भावगतः' भावामिव्यक्तिः देवभावस्य प्रकाशः आकृतौनाम् सूक्तौनाम् । 'देवतोद्दिष्टानाम्' देवतारूपेण निर्दिष्टनामपि आसां प्रतिसानाम् 'मानुष-विश्वासता'—एताः मानवा एव न तु पाषाण-देवतानि इति विश्वासः प्रतीतिः दर्शकानां जायते । 'चतुर्देवतोऽयं' चतुर्भिः देवैः (देवैः) समन्वितः अयं सौमः राज्ञिः देवसमष्टिः । यथा—एकादशभिः सूक्तिभिः समन्विता सप्तदेवताः भवन्ति, तदनु किम् इयं देवता चतसृभिः सूक्तिभिः समन्विता ? [यदा सौमः = यज्ञः । चतुर्देवतोऽयं चतुरः देवान् उद्दिश्य निष्पादितः अयं यज्ञः ? प्रकथ्यः—आनन्दाधिक्यम् ।

Notes

1. विद्यामय—वि + यम + णिच्, लोट् छि । The rule "मितां ङस्" demands ङस् in णिच्, of मान् root. But still we have इङ्गि or दीर्घ in विश्रामयति । This is due to वा or fixed optionality got in this rule by dragging down "वा" from the rule "वा चित्तविरागे" । Thus the result is some मान् roots do not take ङस् when णिच् follows. यम, भम are such due to शिष्टप्रयोग । Comp. "धुर्यान् विद्यामयेति च" in Rag. I. Sl. 54.

2. साधुमुक्ता इत्यादि—साधु यथातथा मुक्ताः well-placed इति सहस्रमुपा । पुष्पाणि लाजाश्च पुष्पलाजाः or पुष्पलाजम् with जातिविवक्षा and applying "जातिरप्राणिनाम्" । साधुमुक्ताः पुष्पलाजाः इति कर्मधा । तैः आविष्कृताः इति श्वत् । Adj. to बलयः । बलयः plural of बलिः । nom. to विदालो &c.

3. पार्वणः—adj. to विश्वेभ्यः । पार्वणः अयम् इति पार्वन् + अण् । पार्वन् = festival usually of the full-moon and the new-moon days. We here get पार्वण and not पार्विक by the rule "कालात्

टञ्” for here the general rule “तस्ये दन्” इति अण् is made applicable in supercession of the special rule. Thus Kalidasa uses “शार्बरस्य तमसो निषिद्धये” ।

4. आङ्गिकम्—अङ्गन् + ठञ् । अङ्गानि अङ्गानि आचरितम् इत्यर्थः । Qual. आत्तिकम् ।

5. आस्तिक्यम्—आस्तिकः ईश्वर-विश्वासी । तस्मात्तस्य इति व्यञ्जप्रत्ययः । आस्तिक्यं (लक्षणया वृत्त्या) ईश्वर-विश्वाससूचकम् अनुष्ठानम्, पूजाविधिः इत्यर्थः ।

6. दैवतस्य—दैवता एव दैवतम् । दैवता + अण् स्माच् । तस्य ।

7. प्रहरणम्—प्र + ह + णाट् करणवाच्ये । अस्यम् । By these signs one is able to know to which god a temple is consecrated.

8. क्रिया-साधुर्यम्—क्रियायाः शिल्पकर्मणः साधुर्यम् इति इतम् । The skill of sculpture.

9. भावगतिः—भावस्य गतिः अवगतिः अभिव्यक्तिः—प्रकाशः इत्यर्थः, इतम् । भावस्य = दैवभावस्य । Bharata is startled with the expressions of internal feelings exactly represented on the faces of these images.

10. दैवतोद्दिष्टानाम्—दैवतानि (एताः देवताः) इति उद्दिष्टानाम् निद्दिष्टानाम् इति सङ्गसुपा । Qual. प्रतिमानाम् । Though apparently the प्रतिमा seem to be with regard to gods, still these appear to be of मानुष । Or दैवते उद्दिष्टा etc,

11. मानुषविश्वासता—मानुषः मानुषसम्बन्धोयः (एते न खलुदेवाः अपितु मानुषाः एव) विश्वासः (दर्शकानां प्रतीतिः) इति कर्मधा । तस्मात्तस्य इति तल् प्रत्ययः । The compound word is somewhat peculiar. The प्रतिमा appeared to be of मानुष ।

12. चतुर्दैवतः—चत्वारि दैवतानि श्रवयवा अस्य इति तद्धितार्थद्विगुः । [तद्धितप्रत्ययस्य लोपः पञ्चगुः इतिवन् ।]

13. स्तोमः = राजिः समष्टिः । प्रतिमासमूहः इत्यर्थः — this collection of statues ; or स्तोम means यज्ञ । A यज्ञ to 4 gods is done here,

[N. B. Alternative exposition—चतुर्भिः दैवतैः निष्पाद्यः इति तद्वितार्थः द्विगुः । “द्विगोर्गुणपत्ये” इति शेषिकस्य प्रत्ययस्य लृक् । तादृशः स्तोमः यज्ञः] ॥

कामं दैवतमित्येव युक्तं नमयितुं शिरः ।

वार्षलसुप्रणामः स्यादमन्त्रार्चितदैवतः ॥ ५ ॥

Prose order.—कामं दैवतम् इति एव (सम) शिरः नमयितुम् युक्तम् ; (किन्तु) अमन्त्रार्चितदैवतः प्रणामः वार्षलः स्यात् । Or...वार्षलः प्रणामः स्यात् ।

Eng. — True, I should bend down my head because of its being a deity ; but the salutation—in which the god is not adored with a mantra, is (as good as) the reverence done by a Sudra.

Beng. — अवज्ञ “देवता”—एहें कुछ बहुतक अवमनत करी उठित बाटे ; किन्तु देवतादेक गजबारी अर्कना ना करिगरी (आमार) ये प्रणाम—ताहा शूद्र-प्रणामदेरहे ठूला ।

Tika. कामम् [अकामानुमती कामम् अव्ययम्] सत्यं “दैवतम्” इयं प्रतिमा दैवता एव अनेनैव कारणेन शिरः मस्तकं नमयितुम् दैवताचरणे पातयितुम् युक्तम् उचितम् ; परं ‘अमन्त्रार्चितदैवतः प्रणामः’—मन्त्रीचारणेन दैवतायाः अर्चनां न कृत्वा आचरितः यः प्रणामः स तु ‘वार्षलः’ शूद्रोचितः स्यात् भवेत् । अवसाध्यः—शूद्राणां मन्त्रीचारणेन देवपूजने अधिकारो नास्ति ; ते देवतां केवलम् प्रणमन्ति एव ; अहं तु क्षत्रियः अतो मया समन्त्रीचारणम् अर्चनम् विधाय प्रणामः आचरितव्यः । अथ तु मया तत् न कृतम् अपि तु केवलम् प्रणाममहं कृतवान् तेन हि अथ मया कृतः प्रणामः शूद्रप्रणामतल्पो भवति ।

Notes

1. देवतम्—इति योने प्रथमा by the dictum—कचिद्विपाते-
नाभिधानम् ।

2. अमन्वाञ्छितम्—adj. to प्रणामः । अविद्यमानाः मन्वाः यस्मिन्
तन् यथा तथा इति अमन्त्वम् । मन्वरहितम् (adverb). अमन्त्वम् (यथातथा)
अञ्चितमिति सङ्गमुपा । अमन्वाञ्छितम् देवतम् यव स इति वङ् ।

3. वार्ष्णेजः—Predicative or adj. to प्रणामः । वृषलः शूद्रः । तस्य
अयमिति वृषल + अय् = वार्ष्णेजः—शूद्रसम्बन्धो । Bharata now offers a
प्रणाम here as Sudras do, for he was not sure of the particular
diety there, or because later on he will perform विजप्रणाम after
knowing the details. Bharata however is भक्तिमान् on all Gods.

(प्रविश) देवकुलिकः—भोः नैत्यकावसाने प्राणिधर्ममनु-
तिष्ठति मयि कोन खल्वयमासा प्रतिमानामव्यान्तराकृतिरिव
प्रतिमागृहं प्रविष्टः । भवतु प्रविश ज्ञास्ये । (प्रविशति) ।

भरतः—नमोऽस्तु ।

देवकुलिकः—न खलु न खलु प्रणामः कार्यः ।

भरतः—मा तावद् भोः—

Eng.—Priest. — Well, who is it—that bears an appearance
slightly different from that of the images here—and that has
entered the temple, while I, after having finished my daily
rites, was engaged in the affairs (meant) for the subsistence of
life ? However—let me enter and then learn. (Enters).

Bharata. — I Salute (thee).

Priest.—Well—Sir, do not salute (me)—please don't.

Bharat. — Why not Ho ?

Beng.—मन्दिराधिकारी—एक ! आमार नित्याक्रिया शेष करिरा भोजनादि प्राणिधर्मैर अगुष्ठाने व्यापृत থাকাকाले के ए प्रतिमा-गृहे प्रवेश करियाछे । एर आकार त प्रतिमादेर मूर्ति हईते बैशी पृथक् नय । आछा प्रवेश करियाई जानिव । (भितरे प्रवेश) ।
 ভরত—প্রণাম ।— অধিকারী—না না, প্রণাম করিবেন না । ভরত—
 কেন হে প্রণাম করিব না ।

Tilka.—देवकुलिकः—देवकुली नियुक्तः, देवकुलस्य मन्दिरस्य अध्यक्षः—प्रबोद्धितः इत्यर्थः । [“तव नियुक्त” इति उक्तं । निपातनात् वृद्धाभावः] । नैत्यकावसाने नैत्यकस्य नित्यकर्मणः पुजादिरित्यर्थः अवसाने—अन्ते । ‘प्राणिधर्म’ जीवधर्म’ जीवन-रक्षायै आचरणीयम् कृत्यम् भोजनादिकम् । अनुतिष्ठति प्रकृत्यति मयि । अल्पान्तरा-कृतिः प्रतिमाभ्यः ईषदीव भिन्नाकृतिः, प्रायेण प्रतिमाभिः सदृशीम् एव सुन्दरीम् भूतिम् परिवहन् इत्यर्थः । [‘ग्रासी’ इति अनुपसर्गे कर्त्तृगामिनिस्त्रिधाफले आत्मनोपदम्] ।

Notes

1. नैत्यकावसाने—भावे ऽमी : नित्यस्य वदम् or नित्येदीयते कार्यम् इति नित्य + अण = नैत्यम् । तदीव इति नित्य + कन्, स्त्रार्थे = नैत्यकम् । Compare “नैत्यकं विधिं ब्रह्मयज्ञरूपम्”—Kulluka under Manu II. Sl. 104. नैत्यकम् नित्यक्रिया । तस्य अवसानम् तस्मिन् इति इतत् ।

2. प्राणिधर्मम्—obj. to अनुतिष्ठति, प्राणिनां धर्मः इति इतत् ।

3. अनुतिष्ठति—अनु + स्था + शठ् + ऽमी एकवचन—adj. to मयि — which is an instance of भावे ऽमी ।

4. अल्पान्तराकृतिः—adj. to कः । अल्पम् ईषत् अन्तरं भेदः पार्थक्य-मिति यावत् यस्याः सा अल्पान्तरा । ईषदीव भिन्ना । प्रायेण सदृशी इत्यर्थः । तादृशी आकृतिर्यस्य स इति बहु । The देवकुलिक noticed the similarity of आकृति between भरत and the statues there.

वक्तव्यम् किञ्चिदस्मात् विशिष्टः प्रतिपाल्यते ।

किं कृतः प्रतिषेधोऽयम् नियमप्रभविष्णुता ॥ ७

Eng.—Do you want to tell me anything ? (or is it that) you are waiting for some distinguished person ? What for is this prohibition ; or is it pursuant to some rule (custom) ? [Or—due to arrogance of power of penance].

Prose order.—अस्मान् किञ्चित् वक्तव्यम् (अस्मि) ? किं विशिष्टः (जनः) प्रतिपाल्यते । किं कृतः अयं प्रतिषेधः ? (किं) इयम् नियमप्रभविष्णुता (स्यात्) ? ।

Beng.—आगत्य किं किङ्क रनिठे छान ? कोन महद्वर बाखिर प्रतीक्षा करूछेन कि ? ए निवेस किट्ठर खू ? अथवा हेहा कि नियमावृद्धिछाहे (अथवा उपःकरणताछनिठ ठेकता) ।

Tika.—‘अस्मान्’ विषये नाम् प्रति किञ्चित् किमपि वक्तव्यं ज्ञयनीयं तव अस्मि ? अपि नाम् किमपि वक्तुं कामो भवान् इच्छते ? । (अथवा) विशिष्टः मत्तः मान्यतरः कश्चित् जनः प्रतिपाल्यते त्वया प्रतीक्षते ? कश्चित् पूज्यतरः जनः अयं आदौ प्रणतिं विधास्यति तत् पश्चादेव अन्येन केनापि प्रणामः कर्तव्यः इति निश्चित्य किं त्वम् कश्चित् पूज्यतरं जनम् प्रतीक्षसे ? इति भावः । ‘किं कृतः’ मया अनुमितयोः कारणयोर्मध्ये किं नाम कारणम् आश्रित्य विहितः ‘अयं प्रतिषेधः’, यदा मम प्रणति-कारणे नियमोऽयं विद्यते यस्माद्धेतोः त्वया अहं निवारितः इति सरलार्थः । यदा—तव ‘नियमप्रभविष्णुता इयम्’ तव तपोनुष्ठानप्रौढिः किम् ?

Notes

1. अस्मान्—विषयावशान् कारकाणि इति विषयायाम् अस्मी । अस्मान् उदिश्य इत्येव अर्थः ।

2. विशिष्टः—An adj. used substantively. Some distinguished person, उक्ते कर्मणि १मा ।

3. प्रतिपाल्यते—प्रति + पा + चिच् + लट्ते कर्मणि । Is being waited on by you.

4. किं कृतः—किम् केन (केन हेतुना) कृतः इति सुप् सुपा । Or these are two separate words.

5. नियमप्रभविष्णुता—subj. to अस्ति understood, प्र + भू + ण्वृत् = प्रभविष्णु प्रभावशीलः । तस्य भावः इति तल्ल । This is a vedic usage by the rule “भुवश्च” । See Sak—“यत् प्रभविष्णवे रीचते” । नियमस्य विधानस्य प्रभविष्णुता प्रभावशीलता इति इतत् । Persuance to some custom ; or due to arrogance of power. This sloka is an instance of Bhasa’s illiptical use of sentences.

देवकुलिकः—न खलु एतेः कारणैः प्रतिषेधयामि भवन्तम् । किन्तु दैवतशङ्कया ब्राह्मणजनस्य प्रणामं परिहरामि । क्षत्रिया ह्यत्रभवन्तः ।

भरतः—एवम् । क्षत्रिया ह्यत्रभवन्तः । अथ के नामात्र-भवन्तः ।

देवकुलिक—इच्छाकवः ।

भरतः—(सहर्षम्) इच्छाकवः इति । एते तेऽयोध्याभर्तारः ।

Eng. Priest.—It is not that I prohibit you for these reasons ; but I (want to) avoid the salutation by a Brahman, mistaking these for gods, these are (the images of) kshattriyas.

Bharat. Oh I see ; these are kshattriyas. Then, who are these ?

Priest.—These are born in the line of Ikshvaku.

Bh.—(With joy) These are of the Ikshvaku dynasty ; then these are the rulers of Oudh.

Beng.—मन्त्रिराधिकारी—ए नव कारणे आपनादेक आगि निवेद

करितेहिना । किञ्च एदेरके देवता नने करिवा कोन ब्राह्मण पाछे
प्रणाम करेन—सेटोई निवारण करितेहि ; एरा कज्जिय । भरत—
७ !—एरा कज्जिय । आछा—एरा कारा ? देवकुलिक—एरा हेकाकु-
वन्शीय । भरत (हर्षगहित) एरा अयोध्या शोक ।

Tika—‘प्रतिषेधयामि’ निषेधयामि । ‘किन्तु दैवतशङ्कया’ एतानि दैवतानि एव
इति भान्या ‘ब्राह्मणजनस्य प्रणामम्’ विप्रैः कार्याम् प्रणतिम् ‘परिहरामि’ वारयामि ।
भरतं ब्राह्मणं मन्यमानो देवकुलिकः कथयति—“कथितं ब्राह्मणः एतानि
दैवतानि इति मत्वा एतानि प्रणमेदिति प्रायेण निषेधवाक्यम् उच्चारयामि” । ननु
ब्राह्मणैः कृते प्रणामं कोदोषः इति उत्तरं पठति—‘अदिया हि अयमवलः’ माननीयाः
एते अदिया एव । न ब्राह्मणाः नवा दैवताः अविद्यानाम् मूर्खयः एता इति भावः ।
अदियायेन ? किं तेषाम् नाम गौडं वा । इत्याकवः इत्याकुवन्शीयाः एते ।

Notes

1. दैवतशङ्कया—देवता शङ्का । दैवतम् इति शङ्का इति महत्तया । or दैव-
तस्य शङ्का (भयम्) इत्यत्र ।

2. ब्राह्मणः जनः इति कर्मधा । तस्य । शेषे इष्टी related to प्रणामम् ।

3. प्रतिषेधयामि—इति + मिध + स्था + कर्त्तृणि । प्रतिषेधयामि serves
the purpose equally well.

4. इत्याकवः—इत्याकीः गौडो उत्पन्नाः । “अथवा इत्याकुशब्दः इत्याकु-
वन्शीयः, इत्याकीः गौडापत्यम् इत्यर्थे प्रयुक्तः” । This is after Bhattoji
Dikshit — compare “रघुनामस्यैव वक्ष्ये इति तु तदपत्ये अथवा” । Con-
true एते इत्याकवः भवन्ति ।

(भरत) एते ते दैवतानामसुरपुरवधे गच्छन्त्याभिमरी—

मेते ते शकलोके सपुरजनपदा यान्ति स्वसुकृतैः ।

एते ते प्राप्नुवन्तः स्वभुजवृत्तजितां कृत्स्नां वसुमती-

मेते ते मृत्युना ये चिरमनवसिताम्हृन्दं मृगयता ॥८॥

Prose.—ଏତେ ତେ (ସେ) ଦୈବତାନାମ୍ ଅମୁରପୁରସ୍ତେ ଅମିତରୌ (ଅଭିମତରା) ଗଚ୍ଛନ୍ତି ।
ଏତେ ତେ ଯେ ସପୁରଜନପଦା ସ୍ବସୁକର୍ତ୍ତେ: ଶକ୍ତଲୋକେ ଯାନ୍ତି । ଏତେ ଯେ ସ୍ବଭୁଜକ୍ବଳଜିତାମ୍
କୃତ୍ସ୍ନାଂ ବସୁମତୀଂ ପ୍ରାପ୍ନୁବନ୍ତ: (ଭବନ୍ତି) । ଏତେ ତେ ଯେ ଛନ୍ଦଂ ସ୍ବଗୟତା ସତ୍ତ୍ୱାନାଂ ଚିରମ୍
ଅନବସିତା: ।

Eng.—These are they who lead the van of the gods in
destroying the cities of the demons ; it is they who resort to
the domain of Indra through their own merits with all the
citizens and villagers ; these are the persons that enjoy the
entire earth by the prowess of their own arms ; and it is for
these that death wait pursuant to their own wills.

Beng.—ইহারা এই অমুরনগরী উদ্ধালনে দেবভাগবের অগ্রভাগে
গমন করেন । ইহারা এই নিজের শୁକ୍ତି বলে নগর ও জনপদ বাসিগণসহ
ইন্দ্রলোক পাইয়া থাকেন । ইহারা এই নিজের বাহুবলে সমগ্র বসুভূমী
জয় করেছিলেন, আর ইহাদেরই ইচ্ছাশুভ্তি হইয়া যত্ন ইহাদের জন্য
দীর্ঘকাল অপেক্ষা করেন ।

Tika.—‘ଏତେ’ এতা: সୂଚ୍ୟ: ‘ଏବ তে’ তেଧାମ୍ ନାମ ଯେ ‘ଦୈବତାନାମ୍’ ଇନ୍ଦ୍ରାଦୀନାମ୍
‘ଅମୁରପୁରସ୍ତେ’ ଦୈତ୍ୟପୁରସ୍ତେ ‘ଅଭିମତରୌ’ ରାମୂର୍ଦ୍ଧ୍ୱାଂଶି ସ୍ଥିତିମ୍ ଗଚ୍ଛନ୍ତି ଭଜନ୍ତି । ଏତେ
ଏବ ଇଚ୍ଛାକବ: ଅମୁରୈ: ସହ ଦେବାନାଂ ସମରକାଳେ ଦୈବସୈନ୍ୟସ୍ତ ପୁରତ ଏବ ଅଭିଯାନ୍ତି । ମନ୍ୟ-
ଭରତ: ଶମ୍ଭରାସୁରୈଃ ସହ ଇନ୍ଦ୍ରପଦ୍ମାବଳାମ୍ବିନ: ଦଶରଥସ୍ତ ରାଗବାତୀମ୍ କ୍ଷାତ୍ୱା ଚର୍ଯ୍ୟାଦିକାତ୍
ହତଂ କଥୟତି । ‘ଏତେ ତେ’ ଯେ ‘ସପୁରଜନପଦା:’ ପୌରବାସିଭି: ତଥା ଜନପଦବାସିଭିଃ
ସମୈସ୍ତ ଏବ ‘ସ୍ବସୁକର୍ତ୍ତେ:’ ଆତ୍ମପୁଣ୍ୟବଳେ: ‘ଶକ୍ତଲୋକେ’ ଇନ୍ଦ୍ରଧାମ ଯାନ୍ତି ଗଚ୍ଛନ୍ତି । ଇତି
ମନ୍ୟେ ବିଶେଷତ: ରଥଦଶରଥୟୋ: ପ୍ରଶଂସା । ‘ଏତେ ତେ ଯେ’ ସ୍ବଭୁଜକ୍ବଳଜିତାମ୍’ ଆତ୍ମବାହୁ-
ବଳେନ ବିଜିତାମ୍ ‘କୃତ୍ସ୍ନାଂ’ ନିଷିଞ୍ଜିତାମ୍ ‘ବସୁମତୀଂ’ ଧରିତ୍ରୀମ୍ ‘ପ୍ରାପ୍ନୁବନ୍ତ:’ ଲଭମାନା: ଭବନ୍ତି
ଇତି । ଇତି ସର୍ବେଷାଦିତ୍ୟୋପାଦୀନାଂ ପ୍ରଶଂସା । ଏତେ ତେ ଯେ ‘ଛନ୍ଦମ୍ ସ୍ବଗୟତା’—‘ଧରାବାସ: ମେ
ଅବସିତ:—ଅଧୁନା ମରଣମାଗତ୍ୟ ମାମ୍ ଦୈବଲୋକେ ଗୟତୁ’ ଇତି ଏବମ୍ଭୂନାମ୍ ତେଧାମ୍ ଏବ
ଛନ୍ଦମ୍ ଇଚ୍ଛାମ୍ (ଅଭିପ୍ରାୟମ୍) ସ୍ବଗୟତା ଅବିଧ୍ୟତା ‘ସତ୍ତ୍ୱାନା’ ଯମରାଜେନ ‘ଚିର’ ଦୀର୍ଘ-

कालम् अनवसिताः' अनाशिताः (अतएव) प्रतीक्षिताः इति भावः । यावत् तेषां हृदि मरणवासना नोदति तावत् यमः तान् न विनाशयति तेषां कृति प्रतीक्षमानस्तिष्ठति, अतएव ते स्वीच्छामरणाः सर्वे इच्छ्वाकरो राजानः इति भावः । [सुवदनाज्ञम्, लक्षणे यथा—'अथैवा सप्तदशद्विभिः सरभनययुताः भूमिः सुवदना] ।

Notes

1. असुरपुरवधे—विषयाधिकरणे भावे वा ऽमी । सुरविरोधी इति असुरः नञतत् । तेषां पुरम् इति इतत् । The base is पुर here. तस्य वधः इति इतत् । हन् + अप् = वधः । वध can not be of असुरपुर but of असुरपुरवासिन् । So असुरपुर = असुरपुरवासिन् । Or वध = destruction. Then असुर-पुरवध = destruction of demon city. Anyhow the compound is somewhat queer and is adopted from Ramayana by Bhasa.

2. अभिसरौम्—obj to गच्छन्ति । अयमतिम् इत्यर्थः । अभि + ख + इ औणादि = अभिसरि वा अभिसरौ (optional औप् by "कदिकारान् अङ्गिन्ः ।") meaning अभिसरण for helping another ; comp अभिसरि in IV 17.

3. स्वपुरजनपदाः—adj to एते । पुरम् लक्षणाख्या पुरवासिनः । जन-पद places तेषां जनपदवासिनः । पुरम् च जनपदः च इति पुरजनपदौ द्वय समासः । ताभ्याम् सह वर्त्तमाना ये ते इमि वध ।

4. स्वसुकृतैः—करणे श्वा । सुहृ लृतम् इति प्रादितत् । पुण्यम् इत्यर्थः । स्व स्त्व वा सुकृतम् इति कर्मधा or इतत् ।

5. शकलौके—निवचया ऽमी । शकस्य लोकस्थानम् इति इतत् । शकलौकं यानि should be more proper here.

6. स्वभुजवलजिताम्—obj to वसुमतीम् । स्वस्य भुजौ इति इतत् ; (or कर्मधा as before) ; तयोर्वलमिति इतत् । तेनजिता तामिति इतत् ।

7. प्राप्र वन्तः—प्र + आप् + शत प्रथमौ वधु वचनः ; adj to एते ।

8. कन्दम्—इच्छाम् ; obj to सगयता । कन्दम् is also correct

9. स्रगयता—स्रग (चुरादि) + शलृ दतीश एकवचन ; adj to स्रगना ; स्रग, चुरादि is usually 'आत्मनेपदी' ; cp "स्रगं स्रगयते वनयूषिकात्" &c ; so स्रगयमाण should have been proper here . An irregular use.

10. अनवसिताः—न अवसिताः इति नञतत् । अव + सी + ऋ = usually अवसर्क । But here it is used transitively. Bharata feels delighted for his race.

(भरत) भोः यदृच्छया खलु मया महत् फलमासादितम् ।
अभिधीयताम् कस्तावदत्तभवान् ।

देव—अयं खलु तावत् सन्निहितसर्वरत्नस्य विश्वजितो
यज्ञस्य प्रवर्त्तयिता प्रज्वलितधर्मप्रदीपो दिलोपः ।

भरतः—नमोऽस्तु धर्मपरायणाय । अभिधीयताम् कस्तावद-
त्तभवान् ।

देव—अयं खलु तावत् संवेदनोत्थापनयोरनेकब्राह्मणजन-
सङ्गस्यप्रयुक्तपुण्यशब्दरवो रघुः ।

Eng. Bh.—well ! I have accidentally come across a very
great gain. Please tell me who is this revered one ?

Priest—This is Dilipa who having collected all the jewels
performed the Visvajit ceremony and thereby burnt the
light of religion.

Bharat = Bow to this pious one. Then please tell me who
is that ?

Priest—This is Raghu uttering whose name thousands of
brahmans call the day an auspicious one (to them or to him)
at the time of going to bed and rising up.

Beng. ভরত—ওহে ইচ্ছামত এখানে আসিয়া (অথবা ঘটনাচক্রে বা আকস্মিকভাবে আসিয়া) আমি মহৎ ফল প্রাপ্ত হইলাম। আচ্ছা বলুন এই মাননীয় ব্যক্তিটি কে? দেব—ইনি মহারাজ দিলীপ—বিনি সমস্ত রত্নরাজি আহরণ করিয়া বিশ্বজিৎ যজ্ঞের প্রবর্তন করতঃ ধর্মের প্রদীপ প্রজ্জ্বলিত করিয়াছেন। ভরত—ধর্মপরায়ণ দিলীপকে প্রণাম। বলুন এই পূজনীয় ব্যক্তিটি কে? দেব—ইনি রঘু—বাহার উদ্দেশে সহস্র সহস্র ব্রাহ্মণ শরনে ও উখানে পূণাহ্বাচন করেন (বা—আজ তাঁর পূণ্য দিন এইরূপ বলিয়া থাকেন)।

Tika. — 'যদৃচ্ছয়া' স্বচ্ছয়া বিশ্বম্ অহম্ ; যদা যদৃচ্ছয়া দৈবাত্ । 'ফলম্ আসাদিতম্' অধিগতম্ ময়া । 'সন্নিহিতসর্বরতস্য' ধরণীং বিজিত্য আহতনিখিল-ধনস্য 'বিশ্বজিতী' বিশ্বজিদিতি নাম্না প্রসিদ্ধস্য 'যজ্ঞস্য প্রবর্ত'য়িতা' সম্পাদয়িতা অনু-স্রাতা ইতি যাতু 'প্রজ্বলিতধর্মপ্রদীপঃ' 'ধর্মরূপ' প্রদীপম্ প্রজ্জ্বল্য স্থিতঃ ধর্মচার-পরাক্রান্তা প্রদর্শ্য দশদিশঃ উজ্জ্বলাঃ বিধায় স্থিতঃ দিলীপঃ । 'ধর্মপরাযণায়' ধর্মা-বতারায । 'সংবেশ ইত্যাदि—'সংবেশনে' রাজী নিদ্রাগমনকালী তথা 'উত্থাপনে' প্রমত্তে শয্যায়াঃ মাতীত্যানকালী চ অনেকরাত্রাণ্যসহস্রকৈঃ অগণিতৈর্ববিধৈঃ প্রযুক্তপুণ্ড্রাহশব্দ-রবঃ উজ্জারিতঃ পুণ্ড্রাহশব্দঃ অথ পুণ্ড্রাহম্ অস্তু ইত্যেব শব্দঃ এব রবঃ ক্র্যাতি র্যস্য স রত্নঃ । ইদৃশী স্তল্ল রঘোঃ পুণ্ড্রকীর্তিঃ ক্র্যাতির্যত্ শয়নে উত্থানে চ বহুবঃ এব বিপ্রাঃ তস্য নাম উচ্যার্থে অথ নৈ পুণ্ড্রাহমস্তু যদা অথ নৈ পুণ্ড্রাহমস্তু ইতি কাময়ন্তে ।

Notes

1. যদৃচ্ছয়া—যা স্বচ্ছা (গতিঃ) ইতি যদৃচ্ছা, কর্মধা । তয়া ।

2. আসাদিতম্—আ + সদৃ + ণিচ্ + ক্ত কর্মধি ।

3. সন্নিহিতসর্বরতস্য—adj to বিশ্বজিতঃ । সর্বানি রত্নানি ইতি কর্মধা ।

সন্নিহিতানি সর্বরত্নানি যচ্চিন্ত তস্য ইতি বহু । In বিশ্বজিত্ sacrifice first all
রত্ন of the বসুধা are collected and then gifted in the sacrifice
to allsutors &c. See Raghu. IV-V

4. प्रवर्त्तयिता—प्र + कृत् + चिच् + क्त् । In यज्ञस्य प्रवर्त्तयिता, यज्ञस्य has कृदयोर्नि कर्मणि पठ्यते ।

5. प्रज्वलितधर्मप्रदीपः—धर्म एव प्रदीपः इति कर्मधा । यद्वा धर्मरूपः प्रदीपः इति आलङ्कारिकसम्मतः रूपकसमासः । प्रज्वलितः प्रदीपः धर्मप्रदीपः यस्य येन वा स इति बहु । Note that it was Raghu and not Dilipa who first performed विश्वजित् Sacrifice ; see Ramayana and Raghu IV “स विश्वजित्नाजङ्गे सर्वस्वदक्षिणम्” । This statement of Bhasa is a deviation from these. Hence to support our poet we take प्रवर्त्तयिता to mean a helper ; thus दिक्षीप was a helper by promoting the यज्ञ through his son.

6. संवेक्षणोत्थापनयोः—आलाधिकरणे ७मी । संवेक्षणं (निद्रागमनं) च उत्थापनं (शयायाः ग्रासस्य उत्थापनं च) इति इन्द्रसमासः । उत्थापन should denote both rising and rousing from निद्रा ।

7. अनेकब्राह्मणजनसहस्रप्रयुक्तपुण्याहशब्दरवः—adj to रघुः । ब्राह्मण एव जनः—कर्मधा । न एकः इति नञतत् । अनेकश्च अनेकश्च अनेकश्च इति अनेको एकशेषः । See Kirat XIV. अनेको ब्राह्मणजनाः इति कर्मधा । तेषां सहस्रानि इतत् । तैः प्रयुक्तः इतत् । पुण्याहम् अहः इति पुण्याहम् “राजाहमस्त्रिभ्यष्टच्” इति समासान्तः । पुण्याहम् and सुदिनाहम्—these two are used in the neuter gender. पुण्याहम् इति शब्दः सहस्रपा । अनेकब्राह्मणजनसहस्रम् प्रयुक्तः पुण्याहशब्दः इति कर्मधा । स (एव) रवः ख्यातिर्यस्या स इति बहु । Thousands of ब्राह्मण utter पुण्याहमन्त्र with regard to him ; or thinks their पुण्याह by remembering him, the performer of यज्ञ and status of Indra. The exp. of this word should be—uttering of पुण्याह मन्त्र with regard to रघु, for the next sentence says that “this even could not save him.”.

भरतः—अहो बलवान् मृत्युरेतामपि रक्षामतिक्रान्तः ।

নমোঽস্তু ব্রাহ্মণজনাবেদিতরাজ্যফলায় । অবিধীয়তাম্ কস্তাব-
দত্রভবান্ ।

দেব—অয়ং খলু তাবৎ প্রিয়াবিরোগনির্বদপরিত্যক্তরাজ্য-
ভারঃ নিত্যাবশ্রয়জনপ্রশান্তরজাঃ অজঃ ।

ভরতঃ—নমোঽস্তু স্নানীয়পদ্মাত্মপায় । (দশরথস্য প্রতি-
মামবলোকয়ন্ পর্যাঙ্কুলী ভূত্বা) ভীঃ ! বহুমানব্যাক্ষিপ্তেন মনসা
সুব্যক্তং নাবধারণিতম্ । অবিধীয়তাম্ কস্তাবদত্রভবান্ ।

Eng. Bh. — Alas ! how strong is death that has set such
a protection at naught (or—has defied these protective
measures in পূজ্যাহমববচন) ; Salutation to him who had
dedicated the benefits (fruits) of his administration to the
Brahmans. Please tell me who this is ?

Priest.—This is Aja who left the burden of administration,
on account of apathy consequent on the death of his beloved
wife and suppressed his "Rajas" (ambition and the like) by
daily taking ceremonial ablution.

Bh.—I bow down to him whose repentance is worthy ;
(beng perturbed while looking at the image of Dasarath)
well ! my mind being diverted in showing respect (paying
high tribute), I could not clearly ascertain (understand) this.
Please tell me who this is

Beng. ভরত—অহো ! বলবান্ মৃত্যু একপ রক্ষাকেও অতিক্রম
করিয়াছে । যিনি ব্রাহ্মণবর্গকে তাঁহার রাজ্যফল নিবেদন করিয়াছেন
তাঁহাকে প্রণাম । বনুন এইবার ইনি কে । দেব—ইনি হচ্ছেন রাজা

অজ্ঞ বিনি কাঙ্ক্ষাবিশ্রোণে নিৰ্জিন্ন হইয়া রাজ্যভার পরিত্যাগ করতঃ প্রত্যহ যজ্ঞাস্ত্রাণে রজোত্ত্ব প্রণমিত করিয়াছিলেন। ত—বাহার অনুতাপ শ্রাবণীয় এমন ব্যক্তিকে প্রণাম করি। (দশরথের প্রতিমা দেখিতে দেখিতে আকুলহৃদয়ে) ওহে! আমি সন্মানপ্রদর্শনে বিক্ষিপ্ত-মনা হইয়া পরিকারভাবে সব (বা এইটো) বুঝিতে পারি নাই। আবার বলুন এই মাননীয় ব্যক্তি কে।

Tika.—‘এতানপি রচা’ ব্রাহ্মণানাম্ আশীর্বাদরূপম্ রক্ষণম্ অতিক্রান্তঃ অতিক্রম্য গতামতুঃ। ব্রাহ্মণানাম্ আশিষঃ অপি অতিক্রম্য আশীর্ষিঃ পরিরচিতম্ রচুম্ অপরিত্যক্তবান্ স্বল্প প্রবলী স্তুয়ারিতি ভাবঃ। ব্রাহ্মণ-জনাভেদিতরাজ্যফলায়—যঃ রাজ্যস্বফলং ব্রাহ্মণভ্যো নিবেদিতবান্ তথ্যৈ রচবে। ‘প্রিয়া-বিদ্যোনিবোদপরিব্যক্ত রাজ্যভারঃ’—প্রিয়াবিদ্যোনিব স্নকান্ধায়াঃ বন্দুমত্যাঃ সরসৌন উত্পন্নঃ নিবোদঃ বিদ্যাদঃ অনাসক্তিরিতি যাবত্, তৈবৈব হুতুনা য়ৈন রাজ্যভারঃ শাসনভারঃ পরিত্যক্তঃ তাহয়ঃ, ‘নিষ্যদ্বশ্যস্বান্নপ্রশান্তরজাঃ’—নিষ্যৎ প্রত্যহম্ অবশ্যস্বান্নেন যজ্ঞাবসান্নি আচরিতেন স্বান্নেন প্রশান্তম্ উপশমিতং রজঃ রজোগুণঃ—তথা তস্মৈ কাথ্যম্ উচ্যামি-জাযাদি বাচ্যম্—যস্য তাহয়ঃ। ‘শ্রাবণীয়পশ্যাচ্চাপায’ যস্য পশ্যাচ্চাপঃ অনুতাপঃ শ্রাবণীয়ঃ প্রশংসনীয়ো ভবতি তাহয়ঃ। বহুমানব্যাচির্ষেন মনসা—এতাভ্যঃ প্রতিমাভ্যঃ বহুমানম্ বিশিষ্টং সম্মানং প্রদর্শয়িতুম্ ব্যাচির্ষে মনঃ, তেন। সুব্যক্তম্ যজ্ঞা তথা সুভু, সুস্পষ্টমিতি যাবত্ (যজ্ঞা—সুব্যক্তং বস্তু) নাবধারিতম্ ন অবধারিতম্ নির্নীতম্—কে এতৈ ইতি সম্বন্ধ-নাধিগতং মযা।

Notes

1. এতান্ রচান্—this refers to the পূজ্যহমল্ল uttered by the Brahmanas with regard to the protection of Raghu. Death defied such protective measure and snatched even him away.

2. ব্রাহ্মণজনাভেদিতরাজ্যফলায়—ব্রাহ্মণ—এব জনঃ ইতি কর্ম। তৈবঃ আবেদিতঃ ইতি সহস্রুপা। রাজস্ব ফলম্ ইতি ইতত্। ব্রাহ্মণজনাভেদিতং রাজ্যফলং যেন তথ্যৈ বহু। আ + বিদ + চিচ্ + ক্ত কর্মণি = আবেদিতঃ নিবেদিতঃ সমর্পিতঃ

इत्यर्थः । Adj. and substantively. नमस् शब्दयोगे ऋषौ । Raghu's devotion and sacrifice for Brahmana is well-known and is aptly described by Kalidasa in Rag. V.

3. प्रिया-विद्योगनिर्वदपरिव्यक्तराज्यभारः—adj. to अजः । प्रियायाः विद्योगः इति इतत् । तेन निर्वेदः इतत् with हेतौ श्या । यद्वा तज्जन्मः निर्वेदः इति शाकपाथिवादि । तेन परिव्यक्तः इति इतत् ; तादृशः राजाभारः येन यस्य वा स इति बहु । रज्यस्य भारः इति इतत् ।

4. नित्याचम्यस्नानप्रशान्तरजाः—adj. to अजः । अचम्यः एव स्नानमिति कर्मधा । अचम्यः—ablution taken at the completion of a sacrifice. नित्यम् (यत्) अचम्यस्नानम् कर्मधा । This shows that he daily performed sacrifice and took his ablution thereafter. तेन प्रशान्तम् इतत् । तादृशम् रजः यस्य स इति बहु । प्रशान्तः—प्र + शम् + शिच्, क्त कर्मणि । प्रशमित is also correct by "वा दान्तशान्तपूनेमपटक्प्रशयाः" । रजः—रजम् is both dust, and रजोगुण with its functions such as ambition, activity, restlessness and the like, here ; cf. उपटम् चत्वं च रजः—Sankhya-Karika. Mark how skillfully Aja is also raised to the status of Raghu &c. by our Poet. See Act IV.

5. द्वाघनीयपद्यात्तापाय—द्वाघनीयः द्वाघाः पद्यात्तापः यस्य तस्यै बहु । पद्यात् हतः तापः इति शाक-पाथिवादि ।

6. बहुमानवाचिपत्तेन—adj. to मनसा (करणे तृतीया) । बहुमानः इति कर्मधा । बहुमानेन—(लक्षणया बहुफलप्रदर्शनवापारिण) वाचिप्तम् इति इतत् । वि + आ + चिप् + क्त कर्मणि । विशेषेण वाचिप्तम्—excessively diverted. The sense of वाचिप was that Bharata could not as yet believe that Dasaratha is dead and his प्रतिमा (statue) is hung up there.

7. सुवाक्तम्—सुष्ठु वाक्त्वं इति प्रादितत् । तदयथा तथा । Adv. qual.

অবধারিতম্। Due to his anxiety about Dasaratha he could not as yet take him as dead and believe that it is his প্রতিমা, though the sight of the প্রতিমা made him entertain such an idea. So he was in a fix and in a state of confusion. Now the priest to enlighten him on the point will begin pointing out প্রতিমা from the very beginning. Or—স্বয়ংক্রম is সুস্বয়ংক্রম।

দেব—অয়ং দিলীপঃ।

ভরতঃ—পিতৃপিতামহৌ মহারাজস্য। ততস্ততঃ।

দেব—অত্রভবান রঘুঃ।

ভরতঃ—পিতামহৌ মহারাজস্য। ততস্ততঃ।

দেব—অত্রভবানজঃ।

ভরতঃ—পিতা তাতস্য। কিমিতি কিমিতি।

দেব—অয়ং দিলীপঃ, অয়ং রঘুঃ, অয়মজঃ।

Eng. Priest—This is Dilipa.

Bh.—Great grand-father of his Majesty ; then, then.

Pr.—Here is the noble Raghu—(The revered Raghu).

Bh.—Grand-father of His Majesty ; then.

Pr.—Then Venerable Aja.

Bh.—Father of my dear father ; Well ! What do you say ?

Pr.—This is Dilip ; this is Raghu and this is Aja.

Beng.—দেব—এই দিলীপ। ভরত—মহারাজের পিতার পিতামহ। তারপর? দেব—(ইনি) মাননীয় রঘু। ভরত—মহারাজের পিতামহ। তারপর। দেব—মাননীয় অজ। ভরত—

ভাতের পিতৃদেব । হাঁ হাঁ কি বল্লেন ? দেব—এই দিলীপ, এই রঘু, এই অজ ।

Notes

1. পিতৃ-পিতামহঃ—পিতৃ: অজস্ব পিতামহঃ ইতি ইতৎ ।

2. ক্রিন্তি ক্রিমিত্তি—আবেগে দ্বিহস্তি: । Here Bharat feels perplexed at the image of Dasaratha, which he was beholding before him which was not as yet identified. To make Bharata prepared for the news of his father's death, the priest again repeats from the beginning and points out the Pratima of Dasaratha.

ভরতঃ—ভবন্তম্ কিঞ্চিৎ পৃচ্ছামি । ধরমাণানামপি প্রতিমা: স্থাপ্যন্তে ?

দেব—ন খলু, অতিক্রান্তানামিহ ।

ভরতঃ—তেন হি আপৃচ্ছে ভবন্তম্ ।

দেব—তিষ্ঠ ।

Eng. Bh.—I shall ask you something. Are the images of the living placed here ?

Priest. No ; only of the departed.

Bh. Then good-bye.

Pri. Wait (a bit) please.

Beng.—ভরত—আপনাকে কিছু জিজ্ঞাসা করিব । জীবিত ব্যক্তিদের প্রতিমা কি এখানে রাখা হয় ? দেব—না, শুধু বিগত ব্যক্তিদেরই । ভরত—তবে আপনাকে বিদায় দিতেছি (আপনার কাছে বিদায় লইতেছি) । দেব—দাঁড়া ।

Tika.—‘ধরমাণানাম্’ জীবন’ ধরমাণানাম্, জীবিতানাম্ ইত্যর্থঃ । ‘অতি-

क्रान्तानाम् इहलोकान् प्रस्थितानाम् । 'आपृच्छे' विदायम् गृह्णन् आसन्नये । 'तिष्ठ' चण' प्रतीचस्र ।

Notes

1. पृच्छामि—अत भविष्यत् जानीष्ये लट् by "वर्त्तमानसामोपि वर्त्तमानवदा" । अधुनैव प्रच्छामि इत्यर्थः ।

2. धरमाणानाम्—धृञ् (भृदि) धातोः शानच्, here । But in the sense to live धृ is तुदादि आत्मनेपदी and अकर्मक । So the proper form here is ध्रियमाणानाम् । Cp. "दिष्टा । ध्रियते" in Swapna I. "आय्यपुत्र अहं ध्रिये" also, "ध्रियते यावदेकीपिरिपुः" in Sisu I. &c. But Bhasa uses धृञ् 'भृदि' meaning "to hold" उभयपदी in the sense of "to live" deliberately. Thus in Swapna V. he writes "धरते खलु वासवदत्ता" ; in Pratijna. he has "धरते तावद्भर्ता" &c. Again in पञ्चरात्र and कर्णभार he deliberately writes 'नष्टा शरीरैः क्रतुमिधररत्ने' and "इतेषु दीर्घेषु गुणा धरन्ते" &c. So it is a peculiar (though irregular) use of Bhasa,

3. अतिक्रान्तानाम्—इहलोकम् अतिक्रान्तानाम् इत्येव अर्थः । अति + कम् + क्त ; यही वस्तुवचने ।

4. आपृच्छे—आ + प्रच्छ + लट् ए । आत्मनेपदम्—by the rule "आङि तुप्रच्छोः" । आपृच्छते—bids farewell to. I ask while departing. Comp. "आपृच्छस्व प्रियसखमम् तुङ्गनालिङ्गं शैलम्" in the Meghaduta.

Remark—Bharat became disturbed to notice the image of Dasarath hung up there ? And he grew apprehensive of his father's existence ; and hence he wanted to leave the place abruptly without further enquiry. But the priest could not find out the reason why Bharat was silent about the image of Dasarath and hence he stopped him to tell

the death of Dasarath. The priest, of course, could not recognise Bharat till then.

देव.—येन प्राणाश्च राज्ञं च स्त्रीशुल्कार्थं विसर्जिताः ।

इमां दशरथस्य त्वं प्रतिमां किं न पृच्छसे ॥ ८ ॥

Prose order.—येन स्त्रीशुल्कार्थं प्राणाश्च विसर्जिताः राज्ञं च (विसर्जितम्) । (तस्य) दशरथस्य इमां प्रतिमां किं त्वं न पृच्छसे ?

Eng. Why do not ask me about the image of Dasarath who sacrificed his life and kingdom in order to pay off his dues to his wife (during marriage).

Beng.—यिनि स्त्रीशुल्कार्थं जन्म निखन जीवन एवम् राज्या पत्निताग करिवाछेन, गेहे दशरथेन प्रतिमां विन्य आपनि जिखांगा करितेछन नो केन ?

Tika.—‘येन दशरथेन स्त्रीशुल्कार्थं’ स्त्रियै प्रदातव्यः विवाहसमये प्रतिश्रुतः यः शुल्कः तस्यैव कारणात् । “नूनम् तुभ्यमहं दास्यामि” इति स्मृत्यै यत् विवाहादिकाले पत्या दातुम् अङ्गीक्रियते तदैव वस्तु स्त्रीशुल्कः इति उच्यते । दशरथः कैकेयौ द्वौ वरौ अपि प्रतिश्रुतवान् । तौ एव वरौ अन्यत्र स्त्रीशुल्कः इति बोध्यम् । प्राणाश्च जीवनं च विसर्जिताः परित्यक्ताः ; (एवम्) राज्ञं च (विसर्जितम् तस्याः एव पुत्राय भरताय समर्पितम्) । दशरथस्य एतादृशस्य ‘दशरथस्य इमां प्रतिमां किम् कथम् त्वम् न पृच्छसे’ पृच्छसि इति । इमां स्मृत्यु प्रतिमामधिकृत्य त्वं किमपि न पृच्छसि इत्यस्य की हेतुः ? इति भावः ।

Notes

1. स्त्रीशुल्कार्थः.—स्त्रियाः शुल्क इति इतत् । तस्य अर्थः प्रयोजनम्, तद्धिन् इति विषयाधिकरणे ऽस्मी । It is a noun and hence we can not have नित्यचतुर्थीतत्पुरुष in which विशेष्यलिङ्गता is enjoined. विषयाधिकरणे ऽस्मी । See also Sl. 15 in Act I ante.

2. प्राणाः—always plural ; उक्ते कर्मणि १ना :

3. विसर्जिताः—वि + सृज् + णिच् क्त कर्मणि । विसृष्टाः also serves the purpose here

4. प्रतिमां—direct object to पृच्छसे ।

5. पृच्छसे—पृच्छ + लट् से ; आत्मनेपदम् शिष्टप्रयोगवशात् एव इति बोध्यम् । परस्मैपदम् भाव्यम् । Irregular use.

भरतः—हा तात ! :(मूर्च्छितः पतति । पुनः प्रत्यागत्य)

[? आत्मगतम्]—हृदयं भव सकামं यत्कृते शङ्कसे त्वं

शृणु पितृनिधनं तद্বच्छৈর্যं च तावत् ।

स्पृশति तु यदि नीचो मामयम् शुल्कशब्द-

स्वयং भवति सत्यं तत्रদেহো বিশোধঃ ॥ ১০ ॥

Prose order. হৃদয় ! সকামং ভব । যত্নকৃতি ত্বং শঙ্কসে তৎ পিতৃনিধনং শৃণু, শৈর্যং চ তাবদ মচ্ছ । যদি নীচো'য়ং যত্নশব্দ্যো না স্পৃশতি স্বয়ং সত্যং ভবতি তব (তু) দেহঃ বিশোধঃ ।

Eng. Bharat—Alas father ! (faints down and again getting up), (within himself) My heart ! now be satisfied ! hear the death of your father which you were apprehending ; but have patience ; because should this hated term “Sulka” (dues) touch me (in any way) and proves true as well, then this (very) body should undergo purification.

Beng.—ভরত—হা তাত ! (মূচ্ছিত হইয়া পড়িয়া গেলে, পরে উঠিয়া আসিয়া—আত্মগত) হৃদয় ! তুমি সকাম হও, বাহার জ্ঞান আশঙ্কা করিতেছিলে, সেই পিতার মৃত্যু শ্রবণ কর ; (এই সঙ্গে) বৈর্যাও ধারণ কর ; (কেন না) যদি এই ঘৃণিত শুদ্ধশব্দ আমাকে স্পর্শ করিয়া থাকে অথচ তাহা সত্য হয় তবে আমার দেহকে শোধন করিতে হইবে ।

Tika.—हा तात ! हा पितः ! 'हे हृदय ! त्वं सकामं सफलकामं भव' । पितुः सत्ताम् अधिकृत्य त्वम् सन्देहं पुष्पासि एवं तस्य निर्णयमपि कामयसे अधुना तव सन्देहनिर्णयः सम्भूतः अतस्ते कामना सफला । यतो हृदयस्य सन्देहनिर्णयकामना सफला सञ्जाता अतः 'हृदय त्वं सकामं भव' इति उच्यते । 'यत्-कृते' यस्य अर्थे पितुर्मरणविषये इत्यर्थः 'त्वं शङ्कमे' संशयम् धारयसि तत् पितृनिधनं जनक-मरणम् शङ्क । ननु इदं खलु वज्रपाततुल्यम् अतस्मादाकस्म्यं अहम् मैव जीवामि इति चेत् ? नहि—“अधुना धैर्यं तावत् शक्नु धीरताम् तावत् अवलम्बस्व” । [कथम् ? किमपि त्वया कर्तव्यम् अस्ति । किं तत् ? शृणु—] 'यदि अयं नीचः घृणितः शल्लकशब्दः' देव-कुलिङ्गिन उच्चारितः शल्लकः इति पदं 'मां स्पृशति' माम् अधिकरोति ; अयमर्थः—स्वीशल्लकः इति यः शब्दः देवकुलिङ्गिन उच्चारितः तस्याद्यन्तु स्मिन् द्वातवाम् वन्त । ननु तदन्तु अस्मिन् व्यापारि राज्यम् चेत् अपिच तत्ताराजं समर्थं एव माता गृहोत्तम् चेत् तर्हि नूनम् अनेन हृदिनेन शल्लकशब्देन अहं हि संयुक्तः । ननु एवम् अहं यदि अनेन शल्लकशब्देन स्पृष्टः अथच 'सत्यं भवति' अपिच [पञ्चानरि अवायमेतत्] शल्लकेन सङ्गमनं योनः इति एतत् वन्त यथार्थं च भवति, (तर्हि) तत्र तस्मिन् व्यापारि तु देहः पापसंस्पृष्टं नै शरीरम् विशोध्यः प्रायश्चित्तादिना विशेषनं कर्तव्यम् । प्रायश्चित्तादिकम् अपवितस्य देहस्य विशुद्धिः इति भावः । मालिनौष्ठम् ॥

Notes

1. सकामम्—कामीन सहवर्त्तमानं यत् तदिति तुल्ययोर्मि वज्र । Here काम means सन्देहनिर्णयकामना । Here the base हृदय being neuter its Pred. सकामम् is also made so. Comp. "हृदय भव माभिलाषम्" &c. Sak. I.
2. यत्कृते—यस्य कृते इति इतत् ॥ कृते is an अवयव in the sense of निमित्त । Thus यत्कृते = यन्निमित्तम् ।
3. पितृनिधनम्—पितुः निधनम् इति इतत् ।
4. शल्लकशब्दः—शल्लक इति शब्दः सङ्गमुपा । Or शल्लकशब्दः । Nom.

to स्पृशति। स्पृशति here means touches or refers (to me). See Tika. I am to absolve myself of the faults of my complication in the matter of युत्क् whereby Rama had to go to forest.

5. विशोधः—वि + शुध् + लिच् + यन् । शोधनीय इत्यर्थः । I am to prove my innocence in the matter.

6. Remark—Here the stage-direction seems defective. आत्मगतम्, or स्मृतम्, at the very beginning of the Sloka seems essential and so प्रकाशम्, before आद्य is also necessary. So we have put these with queries attached.

भरतः—(? प्रकाशम्) आद्य !

देवकुलिकः—आद्ये^१ति इच्छाकुकुलालापः खल्वयम् । कश्चित् कैकेयीपुत्रो भरतो भवान् ननु ।

भरतः—अथ किम् ! अथ किम् ! दशरथपुत्रो भरतोऽस्मि—न कैकेयाः ।

Eng. Bharat.—(Aloud) venerable Sir !

Priest. "Venerable sir" this address certainly comes from one of the race of Ikshvaku. Then are you Bharat the son of Kaikeyi.

Bh. Yes ! Yes ! I am Bharat the son of Dasaratha and not of Kaikeyi.

Beng.—ভরত—আর্য্য ! দেব—আর্য্য—এইরূপ সম্বোধন ত ইক্ষ্বাকুলোচিত । তবে আপনি কি কৈকেয়ীপুত্র ভরত ? ভরত—হাঁ তাই । আমি দশরথের পুত্র, কৈকেয়ীর নহি ।

Tika.—आर्य ! हे पूजनीय महाशय ! इति भरतस्य सम्बोधनम् । तत्पुत्रत्वादेवकुलिकः स्वमनसि विचारयति—आद्येति मां प्रति “आद्य” इति एवमकारं यत्

सम्बोधनम् खलु निश्चितमेव इच्छाकुलालापः 'इच्छाकुललोचितः' आलापः । इच्छाकु-
लोत्पन्नाः एव माम् आशेषेति सम्बोधा आलपन्ति इति भावः । कश्चित् इति
[कामप्रवेदने अव्ययम्] । भवान् ननु कैकेयीसुतः भरतः ? कैकेयीसुतः इत्यत्र
आत्मनः दीपम्पृष्टत्वं आशङ्क्य तत् ज्ञात्वायितुम् भरतः प्रतिवक्ति—“अहं दशरथपुत्रः
भरतः दशरथस्यैव पुत्रीऽहम् न खलु नोक्षायाः कैकेय्याः” ।

Notes

1. इच्छाकुलालापः—इच्छाकृतां कुलम् इति इतत् । इच्छाकुललोचितः
आलापः इति शाक्यार्थिवादिनत् ।

2. कैकेयीपुत्रः—कैकेय्याः पुत्रः इति इतत् ।

3. कश्चित्—“कामप्रवेदने अव्ययम्” । कामप्रवेदन = disclosure of one's
wish. I hope you are Bharata &c.; cp “सखीणां कुशलं कश्चित्”
&c.—Raghu.

4. अथ किम्—वादम् ; अव्ययम् । आशेषेति विरक्तम् ।

5. दशरथपुत्रः—दशरथस्य पुत्रः इति इतत् । Here the samasa should
have been rejected at least for the sake of emphasis that is to
be placed on दशरथस्य and the form should run thus ;—“दशरथस्य
पुत्रः” । The compound of these two has given rise to the
fault called विधेयविमर्षदोषः or अविवृष्टविधेयांशदोषः by the author
of Sahityadarpan. N. B—The reading दशरथपुत्रः कृतोऽस्मि न कैकेय्याः
would have been better here. Here also we suspect scribe's
fault.

Remark—Apprehending himself guilty in connection with
Kaikeyi, Bharat declares here that he is the son of Dasa-
ratha and thereby inherits his merits and is in no way res-
ponsible for the misdeeds of Kaikeyi.

देव—तेन हि आपृच्छे भवन्तम् ।

भरतः—तिष्ठ । शेषम् अभिधीयताम् ।

দেব—কা গতি: । শ্রুয়তাম্ । উপরতস্তত্র ভবান্ দশরথ: ।
সীতালক্ষ্মণসহায়স্য রামস্য বনগমনপ্রয়োজনং ন জানে ।

ভরত:—কথম্ কথম্ আয়র্য়সি বনং গত: । (দ্বিগুণে
মোহম্ উপগত:) ।

দেব—কুমার ! সমাশ্বসিহি সমাশ্বসিহি ।

Priest—Then good-bye.

Bharat—Wait a bit please ; tell me what remains.

Pr.—There is no way out of it (or—there is no other alter-
native) ; then hear. His Majesty Dasarath is dead. I do not
know the reasons for Ramchandra's going to the forest in
company with Sita and Lakshman.

Bh.—How is it ! my venerable brother has also departed
for the forest. (Doubly faints down).

Priest—Be assured prince ! be assured.

Beng.—দেব—এখন তবে আপনাকে বিদায় দিতেছি । (আপনার
কাছে বিদায় লইতেছি) । ভরত—দাঁড়ান বাকীটা বলুন । দেব—
উপায়ই বা কি ? তবে শুধুন মাননীয় দশরথ প্রাণত্যাগ করিয়াছেন
গীতা ও লক্ষ্মণ সমেত রামচন্দ্রের বনগমনের উদ্দেশ্য আমি জানিনা ।
ভ—কি রকম ! কি রকম ! আয়র্য়ও বনে গিয়াছেন ? (দ্বিগুণে মোহ
প্রাপ্ত হইলেন) । দেব—কুমার ! আশ্বস্ত হউন ! আশ্বস্ত হউন !

Tika—“আশ্বস্ত” বস্তুত “আস্তিত্ব প্রচ্ছাদী:” বস্তুত্মনিপদম্ । ‘শেষম্’
অবশিষ্টাংশ: অমিশ্রীয়তাম্ কথ্যতাম্ । কা গতি:—ক উদ্যত: ? কখনং বিনা অন্য:
কৌঃপি পত্যা: অধুনা মন নাস্তি ইতি ভাব: । উপরত: = স্তত: । সীতালক্ষ্মণসমীতস্য
রামস্য ।

Notes.

1. अभिधीयताम्—अभि + धा + कर्मणि लोट् ताम् । Here passive voice implies politeness. Agrees with उत्तकर्त्तुं शेषम् । The word शेष is derived as शिष + घञ्, कर्मणि and is विशेष्यलिङ्ग here । Comp “शेषं रामवत्” in Sid-kaumudi, “सन्वन्धमनुवर्तिष्यते” in भाष्य &c. And the general rule is भावे घञ् ल् अन्त words are masculine.

2. उपरतः—उप + रम् + क् कर्त्तरि ।

3. सीतालक्षणसहायसा—adj to रामसा । सीता च लक्ष्मम् च इति सीतालक्षणी वन्दनमासः । तौ एव सहायी यसा तस्येति बहु ।

4. वनगमनप्रयोजनम्—obj to जाने । वने गमनम् सुप सुपा । तसा प्रयोजनम् इति द्वित्वम् ।

Remark. —Is the priest really ignorant of the reasons for Rama's going to the forest ? Certainly not. I think the sentence is uttered by the priest in one sense and is understood by Bharat in another sense. Bharat understands it with stress upon वनगमनप्रयोजनम् and believes that the priest does not really know the reasons for Rama's departure for the forest. But the priest avoids saying by emphasising upon सीतालक्षणसहायसा thereby meaning that he does not know why Sita and Lakshman have accompanied Rama to the forest, सीतालक्षणसहितसा एव रामसा वनगमनप्रयोजनम् अद्य न जाने, न तु केवलसा रामसा...इति भावः ।

भरतः (समाश्वस्य)—

अयोध्यामटवीभूतां पित्राभ्रात्रा च वज्जिताम् ।

पिपासार्त्तं अनुधावामि क्षीणतोयां नदीमिव ॥

Prose.—पिपासार्त्तः क्षीणतोयाम् नदीमिव पिता भ्रात्रा च वज्जिताम् अटवीभूताम् अयोध्याम् अहम् अनुधावामि ।

Eng.—I am rushing towards Ayodhya which is (now) turned, as it were, into a wilderness being deserted by my father and brother, just as a thirsty man runs towards a river having meagre water.

Beng. ভরত—(আশ্রিত হইয়া) পিপাসার্ত ব্যক্তি যেমন স্বল্পজল বা জলহীন নদীর দিকে দৌড়াইয়া যায়, সেইরূপ আমি পিতা ও ভ্রাতা বর্জিত পরিত্যক্ত অরণ্যতুল্য অযোধ্যার দিকে ছুটে চলেছি ।

Tika. — पिपासार्तः; तृष्णार्तः शीणतोयाम् अल्पजलाम् वा निर्जलामित्यर्थः नदीनिष्ठ, यथा कश्चित् तृष्णार्तः जनी जलहीनां नदीम्, अपि धावति तद्या इत्यर्थः । पिपा दशरथेन (तथा) भ्रात्रा रामेण च वर्जिताम् परित्यक्तां (अतएव) अरण्यातुल्याम् अयोध्याम् अहम् अनुधावामि विनीत मच्छामि ।

Notes.

1. पिपासार्तः—adj. here used as a nom ; पा + सन् + अ लिङ्यामाप्, =पिपासा । इया ऋताः इति इतत् ; “कृते च ततोया समासे” ; यदा पिपासया आर्तः इति वाक्यम् । Nom to अनुधावामि ।

2. शीणतोयाम्—adj to नदीम् । शीणं स्वल्पं तोयं यास्याम् तामिति बहु ।

3. अटवीभूताम्—अरण्या तुल्याम् । अटव्या तुल्यामिति अटवीभूताम् नित्य-समासः । भूतः प्राच्यतीति समी इत्यमरः । वा भूतः=समः । अटव्या भूता, सुप्-सुपा । or अटव्याः भूता इतत् । See शरीरभूता in Sak. VI. Such अयोध्या is अटवीतुल्या for me.

आर्यो विस्तरश्च वणं मे मनसः स्थैर्यमुत्पादयति । तत् सर्वं मनवशेषमभिधीयताम् ।

देव—श्रूयताम्, तत्रभवता राज्ञा अभिविद्यमाने तत्रभवति रामे भवतो जनन्याभिहितं किल ।

भरतः—तिष्ठ ।

Eng.—Venerable sir, hearing in detail will effect calmness of my mind ; therefore please tell me up to the end.

Pri.—Then please hear ; His Majesty being about to crown the revered Ramchandra, your mother is reported to have said.

Bh.—Wait a bit please.

Beng.—आर्य ! विद्वत्भावे श्रवण करिले আমার মানসিক শৈথिल্য সম্পাদিত হইবে । স্মরণ্য সমস্ত শেব করিয়াই বলুন । দেব (কুলিক) — শুধুন মাননীয় মহারাজ শ্রদ্ধাঙ্গদ রামচন্দ্রের অভিষেক উক্ত হইলে আপনার জননী নাকি বলিয়াছিলেন । ভরত—দাঁড়ান ।

Tika,—‘विस्तरश्रवणम्’ विस्तरस्य श्रवणमिति द्रुतत् or विस्तरस्य श्रवणम्, सुप्रसूपा । वि + स् + श्र + णप् । Compare “पटस्य or राजस्य विस्तारः” and “शब्दस्य विस्तारः” &c. Amara says “विस्तारो विद्यद्भोव्यासी स तु शब्दस्य विस्तारः” ।

Notes.

1. विस्तरश्रवणम्—विस्तरस्य श्रवणमिति द्रुतत् or विस्तरस्य श्रवणम्, सुप्रसूपा । वि + स् + श्र + णप् । Compare “पटस्य or राजस्य विस्तारः” and “शब्दस्य विस्तारः” &c. Amara says “विस्तारो विद्यद्भोव्यासी स तु शब्दस्य विस्तारः” ।

2. अनवशेषम्—अविद्यमानः अवशेषः यस्मिन्, तत् यथा तथेति बहु ।

3. अभिषिद्यमाने—अभि + सिच् + शानच् कर्मणि ; adj to तवभवति ।

4. तवभवति—भावे ऽनी, Bharata anticipates what Kaikeyi said and what happened when Rama's coronation was withheld by her.

(भरतः—)

तं स्मृत्वा शुल्कदोषं भवतु मम सुतो राजित्यभिहितम्

तद्वैर्येणाश्वसत्या व्रज सुत ! वनमित्यायोऽप्यभिहितः ।

তং দৃষ্ট্বা বহুচীরম্ নিধনমসদৃশম্ রাজা ননু গতঃ

পাত্যন্তি ধিক্ প্রলাপা ননুময়ি সদৃশাঃ শিষাঃ প্রকৃতিभिः ॥১২॥

Prose.—তং যুক্তদোষং স্মৃत्वा নম সুতৌ রাজা ভবতু ইতি অভিহিতম্ (তথা) । তদ্ব্যয়ং আশ্রয়ত্যা (তথা কৈকিয়া) “সুত ! বনং ব্রজ” ইতি আখ্যায়িকায়ি অভিহিতঃ । তং বহুচীরং দৃষ্ট্বা রাজা অসদৃশম্ নিধনম্ গতৌ ননু । প্রকৃতিभिঃ শিষাঃ সদৃশাঃ ধিক্ প্রলাপাঃ নয়ি পাত্যন্তি ননু ?

Eng. Taking advantage of the liability (or remembering of the King's liability to herself), she (Kaikeyi, my mother) said “let my son be the king”; and then being assured, because of his (Rama's) patience, she addressed my venerable brother saying “my boy, retire to the forest.” Then finding his son in the attire of rags, the king embraced an inglorious death ; and what remained, namely legitimately crying of shame, was done by the subjects with reference to me, yeh ?

B. ng.—সেই শুদ্ধদোষ অরণ করিয়া তিনি (আমার জননী) বল্লেন—“আমার পুত্র রাজা হউক” । তারপর রামচন্দ্রের ধীরতায় (দৈর্ঘ্য দর্শনে) আশ্রিত হইয়া (নির্ভয়চিত্তা হইয়া) কৈকেয়ী আখ্যাকেও বল্লেন—“হে পুত্র তুমি বনে যাও” । পুত্রকে কাষায়বস্ত্র পরিহিত দেখিয়া রাজা অসদৃশ (রাজ্যের পক্ষে অসুপযুক্ত) মৃত্যু বরণ করিলেন, আর বেটুকু বাকী ছিল—সেই যথোচিত ধিকার প্রজারা আমার উপর বর্ষণ করিতে লাগিল—এই ত ? (মোহপ্রাপ্ত হইলেন) ।

Tika.—‘তন্ যুক্তদোষম্ স্মৃत्वा’—রাজা নম মাত্রে যত্ দেয়ম্ আসীত তত্র দেয়-রূপে যুক্তি যঃ দোষঃ অনর্থঃ উৎপাদিত নাম তমিষ মনসি ক্রুত্বা, মল্লম্ প্রদেয়ম্ যুক্তম্ অধিকৃত্ব অহম্ স্বার্থসাধয়ে, অনর্থসুত্পাদয়িতুম্ সমর্থ্য স্যানিতি মনসি বিচার্য মম মাতা ইত্যর্থঃ । - ‘মম সুতঃ মননয়ঃ মরতঃ রাজা ভবতু ইতি অভিহিতম্’ রাজা

कथितम् । 'तद्धैव्ये' तस्य रानस्य धैव्येण धीरतया आसन्ने अपि राज्यस्य' रामस्य मनसः अविचलितभायम् वीर्या इत्यर्थः । आश्रयस्याआश्रयस्य प्राप्तुं वत्या "मम काव्ये न कौऽपि विघ्नः घटिष्यते यत् खलु अहं वच्मामि तत् सर्वम् प्रतिपालयिष्यते" इत्येव प्रकारेण निःशङ्कत्वम् व्रजत्या मम माता "हे सुत ! राम ! (त्वं) वनं काननं व्रज गच्छ ! इति आह्वयः पूजनीयो मे माता अभिहितः" विज्ञापितः । (एवम्) 'तम् आतरे' रामं वदचौरम् परिहितकाषायवस्त्रं दृष्ट्वा 'राजा असदृशम्' अराजोचितम् अयुक्तमिति यावत् निधनं मरणं गतो ननु गतः इत्यहं मन्ये । शेषाः ये खलु अर्वाशष्टाः आसन् ते एव । (किं ते ?) ननु सदृशाः एतत् कर्मणः अनुकृपाः धिक् प्रलापाः धिक् धिक् इत्येवम् कृपा निन्दावादाः प्रकृतिभिः प्रजाभिः नयि समीपपरि पात्यन्ते निशिष्यन्ते, ननु किमेतत् न वचनम् ? [भुवदना वचनम्] ।

Notes.

1. शल्कादीषम—शल्कोत्पादः दीषः । यदा शल्कस्थितः दीषः इति शाकपार्श्व-वादि ; or शल्कस्य दीषः ; obj. of कृत्वा ।
2. तद्धैव्ये—तस्य धैव्ये' तन । इतत् । हेतु' इया ।
3. आश्रयस्या—आ + अस् + शल = fem. ; इया ; adj to तया (कैकेया) ।
4. वदचौरम्—वद' चौर' येन तम् इति वक्तु । चौरम्—काषायवसनम् ।
5. असदृशम्—न सदृशम् योग्यम् आत्मनः इति नञतत् ।
6. शेषाः—उत्ते कर्मणि रमा ।
7. प्रकृतिभिः—प्रजाभिः—अनुक्ते कर्मणि रमा ।
8. धिक् प्रलापाः—धिक् इति प्रलापः । ते । सहस्रपा । प्रलापः = निन्दावादः । Same case with शेषाः । or शेषाः इत्यस्य विधेयपदम् ।
9. पात्यन्ते—पत् + णिच् + लट् अन्ते कर्मणि ।

(नेपथ्ये) उत्सरह अयया ! उत्सरह । [उत्सरत आययाः उत्सरत] ।

দেবকুলিকঃ—(विलोक्य) अये !

काले खल्वागता देव्यः पुत्रे मोहमुपागते ।

हस्तस्पर्शो हि मातृणामजलस्य जलाञ्जलिः ॥

Prose.—কালি খলু দেব্যঃ আগতাঃ । হি (যতঃ) মোহমুপাগতে পুত্রে মাতৃণাং হস্তস্পর্শো হি অজলস্য জলাঞ্জলিঃ (ভবিষ্যতি) ।

Eng.—(Behind the scene or in the dressing-room) Away or make way, venerable sirs ! away or make way.

Priest.—(Looking) Ho, The queens have reached here in time. The son has fallen in a swoon and the touch of their hands will be like sprinkling of water in absence of the same.

Beng.—(নেপথ্যে) আর্ঘ্যেরা এখান হইতে গরিয়া বাউন । (তাহা দেখিয়া) দেবকুলিক—দেবীগণ যথা সময়েই আসিয়াছেন । কেননা পুত্র মুচ্ছিত হইয়াছেন, এখন মাতৃগণের হস্তস্পর্শই জলহীন ব্যক্তির পক্ষে জলাঞ্জলির স্থায় কার্য্য করিবে ।

Exp.—‘ভূতসরত’ অস্মাত্ স্থানাৎ দূরং চলত । উপযুক্তে एव সময়ে ‘দেব্যঃ রাজ্ঞাঃ আগতাঃ’ তত উপস্থিতাঃ । হি যতঃ মোহমুপাগতে পুত্রে মুচ্ছিত্তি স্বলু ভরতি ‘মাতৃণাম্ হস্তস্পর্শঃ’ অজলস্য বারিরহিতস্য জলাঞ্জলিঃ’ জলসিকঃ ভবিষ্যতি ইতি । জলপ্রক্ষেপঃ মুচ্ছিত্তম্ সমাস্রাশয়তি, পরম্ অত্র জলং বিনা অপি মাতৃণাম্ হস্তস্পর্শে নৈব ভরতস্য চেতনাসম্পাদনং ভবিষ্যতি । অত্র অত তাসাম্ হস্তস্পর্শ एव জলাঞ্জলিস্থানীযো ভবিষ্যতি ।

Notes.

1. পুত্রে—भावे औ by the rule “यस्य च भावेन भावलक्षणम्” ।
2. हस्तस्पर्शः—हस्तेन स्पर्शः इति शतृ or सहसुपा । यदा इतृ । Nom. to भविष्यति &c. understood.
3. अजलस्य—अविद्यमानं जलं यस्य तस्य बहु । जलहीनस्य भरतस्य सम्बन्धे

‘দ্ব্যর্থঃ’। Though there was no water near Bharata for his revival, still his mother’s touch will act like a palmful of water and will revive him.

৪. জলাঞ্জলি:—জলস্য অঞ্জলিরিতি ইতন্। Subject complement.

(তত: প্রবিশন্তি দেব্য: সুমন্ত্রশ্চ)

সুমন্ত্র:—ইত ইতো ভবত্য:—

‘ইদং গৃহং’ তৎ প্রতিমানৃপস্য ন: সমুচ্ছয়ো यस্য স হর্ম্যং দুর্লভ: ।
‘অয়ন্তিতৈরপ্রতিহারিকাগতৈর্বি’না প্রণামং পথিকৈরুপাস্যতে ॥১৪॥

Prose.—‘ইদং’ তৎ ন: প্রতিমানৃপস্য গৃহং’ যস্য স সমুচ্ছয়ো হর্ম্যং দুর্লভ: ।
‘অয়ন্তিতৈ:’ অপ্রতিহারিকাগতৈ: পথিকৈ: প্রণামং বিনা উপাস্যতে ।

Eng. Sumantra—To this side, Madams. This is the house of the images of our kings; its height is hardly equalled by the palace—mansions; wayfarers come here without any restriction and without any permission from the gate-keepers and pay their respects without saluting.

Beng. সুমন্ত্র—দেবীগণ এই দিকে আসুন। এই আমাদের নৃপতিবর্গের প্রতিমাগৃহ। বাহ্যর মত উচ্চতা রাজপ্রাসাদেও দেখা যায় না। এখানে দ্বাররক্ষীর অসুমতি না নিয়েই বিনা বাধায় পথিকগণ প্রবেশ করিয়া প্রণাম না করিয়াও এর উপাসনা (বা দর্শন) করিয়া থাকে ।

Tika.—‘ইদং’ তৎ ন: অস্মাকম্ প্রতিমানৃপস্য’ প্রতিমানৃপস্য নৃপস্য, পট্ট জালিখিতানাম্, নৃপাণাম্, ‘গৃহং’ ‘যস্য গৃহস্য সমুচ্ছয়:’ উচ্চতা ‘হর্ম্যং দুর্লভ:’ হর্ম্যোষু রাজপ্রাসাদান্তর্গতেষু ভবনেষু অপি দুর্লভ: দুষ্স্বাপ: । ‘অয়ন্তিতৈ:’ অনিয়ন্তনৈ: ‘অপ্রতিহারিকাগতৈ:’ প্রতিহারিকাণাং দ্বারপ্রালানাং নির্দোশম্ বিনাঃপি অল প্রবিষ্টৈ: ‘পথিকৈ: বিনা প্রণামং’ নমস্কারং বিনাপি ‘উপাস্যতে’ সেব্যতে । বংশস্ত্য ইত্যম্ ॥

Notes.

1. प्रतिमानूपस्य—प्रतिमा = प्रतिमूर्तिः । प्रतिमागताः नृपाः इति शाकपार्थि-
वादि तत् । जातौ एकवचनम् । The Kings remained in the form
of picture or images (statues) there.

2. समुच्चयः—सम + उद् + चि + अच् । The चञ् of उद् चि is
specially provided for by the rule "उद्विचयतिथीतिपूर्वः" । So
सम + उद् + चि will also take चञ् by the परिभाषा—"प्रत्ययग्रहणे यस्मात्
स विहितः तस्य च तदन्तस्य च ग्रहणम् ।" Hence समुच्चय with अच् is an
irregular use here—a शिष्टप्रयोग of Bhasa. Thus Bhattoji says
"कथं पत्तनान्ताः समुच्चया इति ? बाहुलकात्" । The defence that उद्विचि is
to take चञ् and not समुद्विचि also, is not very sound and is
against the spirit of भाष्य ।

3. हर्म्यदुर्लभः—हर्म्येषु दुर्लभः इति सहसुपा । दुर + लभ + खल । Pred.
to समुच्चयः ।

4. अयन्वितैः—यन् (यन्त्रि) + क्त कर्मणि = यन्त्रितः नियन्त्रितः checked. न
यन्विताः तैः—नञ् समासः । Qual. पथिकैः ।

5. अप्रतिहारिकागतैः—प्रतिहारी एव इति प्रतिहारिका । स्वार्थे कन्प्रत्ययः ।
अविवक्षिताः प्रतिहारिकाः यस्मिन् तद् यथा तथा इति अप्रतिहारिकम् । adverb
modifying the verb आगतम् । तादृशम् आगतम् (आगमनं) येषां तैः,
वहुव्रीहिः । तैः । Qual. पथिकैः । यत्र आगमने प्रतिहारिकाः नवर्तन्ते
इति भावः । यत्र आगमने प्रतिहारिनिर्देशः न प्रतीत्यते इति भावः ।

Remark.—Such is the great-ness of the place that here
every one is allowed to enter—none is checked—all here enter
without any restriction i. e. without being stopped by दाररक्षी
as in the case of palaces and harem—here one may pay his
respects in any way he likes without being compelled to

salute; for these were human images or statues. Thus सुमन्त्र speaks of the difference of this प्रतिमाग्रह and राजप्रासाद ।

(प्रविश्य अवलोक्य) भवत्यः, न खलु न खलु प्रवेष्टव्यम् ।

अयं हि पतितः कोऽपि वयस्य इव पार्थिवः ।

देवकुलिकः—परशङ्कामलं कर्तुं म् गृह्यतां भरतोच्चयम् ॥ १५ ॥

(निष्क्रान्तः) ।

Prose. — अयं हि पार्थिव इव कोऽपि वयस्यः पतितः । अलं हि पराशङ्काम् कर्तुम् अयं भरतः गृह्यताम् ।

Eng. Venerable ladies! do not enter please, do not; a certain youth just like our king, is lying here. (Upon this the priest said)—Away with your thinking him a stranger, he is Bharat, raise him up. (Exit).

Beng.—(प्रवेश करिआ ओ देखिआ) आपनारा एथाने प्रवेश करिवेन ना । (केनना) एथाने ठिक आमादेर राजार आग्रहे के एकजन बुबक पड़िआ रहिआछेन । (देवकुलिक कहिलेन)—ईनि पर-पुरुष एरूप आशङ्का करिवेन ना, ईनि भरत, ईहाके ग्रहण करुन (उठोलित करुन) । (प्रस्थान) ।

Tika. युष्माभिः अत्र न प्रवेष्टव्यम् । कथम् ? उच्यते—‘अयं हि’ अत्र खलु ‘पार्थिव इव’ अस्माकं राजा दशरथ इव कोऽपि कश्चित् ‘वयस्यः’ यौवनमध्यास्यः जनः पतितः भूमौ तिष्ठति । (तदाकर्ण्य देवकुलिकः उवाच) ‘अलं हि परशङ्काम् कर्तुम्’ अयं खलु परपुरुषः इति आशङ्काम् कर्तुम्, (यतः) अयं भरतः, (स तु युष्माभिः) गृह्यताम् उत्थाप्यताम् । अनात् सुगमम् ।

Notes.

1. न खलु, न खलु—अत्र सम्भ्रमे द्विरुक्तिः । See Sak I—‘न खलु न खलु वाचः’ etc.

2. भवत्यः—plural of भवतो ।

3. वयस्सुः—subj to पतितः । वयसि यौवनमधो तिष्ठति इति वयस् + स्था + क कर्त्तरि ।

4. परशङ्काम्—परः इति आशङ्का (सन्देहः) सहसुपा । or परस्व शङ्का, इतत् । ताम् । obj to कर्तुम् ; अलं योगे क्वाच् प्रत्ययः व्याकरणे दृश्यते । अत्र तुमुप्रत्ययस्तु व्याकरणविरुद्धः किन्तु भाससा शैली एव ।

5. गृह्यताम्—गृह् + लोट ताम् कर्मणि ।

देव्यः—(सहसोपगम्य) हा जाद ! भरद ! [हा जात ! भरत !]

भरतः—(किञ्चित् समाश्वस्य)—आर्य !

सुमन्त्रः—जयतु महा—(इत्यर्धोक्ते सविषादम्) अहो ! स्वरसादृशम् । मन्ये प्रतिमास्थो महाराजो व्याहरति इति ।

भरतः—अथ मातृणामिदानीं कावस्था ?

देव्यः—जाद ! एसा णो अवल्या । (अवगुण्ठनमपनयन्ति) [जात ! एषा नोऽवस्था] ।

सुमन्त्रः—भवत्यः, निगृह्यतामुत्कंठा ।

भरतः—(सुमन्त्रं विलोक्य) सर्वं समुदाचारसन्निकर्षस्तु, मां सूचयति । कञ्चित् तात ! सुमन्त्रो भवान् ननु ।

Eng. The Queen.—(Suddenly approaching) alas ! my boy ! Bharat !

Bharat.—(Being a little consoled) venerable sir !

Sumantra.—Victory be to your Majesty (uttering half a portion only with sorrow) oh ! how similarity of voice ; meseems His majesty is speaking from his image.

Bhar.—Now what is the condition of my mothers ?

Queens.—My boy ! Such is ours ; (they remove the veil),

Sumantra.—Madam ! away with your anxiety.

Bh.—(having eyed Sumantra) Your acquaintance with all and every item of decorum bespeaks you (or informs me of your identity). Are you, then our venerable Sumantra ? [i. e, I hope you are Sumantra].

Beng. দেবীগণ—(সহসা নিকটে বাইরা) হা বৎস ! ভরত ! ভরত—(কিছু আশস্ত হইয়া) আর্ধ্য ! স্তম্ভ—জয় হউক মহা—(অর্ধ মাত্র উচ্চারণ করিয়াই বিবাদ সহকারে) অহো কি কণ্ঠস্বরের সাদৃশ্য ! মনে হচ্ছে বেন প্রতিমান্বিত মহারাজই কথা বলছেন । ভরত—এখন আমার যাতৃগণের কি অবস্থা ? দেবীগণ—বৎস ! এই আমাদের অবস্থা । (অবগুষ্ঠন উন্মোচন করিলেন) । স্তম্ভ—মাননীয়াগণ ! আপনারা উৎকণ্ঠা দূর করুন । ভরত—(স্তম্ভকে দেখিয়া) (আপনা কর্তৃক) সকল প্রকার শিষ্টাচার প্রয়োগই আমাকে (আপনার পরিচয়) জানাইয়া দিতেছে । আপনিই কি তবে তাত স্তম্ভ ।

Tika. জাতঃ বৎসঃ [তত্‌সম্বোধনং] । অর্ধমাত্রম্, উচ্চাখ্যং বিবাদ-সহকারিণ আত্ম—‘স্বরসাদৃশ্যম্’ দৃশ্যবস্তু কণ্ঠস্বরের সহ অসাক্ষরবস্তু নৃনাং । ‘আহরতি’ কথয়তি । ‘নিগৃহ্যতাম্’ দূরীকৃত্যতাম্ । ‘সর্বসমুদাচর-সন্নিবৃত্তিঃ’ সর্বৈ যৈ সমুদাচারাঃ যদ্ব্যবহৃত্যবহারাঃ তস্য সন্নিবৃত্তিঃ ভবতঃ অমিশ্রতা ইতি যাবৎ । ‘সুচয়তি’ মাং জ্ঞাপয়তি । পরিচয়ং তব নিবৃত্তি স্তম্ভ’ আত্ম—তাত সম্বোধনান্ নন’ নিযিত’ সম্বোধিষি । কল্পিত [কামপ্রবেদনং অর্থ্যম্] । ত্বমিহ স্তম্ভ ইতি মন্য ।

Notes

1. জাত—Vocative of জাত which means বৎসঃ ।
2. আর্ধ্য—Bharata was still thinking that ঈবকুলিক was there and addressed আর্ধ্য to him. But our poet introduces Sumantra and others to increase pathos here.

3. खरसादृश्यम्—खरस्य सादृश्यमिति इतत् ।

4. प्रतिमास्यः—प्रतिमायां तिष्ठति इति प्रतिमा + स्या + क कर्त्तरि ।

Qual. महाराजः ।

5. व्याहरति—वि + आ + ह + लट् तिप् ।

6. निगृह्यताम्—नि + गृह् + लोट् ताम् कर्मणि ।

7. सर्वसमुदाचारसन्निकर्षः—subj. to सूचयति । सर्वे समुदाचाराः (शिष्टाचाराः) इति कर्मधा । तस्य वा तत् सन्निकर्षः (सन्निधिः i. e. उपस्थितिः) इति अतत् सहसुपा वा ॥ सम् + नि + कृप् + वञ् ॥ Bharata knew that none but सुमन्त, can have knowledge of so much decorum, so from all these समुदाचार Bharata knew him to be सुमन्त, surely ; so सर्वसमुदाचार indicated to Bharata that he was सुमन्त, ।

8. सूचयति—सूचि + लट् तिप् । Bespeaks. ज्ञापयति ।

सुमन्तः—कुमार ! अथ किम् । सुमन्तोऽस्मि ।

अन्वास्यमानश्चिरजीवदोषैः

कृतघ्नभावेन विडम्ब्यमानः ।

अहं हि तस्मिन् नृपतौ विपन्ने

जीवामि शून्यस्य रथस्य सूतः ॥ १६ ॥

Prose order.—चिरजीवदोषैः अन्वास्यमानः, कृतघ्नभावेन विडम्ब्यमानः तस्मिन् नृपतौ विपन्ने शून्यस्य रथस्य सूतोऽहम् हि जीवामि ।

Eng.—Sumantra—Yes, Sumantra, I am. Full of all demerits common to long life and a victim to ingratitude, I live till now,—I the charioteer of the car left vacant by that king's death.

Beng. श्रवण—हो! आगिरे श्रवण । दीर्घजीवनशून्य रथोप गम्भीरे

एवं कृतव्रता दाने विद्धित आमि मेहै स्वर्गगत नृपतिर शृणु रत्नेर
सारधि एवमो वेदे आहि ।

Tika.—“अथ किम्”—अहं सुमन्, एवाहि [अव्ययद्वयं स्वीकारितवर्तते] ।
‘चिरजीवदोषैः’ चिरजीवस्य दीर्घं जीवनस्य ये खलु दोषाः शोकदुःखभोगादयः—तैः
‘अन्वास्यामानः’ अनुगम्यमानः परियुक्तः इत्यर्थः, (तथा) ‘कृतघ्नभावेन’ कृतघ्नस्य
अकृतघ्नस्य यो भावः तथा अकृतघ्नतया इत्यर्थः, ‘विद्विष्यामानः’ लक्ष्यमानः विद्विष्यमानः
इति यावत् । प्रियतमस्यापि दशरथस्य मरणे सति अहं न मृतः अपि तु जीवितः
इतिव अकृतघ्नता इति बोध्यम् । तादृशः अहम् ‘तस्मिन् नृपतौ दशरथे विपन्ने’ मृते
सति ‘शून्यस्य दशरथहोमस्य रथस्य सूतः’ सारधिरेह जीवामि अद्यापि इति ॥
उपजातिरुच्यते ॥

Notes.

1. चिरजीवदोषैः—अनुक्ते कर्त्तरि श्या । जीवनम् इति जीव् + घञ् भावे
= जीवः life. चिरं (अव्ययसंयोगे श्या) जीवः इति श्यातत् । तस्य दोषः, तै-
रिति इतत् ।

2. अन्वास्यामानः—अनु + आस + शानच् कर्मणि । संयुज्यामानः ।

3. कृतघ्नभावेन—अनुक्ते कर्मणि श्या । कृतं हन्ति इति कृत + हन् + क
(मूलविभुजादित्वात्) । We do not get टक् here though some
wish it irregularly, for the rule “अननुच्यकर्त्तृके च” requires the
कर्त्ता to be other than अनुच्य । Whereas अनुच्य is the कर्त्ता of कृतघ्न
here. Thus Bhattoji says “कथं कृतघ्न इत्यादि ? मूलविभुजादित्वात्
सिद्धम्” । As a faithful servant सुमन्, ought to have died with
दशरथ । He is कृतघ्नः for he lives even now. तस्य भावः इति इतत् ।

4. विद्विष्यामानः—वि + ड्भ् + शानच् कर्मणि ।

5. नृपतौ—भावे ङमी ।

6. विपन्ने—adj. to नृपतौ । वि + पद् + क्त कर्त्तरि ।

भरतः—हा तात ! (उत्थाय) तात ! अभिवादनक्रममुप-
देष्टुम् (? उपदिष्टम्) इच्छामि मातृणाम् ।

सुमन्त्रः—वाढम् ! इयं तत्रभवती रामस्य जननी देवी
कौशल्या ।

भरतः—अम्ब ! अनपराद्धोऽहमभिवादये ।

कौशल्या—जाद ! णिस्सन्दावोहोहि । [जात ! निःसन्तापो
भव] ।

भरतः—(आत्मगतम्) आकुष्ट इवास्मान्निन । (प्रकाशम्)
अनुगृहीतोऽस्मि । ततस्ततः ।

Eng.—Bh.—Alas father ! (rising up) Sir ! I want to be
directed as to the order of saluting my mothers.

Sum.—Yes ; this is Queen Kausalya the mother of
venerable Ramchandra.

Bh.—Mother ! I am not to be blamed ; I salute thee.

Kausalya.—Away with your (or be freed from) repen-
tence (or grief), my son !

Bh.—(within himself) I seem to have been charged
(or accused) by this. (Aloud) I deem it a favour (I have
been favoured). Then, what then.

Beng. ভরত—হা তাত ! (উঠিয়া) তাত ! আমি মাতৃগণের
অভিবাदनক্রমবিষয়ে উপদেশ পাইতে ইচ্ছা করি । সু—ভাল ! ইনি
মাননীয় রামচন্দ্রের জননী দেবী কৌশল্যা । ভ—মাতঃ ! আমি দোষী
নহি আপনাকে প্রণাম । কৌশল্যা—বৎস ! নিঃসন্তাপ হও । ভরত—
(স্বগত) এ কথা দ্বারা আমার প্রতি আক্রোশ প্রকাশ করা হইল
বলিয়া বোধ হয় । (প্রকাশে) অনুগৃহীত হইলাম । তারপর ?

Tika.—‘अभिवादनक्रमम्’—अभिवादनं प्रणामः तस्य क्रमः, तम् । बहुदिनं यावत् भरतः मातुलालये उपितवान् अतः का कौशल्या कावा कैकेयी काच सुमित्रा इति परिज्ञातुम् अचमो भरतः, का आदौ प्रणम्या कावा तत् पश्चादिति क्रमं सुमन्तुम् पृच्छति । ‘उपदिष्टम्’ [अथ उपदिष्टम् इत्येव पाठः साधीयान्] । अभिवादनक्रमम् त्वया उपदिष्टम् इच्छामि । उपदिष्टम्, कथितम् = विज्ञापितमिति यावत् । अनपराधः निर्दोषः रामवनवासविषये इत्यर्थः, निःसन्तापः—अनुतापहीनः । रामनिर्वासने आत्मानं निर्दोषम् विदित्वा तव चित्तक्लेशम् नाशय इत्यर्थः । आक्रुष्टः अभियुक्तः इव इति अहम् उत्प्रेक्षे ।

Notes.

1. अभिवादनक्रमम्—Objective case ; अभि + वद् + णिच् + लुट् । तस्य क्रमः, तम्—इतत् ।

2. उपदिष्टम्—उप + दिश् + क्त कर्मणि । Adj. to अभिवादनक्रमम् । उपदिष्टम् is grammatically wrong here for then the rule “समान-कच् केषु तुमुन्” is violated. So we suggest उपदिष्टम् here. Bharata wants समुदाचार from सुमन्तु, who was like his father and his well-wisher. So he addresses him as तात ।

3. वादम्, अद्य किम् = Yes.

4. अनपराधः—न अपराधः इति नञ्-तत् । अप + राध् + क्त, कर्त्तरि । Bharata declares his innocence in this matter. '

5. अभिवादये—अभि + वद् + णिच् + लट् ए ।

6. निःसन्तापः—निरसः सन्तापः यस्य सः बहु । Adj. to त्वम् । सम् + तप् + घञ् ।

7. आक्रुष्टः—आ + कृ + श + क्त कर्मणि । Blamed.

8. इव—उत्प्रेक्षायाम् ।

N. B.—The simple meaning of निःसन्तापः is “freed from repentance or grief”. Knowing thyself innocent, banish grief

from your mind,—this is perhaps the meaning of Kausalya's utterance ; but aggrieved as Bharat was, he takes the word in another sense—the sense being “free from anxiety”, (because there is none to dispute your authority) and thereby he thinks himself accused (or charged) by Kausalya.

সুমন্ত্রঃ—ইয়ং তত্রভবতী লক্ষ্মণস্য জননী দেবী সুমিত্রা ।

ভরতঃ—অম্ব ! লক্ষ্মণেনাতিসম্বিতোহমমিবাশ্রয় ।

সুমিত্রা—জাদ ! জসোভাই হোহি । [জাত ! যশোভাগী
ভব] ।

ভরতঃ—অম্ব । ইদং প্রযতিষ্যে । অনুগৃহীতোহস্মি ।
ততস্ততঃ ।

সুমন্ত্রঃ—ইয়ং তে জননী ।

Eng. Sumantra.—This is the mother of venerable Lakshman, Queen Sumitra.

Bh.—Mother I have been befooled by Lak. I salute thee.

Sumitra—Earn fame my boy.

Bh.—Mother ! I shall try for it ; I have been graced (by you) ; then what then.

Sumantra.—This is your mother.

Beng. সুমন্ত্র—ইনি মাননীয় লক্ষ্মণের জননী সুমিত্রা দেবী । ভরত—মা ! লক্ষ্মণ আমার কঁাকি দিয়া গিয়াছে । আপনাকে প্রণাম । সুমিত্রা—বৎস ! বশোভাগী হও । ভরত—মা ! এইরূপই চেষ্টা করিব । অমুগৃহীত হইলাম । তারপর । সুমন্ত্র—ইনি তোমার জননী ।

Tika.—‘অতিসম্বিতঃ’ প্রতারণিতঃ রামসেবাবিষয়ে প্রতারণিতঃ ইত্যর্থঃ । অতিসম্বা

प्रतारणम्, सा अस्य जातः इति इत्यच् । नाम् अयशोभागिन् क्त्वा लकारः रामम्
अरणीऽनुगतः इतिभावः । 'यशोभागीभव' राजाशासनेन त्वम् यशोभाजनं भव ।
'इदं' वस्तु, यशसः कृते इत्यर्थः । 'प्रयतिष्ठे' वीष्टिष्ठे ।

Notes.

1. अतिसन्धिचः—See Tika. अहिमंहितः would have been more usual. Lak. accompanied Rama and had the advantage of serving him. Thus in this he deceived Bharata.

2. यशोभागी—यशोभागिन्—शब्दः । यशः भजते इति यशम् + भज् + विष्णुप् ।
सुमित्रा also wishes him a prosperous kingdom and reign.

3. अम्—Vocative case ; "दाजस्वार्थानां हस्वः" or "अन्वार्थनयोर्हस्वः"
इति सूत्रेण सम्बोधने अम् इति रूपम्, नतु अम्बे ॥ इदम् means the matter
of acquiring यशम् by proper राजपालन and जीहमातासेवा ॥

4. Remark—सुमन् uses देवी before कौशल्या and सुमित्रा but
not before कैकेयी the जननी of भरत । She was Bharata's जननी
only by giving birth to him but not his guide as well like
a good mother. This reflects general apathy of almost all
the subjects on कैकेयी ।

भरतः—(सरोषमुत्थाय) आः पापे !

मम मातुश्च मातुश्च मध्यस्था त्वं न शोभसे ।

गङ्गायमुनयोर्मध्ये कुनदीव प्रवेशिता ॥ १७ ॥

Prose order.—मम मातुश्च मातुश्च मध्यस्था त्वम् न शोभसे । (वतः) त्वम्
गङ्गायमुनयोर्मध्ये कुनदीव प्रवेशिता । Or मम मातुश्च मातुश्च मध्यस्था त्वं गङ्गा-
यमुनयोर्मध्ये प्रवेशिता कुलदीव न शोभसे ।

Eng—Your position between these two mothers of mine
does not appear well, just like a polluted river, thrust
between the Ganges and the Jumna.

Beng. गङ्गा ও যমুনার মধ্যে প্রবেশিতা কুনদীর স্থায় আমায়
মাতৃবরের মধ্যভাগে তোমার (আপনার ?) অবস্থিতি শোভা পায় না।

Tika—सम मातृव कौशल्यायाः (तथा) मातृव सुमितायाः मध्यस्था मध्य-
वर्तिनी त्वं गङ्गायमुनयोर्मध्ये गङ्गायास्तथा यमुनायाः अन्तराले प्रवेशिता सन्निवेशिता
कुनदी कुत्सिता अपवित्रजला नदी, सा इव न शीघ्रं न राजसी संचरितयो-
रैतयोर्मध्ये खलस्त्रमावायाक्य अवस्थानम् अयुक्तम् इतिभावः।

Notes

1. मध्यस्था—मध्य तिष्ठति इति मध्य + स्था + क ; नियामाप् ।
Qual. त्वम् ।

2. गङ्गायमुनयोः—गङ्गा च यमुना च तयोरिति वृत्तरेतरद्वयः । Here is
no समाहार as the gender of the two words is the same and the
rule “विशिष्टलिङ्गो नदीदेशोऽयानाः” does not apply here.

3. प्रवेशिता—प्र + विश् + णिच् + कर्मणि क्त ; fem.

4. कुनदी—कुत्सिता नदी इति प्रादिसमासः । अपवित्रतोया नदी । This
reflects how lowly Kaikeyi was being villified by all and
even by her son. See sl. 19.

5. Remark—We have उद्भाव before, and here मरीचमुत्थाव
again shows that Bharata did not as yet fully rose up from
प्रकाश when सुमन्त्र said “इद्यं ते जननी” ।

कैकेयो—जाद किं मए किदं [जात किं मया कृतम् ?]

भरतः—किं कृतमिति वदसि ।

वयमयशसा चीरेणायगो नृपो गृहमृतुरना

प्रवतर्दितैः कृत्स्नायोधरा मृगैः सह लक्ष्मणः ।

दयिततनयाः शोकिताम्बाः स्नुषाध्वपरिश्रमै-

र्धगिति वचसा चीयेणात्मा त्वया ननु योजिताः ॥१८॥

Prose order.—ननु त्वया वयमवशसा, आर्याचौरिण, नृपयोग्यसत्त्वना, कृतस्मा
अयोध्या प्रततरुदितैः, लज्जणः मृत्यैः सह, दयिततनताः अम्बाः शोकैः, स्थया अभ-
परिचर्यैः आत्मा धिगिति उर्येण वचसा च योजिताः ।

Eng. Kai. — My boy ! What have I done ?

Bh.—You ask what you have done. You have cast
inglory on me ; put bark-clothing on (the person of) of my
venerable brother ; caused His Majesty's death at home ;
set the whole city of Ayodhya on incessant wailing ; united
Lakshman with the wild beasts ; united the son-loving
mothers with grief ; threw the daughter-in-law in way-
weariness, and made your own self the target of the inglorious
(heart-rending) word "Shame."

Beng. कैकेयी—बंस ! आमि कि करेछि । भ—कि करेछ
ताई बल्छ ! (तबे शोन) तूमि आमाके अथशोभाजन करेछ ; आर्या
रामचक्रके बद्धलधारि करेछ ; राजार गृहगृह्य बटाईयाछ ; ममर्था
अयोध्या नगर्रीके अविरतज्जननध्वनिर द्वारा परिपूर्ण करियाछ ।
लज्जणके बछ पञ्च समीपे पाठाईयाछ । पूत्रप्रिय मातृगणेर शोक
उत्पन्न करियाछ ; पूत्रवध् गीताके पथक्केशे संवृद्ध करियाछ आर
निज्जेके "शिक" एई उग्रवाक्येर द्वारा वृद्ध करियाछ ।

Tika.—ननु भोः मातः, 'त्वया वयम्' प्रहम् 'अवशसा' कलङ्गेन, राजालुब्धाभवतो
मार्तं बन्धुपेण, योजितः । यत् समीपरि सर्वे कलङ्गे निक्षिपन्ति तत्रत्वमेव हतुरित्यर्थः ।
'आर्याः' पूजनीयः रामः 'चौरिण' बल्कलीन योजितः । तत्रैव हतोः रामः बल्कवासः
परिहितवान् । इक्ष्वाक्यः बद्धेवयसि वनंगत्वा नृतामवन्ति किन्तु दृशरथी गृहे
एवमृतः इति । रामे राजाभारम् त्यस्य राज्ञा वानप्रस्थम् आश्रयितुम् ऐच्छन् तत्र
विघ्नमुत्पाद्या त्वं गृहे एव तस्य, वने मरणाहंस्य, नृपस्य मृत्युम् विहितवती । 'कृतस्मा

निखिणा अयोध्या प्रततरुदितैः सर्वेषाम् एव अविशान्मन्दनैः त्वया योजिता ।
 तव कुकर्माणः हतोः समया नगरौ अविरक्तं रोदिति । लक्षणः मृगैः वन्यपशुभिः
 सहयोजितः तवैव हतोः लक्ष्मणोऽधुना वनपशुसहचरः सन् विचरति । 'दयिततनयाः
 प्रियपुत्राः अम्बा मातरः' कौशल्यामुनिवै, शोकेन योजिताः शोकसमन्विता भवन्ति 'तव
 तमेव कारणम् । त्वया पुत्रवधुः सीता अध्वपरिग्रमै, मार्गधनगच्छैः त्वयायोजिता ।
 सा मार्गधनगच्छा शक्तनुभवति । 'आत्मा' तव आत्मा च "धिक्" इति उर्येष धीरेण
 वचसा योजितः, आत्मानमपि त्वम् धिकारभाजनं कृतवती ॥ हरिणीकृतम् ।

Notes.

1. त्वया—प्रयोजककक्षा ; originally अग्रशः आत्मानं युनक्ति becomes
 in णिच्—त्वम् अग्रशसा आत्मानं योजयसि । In Voice Ch. it becomes
 त्वया अग्रशसा आत्मा योजितः &c.

2. अग्रशसा—प्रयोजक कर्त्तरि तृतीया । एवं सर्वत्र बोध्यम् ।

3. धीरेण—वल्कलेन । (Bark-clothing) .

4. गृहम् त्वना—गृहेन त्वत्सौने इति सङ्गसुपा ।

5. प्रतत-रुदितैः—प्रततम् रुदितम् तैरिति कर्मधा । प्र + तन् + क्त कर्त्तरि ;
 रुद + क्त भावे ।

6. दयिततनयाः—adj. to अम्बाः । दयिताः प्रियाः तनयाः यासां ताः, बहु ।

7. सुपा—पुत्रवधूः । Refers to Sita.

8. अध्व-परिग्रमैः—अध्वजः (लक्षणया अध्वगसनजः) परिग्रमः इति शाक-
 पार्थिवादौ । Or अध्वनः परिग्रमः, इतत् । तैः ।

9. धिगिति—धिक् + इति । A सुप्सुपा compound.

10. उर्येष—adj. to वचसा ।

11. योजिताः—युज् + णिच् + क्त कर्मणि । It qualifies वयम्, आर्याः,
 नृपः, अयोध्या, लक्षणः, अम्बाः, सुपा and आत्मा । And hence it is used
 in the plural ; As there is no neuter noun—so the masculine

gender predominates and the word योजिताः has been used in the masculine.

12. Remark—Your single ill-conceived step has led to so many evils all around. For your sake all suffers, even I. You are पापा (पाप + अच् नत्वर्थेय अश्चादि) and like a कुनदी not fit to stand on equal status with कौशल्या or सुमित्रा । Yet you ask “नया किं कृतम्” । Your heinous work has brought infamy on me as well. Comp. “पान्यन्ते धिक्प्रलापाः”—ante. Bharata was so angry that even now he did not bow down to his mother.

कौशल्या—जाद । सव्यसमुदाचारमज्भूतश्चो किं ण वन्दसि मातरम् । [जात ! सर्वसमुदाचारमधस्थः किं न वन्दसे मातरम्] ।

भरतः—मातरमिति ! अस्व ! त्वमेव मे माता । अस्व ! त्वाम् अभिवादये ।

कौशल्या—णहि णहि । इअं दे जणणी । [नहि नहि । इयं ते जननी] ।

भरतः—आसीत् पुरा नतु इदानीम् । पशतु भवती ।

Eng. Kausalya.—My boy ! You obey the rules of courtesy (decorum) ; then why don't you pay respects to your mother ?

Bh.—To my mother ? Mother ! Thou art my mother ; I salute thee.

K.—No—no ! this is your mother.

Bh.—Yes ! Formerly she was ; but not now ; see mother—

Beng. কো—বৎস ! তুমি সকল প্রকার শিষ্টাচারই পালন করিয়া থাক তবে তোমার মাতৃদেবীর বন্দনা করিতেছনা কেন ? ভরত—মাতৃদেবী কে ? মা তুমিই আমার মা । তোমাকে প্রণাম, মা । কো—না না, ইনিই তোমার জননী । ভরত—পূর্বে ছিলেন বটে কিন্তু এখন নহেন । আপনি দেখুন—

Tika.—‘সর্বসমুদাচারমধাষ্যঃ’—সর্বেষাম্ সমুদাচারানাম্ শিষ্টাচারানাম্ মধাষ্যঃ মধাঅবস্থায়ী, তेषাং পরিপালনং রতঃ ইত্যর্থঃ । স্বয়ম্ আচারপালনকারী কথং মাতরং ন বন্দসে । অন্যত্ সুগমম্ ॥

Notes

1. সর্বসমুদাচারমধাষ্যঃ—adj. to ত্বম্ । সম্ + উদৃ + আ + চর্ + ঘञ্ ; সর্বো সমুদাচারাঃ ইতি কর্মধা । তেষাং মধাষ্য ইতি দ্বতন্ । মধ্য তিষ্ঠতি ইতি মধ্য + ষ্যা + ক ক্তৃরি ; উপপদতত্ ।

2. অন্ব—Vocative of অন্বা । You are my real mother, but Kaikeyi is my জননী and that is a past action now. So she is to me an অমাতা now.

ত্বজ্জা স্নেহং শীলসংক্রান্তদোষৈঃ

পুত্রাস্তাবন্নন্বপুত্রাঃ ক্রিয়ন্তে ।

লোকেপূর্ব্বং স্থাপয়ামিষ ধর্মং

মর্ত্তৃদোহাদস্তু মাতাপ্যমাতা ॥ ১৫ ॥

Prose order.—ননু শীলসংক্রান্তদোষৈঃ স্নেহং ত্বজ্জা পুত্রাঃ তাবন্ অপুত্রাঃ ক্রিয়ন্তে । এষোহং লোকে অপূর্ব্বং ধর্মং স্থাপয়ামি—মাতাপি মর্ত্তৃদোহাদ্ অমাতাস্তু ।

Eng.—Sons are rendered unworthy by mothers whose characters become infested by flaws (or defects) and thereby who give up their (inborn) affection. Now I am going to establish a new order or dispensation that—even a mother will turn out into no-mother if she go against her husband.

Beng.—স্বভাবে দোষ সংক্রমিত হওয়ার (মাতৃগণ), সেহে ত্যাগ করিয়া পুত্রকেও অপূত্র করিয়া তোলেন। আমি সংসারে এক অপূত্র (অভূতপূত্র, নূতন) ধর্ম স্থাপন করিব—বে মাতা স্বামিত্রোহ করিলে অমাতা হইবেন—(অর্থাৎ যদার্থ মাতা বলিয়া গণ্য হইবেন না)।

Tika.—ননু কি' অ 'শীলসংক্রান্তদোষঃ' শীলি স্বভাবি সংক্রান্তা অসতৃসক্তা অসম্মল্ণা অশ্রবণাদা উপাঘাতা; যে দোষাঃ নীচতাদয়ঃ তৈরৈব কারণৈঃ 'সেইহম্ পুত্রপ্রীতি' ত্যক্তা' বিভ্রায় (মাতৃभिঃ) পুত্রাঃ এষ তনয়াঃ তাবত্ অপুত্রাঃ ক্রিয়ন্তে, আত্ম-দোষান্ পুত্রেষু সংক্রময়া তান্ হেত্বান্ অতএব পুত্রসংক্রায়াঃ অগোম্যান্ এব ক্রিয়ন্তে। যদ্যমাতরঃ স্বভাবসংক্রমিতদোষত্বাৎ পুত্রেষু সেইহহীনাঃ সত্যঃ তান্ পুত্রান্ অপুত্রান্ কুৰ্মন্তি, এতে নৈ পুত্রা এতেষাং গৌরবং ময়া রক্ষণীয়ম্ ইত্যপি বিবেচনাম্ ন কুৰ্বন্তি তান্ চ উপেক্ষন্তে। পুত্রো সেইহহীনাঃ সত্যঃ তাঃ পুত্রাঃ সহ সম্পর্কো পরিত্যজ্য অসতৃ-পথচারিণ্যঃ ভবন্তি। কথম্? তাসাম্ স্বভাবি দোষসংক্রমণাৎ ইতি ভাবঃ। এষঃ অধুনা 'বহু' লোকে সংসারে অপূর্বম্ অমৃতপূর্বম্ অতএব নূতনম্ ধর্ম' স্থাপয়ামি স্থাপয়িষ্যামি; নববিধানস্য প্রতিষ্ঠাং করিষ্যামি। ননু কঃ স নূতনধর্মঃ? (এষঃ সঃ—যত্) 'মাতাপি' স্বর্গাদপি গরীয়সী জননী অপি কা কথ্য অন্যাশাম্ নারোশাম্ 'মতু' দ্রোহাত্, স্বামিবিরোধাত্ মাতা যত্ স্বপতের্বৈবুদ্ভাচারিণী তর্হি' ইত্যর্থঃ অমাতা অপ্রশস্তা জননী অতএব পূজায়াঃ অনর্হা ইতি যন্তু ভবতু। সর্বদা পূজাভাজনমপি জননী যদি স্বামিদ্রোহিণী স্নাতু তর্হিসা কদাপি পূজাভাগিনী ন ভবিষ্যতি ইত্যর্থঃ।

Notes.

1. শীলসংক্রান্তদোষঃ—শীলি স্বভাবি সংক্রান্তা ইতি শীলসংক্রান্তাঃ সহসুপা। সম্ + ক্রম্ + ক্ত। তাডুশাঃ দোষাঃ তৈরিতি কর্মধা। হেতৌ ইয়া। That is, the flaw which is acquired by mothers through contact with others &c. The exp. here as "sons are disowned for faults which they catch from bad company" of Mr. Shastri and Prof. Devadhar is not sound. Or—উপলব্ধে ইয়া। দোষৈঃ উপলব্ধি-তামিঃ মাতৃभिঃ।

2. अपुवाः—अप्रशस्ताः पुवाः इति नञ् तत् । यद्वा पुत्रेभ्यः अन्ये इति नञ् तत् । सातरं प्रति पुत्राणां यादृशः सम्पर्कः तादृशः खलुः नान्येषाम् । परम् एते पुत्राः मातृदोषात् साधा सह पुत्रोचितसहसम्पर्करहिताः क्रियन्ते अतएव ते अपुवाः पुत्रेभ्यः अन्ये इव कृताः ।

3. अपूर्वम्—न पूर्वम् इति नञ् तत् ; यद्वा अविद्यमानं पूर्वम् यस्य तन्निति बहु ।
Adj. to धर्मम् ।

4. स्थापयामि—स्था + णिच् + लट् सि । भविष्यत्सामीप्ये लट् ।

5. भर्तृद्रीहात्—भर्तुः द्रीहः इति ह्रस्वतत् ; यद्वा भर्तृरिद्रीह इति सुप् सुपा । इत्येव पक्षः साधीयान् । तस्मात्—हेतौ प्रसी ।

6. अमाता—अप्रशस्ता माता—यद्वा मातुरन्या । भर्तृद्रीहवशात् मातुरन्या इव द्रव्यर्थः । नञ् तत् । Thus she being my अमाता, I have not bowed her down.

कैकेयी—जाद ! महाराजस्य सच्चवअणं रक्खन्तीए मए तह उत्तं ।

[जात ! महाराजस्य सत्यवचनं रक्षन्त्या मया तथोक्तम्] ।

भरतः—किमिति किमिति ।

कैकेयी—पुत्तओ मे राजा होदु त्ति । [पुत्रको मे राजा भवतु इति] ।

भरतः—अथ स इदानीमाय्योऽपि भवत्याः कः ।

Eng.—Kai.—My boy, in order to preserve the promise of the King, I said that.

Bh.—What ! What !

K.—See "Let my son be king"—this I said.

Bh.—Well, who is our 'venerable brother to you !
(or What is the relation of yours with that venerable brother of ours).

Beng.—কৈকেয়ী। বৎস! মহারাজের শতাব্দিকার উজ্জত হইয়াই আমি ঐরূপ বলিরাহিলাম। ভারত—কি? কি? কৈকেয়ী—আমার পুত্র রাজা হউক—এইরূপ। ভারত—আচ্ছা সেই পুত্রনীর (রাম) আপনার কে হন?

Tika.—সত্যবচনম্ সত্যপ্রতিজ্ঞাম্ সত্যাজীকারম্ রচন্যা পালয়ন্ত্যা—মহারাজেন যত্ সন্তানং প্রতিজ্ঞতং তত্ যথা সত্যং স্মাত্ তদেব জুবন্ত্যা। অথ ইদানীম্ ইত্যাদি—‘ননু যৌ মে স্বার্থাঃ জ্যেষ্ঠভ্রাতা রামঃ কিং সঃ তব পুত্রো ন’ ভবতি ইতি কথয় মে।

Notes.

1. সত্যবচনম্—obj. to রচন্যা। সত্যং বচনমিতি কর্মধা।
2. রচন্যা—২ম্ + শত্ fem. তৃতীয়া। “লক্ষণহিত্বী: ক্রিয়ায়াঃ” ইতি দ্বিতী শত্। In order to preserve, to keep in tact. Qual সয়া। Kaikeyi tries to support her position in vain before Bharata.

পিতৃমৈ নীরসঃ পুত্রো ন ক্রমেষাভিষিচ্যতে।

• দয়িতা ভ্রাতারো ন সুঃ প্রজ্ঞতীনাং ন রোচতে ॥ ২০ ॥

Prose order.—(স কিং) পিতৃমৈ নীরসঃ পুত্রো ন? (কিম্) ক্রমেষা ন অভিষিচ্যতে? (কিং তস্মৈ) ভ্রাতারো দয়িতাঃ ন সুঃ? (কিং স) প্রজ্ঞতীনাং ন রোচতে।

Eng.—Is he not the legitimate son of our father? Does not coronation concern (him) the senior only? (Does not coronation take place in order of seniority?). Are not the brothers dear to him? Is he not popular with the subjects?

Beng.—তিনি পিতার ঔরসপুত্র নন? অভিষেক কি জ্যেষ্ঠক্রমে হয় না? ভ্রাতৃগণকে কি তিনি ভালবাসেন না? প্রজাগণের কি তিনি জনোন্মত্ত নহেন?

Tika.—किं स रामः मे नमः पितुर्दशरथस्य औरसः पुत्रः न ? सर्वथैव रामः दशरथस्य औरसः पुत्रः, ननु जारजः, नवाचवेजो । अतः तस्य अभिषेकः युक्तः आसीत् । (ननु भवान् अपि औरसः पुत्रः तर्हि कथं राम एव राजाभाक् ? इत्यस्य उत्तरं पठति—) 'किं क्रमेण ज्येष्ठक्रमेण न अभिषिच्यते' पुत्रः रामो इति उक्तकर्म । ननु स एव अस्माकं ज्येष्ठः । अभिषेकविषये आदौ ज्येष्ठस्य अधिकारः—तस्य तव अयोग्यत्वम् स्यात् तर्ह्येव अन्यस्य अधिकारी जायते यतः ज्येष्ठक्रमेण अभिषेको भवति ; अतः तस्मैव अभिषेको युक्तः आसीत् । (ननु तस्य भ्रातृद्वेषित्वात् अनधिकार इति चेत् उच्यते)—किं स भ्रातृणाम् अस्माकं दयितः प्रियः न भवति ? अपितु 'भ्रातरः दयिताः' प्रियाः एव स्युः । अतः भ्रातृप्रियस्य तस्मैव अभिषेकः युक्तः आसीत् । (ननु प्रजाभिः तस्य अभिषेकः नानुमतः इति चेत्)—किं स प्रकृतीनां प्रकृतिभ्यः प्रजाभ्यः इत्यर्थः न रीचते ? किं प्रजाभिः सोऽभिमतः नासीत् ? अपि तु आसीदेव । अतः सर्वथैव तस्य अभिषेको युक्तः आसीत् । अपितु स तव पुत्र-स्थानाधिकारी, तेन तस्य अभिषेके कुतः सत्यभ्रंशः ?

Notes

N. B. — Here Bharata states the potent reasons for his i.e., राम's राज्याभिषेकः ।

1. औरसः—उरस् + अण् । वीर्यजातः । Qual. पुत्रः ।
2. अभिषिच्यते—अभि + सिच् + कर्मणि लट्ते ।
3. क्रमेण—प्रकृत्यादित्वात् तृतीया । वा हेतौ श्या । करणे श्या also suits us here.

4. दयिताः—दय + कर्मणि क्त । Plural. Pred to भ्रातरः ।

5. प्रकृतीनां—सम्बन्धसामान्ये द्वितीया । प्रकृतिभ्यः इत्येव व्याकरणसम्मतम्, "रूपायानां प्रीयमाणः" इति सूत्रेण ।

कैकेयी—जाद ! सकृलुब्धा ण्णु पुच्छिदव्या । [जात ! शुक्ललुब्धा ननु प्रष्टव्या] ?

Eng. — My boy : She is not to be taken to task who has coveted her dues.

Beng. — बन्ग ! शुक्लकल्लोके जिह्वायां कुरा वा अनुयोगं देव्यां किं उचितं ? अर्थात् उचितं नञ् ।

Tika. — 'यत्कल्लव्या' — यत्के लुब्धा इति सुप्सुपा । मर्त्या देव्यं यत्कम् लब्धम् एव 'अहं' खलु ईदृशम् कृतवती । यत्के अदेयेष्विते राज्ञः दोषः प्रसज्यते इति यत्कमहदोषं स्मृत्वा 'अहं' यत्कम् कामयमाना एवमाचरितवती । अतो न मे कश्चिददोषः ["सम्भावितस्त्राकौत्तिर्मरणादतिरिच्यते" इति] अतः एवंविधा अहम् "प्रष्टव्या ननु" नैव प्रष्टव्या इत्यर्थः ।

Remark — Kaikeyi admits यत्कल्लुब्धता on her part ; and further she says that such यत्कल्लुब्धता on a woman's part is not to be questioned ; moreover she stuck to this यत्कल्लुब्धता to save दशरथ from सव्यापलाप and not out of राजालोभ proper । So she says — she has no fault in this, only destiny prevailed and compelled her to take this step. Such explanation for her दोषयुक्तता is in keeping with her saying in Act VI. Comp. "कैकेयो—जात एतन्निमित्तमपराधे मां निविषा पुत्रको रामो वनं प्रेषितः । न खलु राजालोभेन" ।

भरतः—

वल्कलैर्हृतराज्योः पदातिः सह भार्यया ।

वनवासं त्वयाज्ञप्तः शुक्लैः श्वेयतदुदाहृतम् ॥ २१ ॥

Prose order. — त्वया वल्कलैः हृतराज्योः पदातिः भार्ययासह वनवासम् आज्ञप्तः । एतदपि शुक्लैः उदाहृतम् ?

Eng. — You ordered him to go on exile with his wife on bare foot—being deprived of his royal fortune and putting on bark-clothing ; was it a condition of the agreement ?

Beng.—राजलक्ष्मी इहैते विद्यात एवम् बङ्गलवृत्त इहैया पदत्रये
 भार्यासह वनवास गमन तुमि आझा करियाछिले एउ कि उद्वे
 निर्दिष्टे छिन ?

Tika.—‘त्वया’ ‘वल्कलैः’ वल्कवाससा उपलक्षितः ‘हृतराजश्रीः’ हृता
 शुल्कग्रहणव्यपदेशेन आत्मसातकृता राजश्रीः राजालक्ष्मीः यस्य स रामचन्द्रः पदातिः
 पादचारौ सन् भार्याया सीतयासह वनवासं वनगमनं आज्ञप्तः आदिष्टः। हे मातङ्गं
 वल्कवाससा उपलक्षितम् हृतराजलक्ष्मीकम् पादचारिणं रामचन्द्रमसीतया सार्धम्
 वनवासम् आज्ञप्तवती। किम् एतदपि ईदृशी अपि शुल्के पथे उदाहृतम् निर्दिष्टम्
 आसीत् ? किं पथे एतदपि स्वीकृतम् आसीत् यत् अपहृतराजश्रीश्रेयण परिहित-
 वल्कलेन रामचन्द्रेण सीतया सह पञ्चाम् एव वनं गन्तव्यम् ?

Notes.

1. त्वया—अनक्ते कर्त्तरि तृतीया।
 2. वल्कलैः—करणे तृतीया। करण of हृत। Or उपलक्षणे तृतीया।
 3. हृतराजश्रीः—राज्ञः श्रीरिति इतत्। हृता राजश्रीर्यस्य स इति बहु।
 कप् after श्री (wh. is not नदीसंज्ञक) final in a बहु, may or may
 not come. Comp. “सुन्दरश्री and पुष्पाश्रीक” in Uttara &c.
 4. पदातिः—adj. to रामचन्द्रः understood. पादेन अततिगच्छति
 इति पाद + अत + इण् or इञ् (acc. to some) = पद + अत + इ = पदाति।
 See the rule “पादस्य पदाजातिगोपहतेषु”।
 5. वनवासम्—retained object to आज्ञप्तः। प्रयोज्य कर्म। त्वं रामं
 वनवासम् आज्ञप्तयसि इति कच् वाच्यं वाक्यम् = त्वया रामः वनवासमाज्ञप्तः।
 6. आज्ञप्तः—आ + जप् + णिच् + क्त। आज्ञपित also.
 7. उदाहृतम्—उद् + आ + हृ + कर्मणि क्त। Thus Bharata imputes
 blame on कैकेयी in spite of her trying to get rid of it.
- कैकेयी—जाद ! देशकाले णिवेदेमि । [जात ! देशकाले
 निवेदयामि] ।

Eng.—My boy ! You will know (or be informed of) everything in proper place and time.

Beng.—টেকেরী—বৎস ! বখান্দানে ও বখান্দানে তোমার সব জানাইব ।

Exp.—जात ! वत्स ! देशकाले उपयुक्ते देशे यद्योचिते च काले निवेदयामि तुभ्यं सर्वमेव कथयिष्यामि ।

Notes

1. देशकाले—Locative ; देशसहितः काल इति शाकपाथि वादितत् तस्मिन् । देशे—यद्योचितस्थाने । काले—उपयुक्ते समये । Comp.—“अदेश-कालेः प्रतीकारस्व”—Swapna VI.

2. निवेदयामि—नि + विद् + शिच् + लट् मिप् । भविष्यत्सामीप्ये लट् । i. e. वर्तमानसामीप्ये भविष्यदर्थे लट् ।

Remark.—Thus Kaikeyi reserves her right to absolve herself in time. And this she will do in Act VI., referred to above. She knows that demonstration at this hot moment will be of no avail.

भरतः—

अयशसि यदिलोभः कीर्त्तयित्वा किमस्मान्

किमु नृपफलतर्षः किं नरेन्द्रो न दद्यात् ।

अथ तु नृपतिमातेतिषपदस्तुवेष्टो

वदतु भवति ! सत्यं किं तवाव्यो न पुत्रः ॥ २२ ॥

Prose order.—यदि अयशसि (तव) लोभः, (तर्हि) अस्मान् कीर्त्तयित्वा किम् ? नृपफलतर्षः किम् ? नरेन्द्रः किं (तत्) न दद्यात् । अथ तु नृपतिमाता इत्यर्थः शब्दस्तव इष्टः, (तर्हि) सत्यं (भवतौ) वदतु, किं भवति, किम् आर्यस्तव पुत्रः न ।

Eng.—Had you greed for infamy, then what was the use of taking (or what for did you take) my name along with it? Had you coveted the kingship; would not the king have given it to you? Or were the appellation Queen-mother desired by you, then please tell Ho mother! Is not he our venerable brother your son?

Beng.—যদি অবশেষেই (কলঙ্কেই) তোমার লোভ ছিল—তবে আমার নাম তার সঙ্গে উচ্চারণ করিবার কি প্রয়োজন ছিল? রাজ্যফলে তোমার তৃষ্ণাই যদি হয়েছিল, তবে কি রাজা তা তোমাকে দিতেন না? আর “রাজমাতা” এই শব্দটাই যদি তোমার কাম্য ছিল—তবে হে মাননীয়ে, সত্য করিয়া বলুন ত সেই আর্থা কি আপনার পুত্র নন।

Tika.—যদি ‘অযশসি’ কলঙ্কে (তব) লোভ: (তর্হি) অস্মান্ মাম্ মন নাম ইত্যর্থ: ‘কীর্ত্তং যিত্বা উচ্চাচার্য্য কিম্’ অলম্? ননু যদি কলঙ্কম্ অর্জয়িতুম্ তব ইচ্ছা আসীত তর্হি “মম পুত্রো ভরত: রাজা ভবতু” ইতি মম নাম ত্বং কথং গৃহীতবতী? ‘নৃপফলতর্প:’ নৃপস্য রাজ: রাজা ইতি সংজ্ঞায়া: ইত্যর্থ: যত্ ফলং রাজ্য-লামহুপম্ তব তর্প: দৃষ্টা কিস্তু কিং তব আসীত? (তর্হি তদেব ত্বয়া সুস্পষ্টং কথনীয়ম্ আসীত; তথা সতি—) নরেন্দ্র: নরপতির্দশরথ: কিং (তত্ রাজ্যফলম্) ন দদ্যাৎ তুম্বসিতি শেধ:। অপি তু তব রাজ্যলামতৃপাং বিদিত্বা অবশ্যমেব তুম্বম্ রাজ্যং দদ্যাৎ। অথ তু অথবা “নৃপতিমাতা” রাজমাতা ইতি এধ: শব্দ: এবম্ব্যকারম্ অভিধানম্ তব ইষ্ট: মন্বিত: (আসীত), ননু ভরতস্য অভিধেকে সতি অহং রাজমাতা ভবিষ্যমীতি রাজমাতা-সংজ্ঞালামসাবকাঙ্ক্ষিত আসীত চেত তর্হি সর্বং যথার্থং বদতু কথয়তু হি ভবতি মাননীয়ে, কিম্ আর্থ: রামচন্দ্র: তব পুত্র: ন? ননু রামস্য রাজ্য-অভিধেকে কিং তব রাজমাতাসংজ্ঞাভিলাষ: চরিতার্থ: নামবিব্রত? অপি তু অবশ্যমেব ভবিষ্যত্, যত স তে পতস্থানীয় এব। মালিনীভূতম্।

Notes

1. अयमग्नि—यज्ञसः अन्यदिति नञतत् । यदा यशोविरोधि इति अयमः—
कलङ्कः । नञतत् । तत्र । अधिकरणे ऽग्नी ।
2. कौर्त्तयित्वा—कृत + क्त्वाच् । कृत सं शब्दमे इति धातो लटि कौर्त्तयति ।
“अलं खन्वोः...प्राचाम् क्त्वा” इति अलमर्चे प्रवृत्तस्य किम् इत्यस्योर्गे क्त्वाच् ।
This is a peculiar use in Bhasa's writings. See ante.
3. नृपफलतर्पः—subj to आसीत् understood नृपस्यफलम् इतत् । तत्र
तर्पः सुप्सुपा । तृष् + घञ् = तर्पः ।
4. नरेन्द्रः—नराणाम् नरेषु वा इन्द्रः इति इतत् or सुप्सुपा । यदा नरः
इन्द्रः इव इति उपमितसमासः ।
5. दद्यात्—दा + विधिलिङ् (सम्भावनायाम्) यात् ।
6. नृपतिमाता—नृणाम् पतिरिति इतत् । तस्य मातेति इतत् । “इति”
—इति अव्यययोगे १मा by the rule “कचिप्रियातेनाभिधानम्” ।
7. शब्दः—उक्ते कर्मणि १मा ।
8. तव—कर्त्तरि इष्टो by the rule “क्लृप् च वर्त्तमाने” ।
9. इष्टः—इष् + क्त्वा वर्त्तमाने by the rule मतिदुहिपूजार्थे भ्यय ।
10. भवति—vocative case of भवती = fem. of भवत् (you).
11. वदतु—वद् + लोट तु । Here भरत's सौभाग्य and अभिव्रता
with Rama is clearly manifest.

कष्टं कृतं भवत्या—

त्वया राज्ञैर्षिष्या नृपतिरसुभिर्नैवगणितः

सुतं जेष्टं च त्वं ब्रजवनमिति प्रेषितवती ।

न शौर्णम् यद् दृष्ट्वा जनकतनयां वल्कलवती—

महोधात्रा सृष्टं भवति हृदयं वज्रकठिनम् ॥२३॥

Prose order.—राज्ञैर्षिष्या त्वया नृपतिः असुभिः नैवगणितः । त्वम् वनं ब्रज

इति ज्यैष्ठं सुतं (वनं) प्रेषितवती । अहो भवति, धावा (तव) हृदयं वज्रकठिनं
सृष्टं यत् (हृदयं) जनकतनयां वल्कलवतीं दृष्ट्वा न शीर्षम् ।

Eng. What a heart-rending act you have done ; being greedy of the kingdom you did not take even the life of the king into consideration. You have sent the eldest son to the forest saying "you go to the forest." Alas ! mother ! the creator has created (or made) you heart as hard as the thunder-bolt the heart that has not been torn (asunder) even seeing the daughter of Janaka, clad in bark-clothing.

Beng.—तुमि कठिन कार्याई करिबाछ । राज्यालातेछू हये तुमि
राज्यार ज़ौबनकेओ गण्य कर नाई । “बने याओ” बगिया ज्येष्ठपुत्रके
पार्थाईबाछ । हाय, बिधाता तोगार हृदय बज्रतुल्या कठिन करिबाई
सृष्टि करिबाछेन—(ताई) उहा जनकनन्दिनौके बङ्गल परिधान करिते
देखिबाओ बिदीर्ण हय नाई ।

Tika.—‘कष्ट’ कठिनं (वस्तु) कृतम् आचरितम् भवत्या ! ननु तत् कीदृशम् ?
उच्यते—राज्यौघिणा राज्ञा कामयमानया त्वया असुभिः प्राणैरपि न गणितः न
चिन्तितः । राज्ञोऽतुभ्यं प्रदत्ते सति राजा प्राणान् त्यज्यति इत्यपि विवेचना त्वया न
कृता । (हि पुत्र) त्वम् वनं व्रज गच्छ (इति उक्त्वा) ज्यैष्ठं (पुत्रम् रामं) वनं प्रेषितवती
प्रेषितवती । अहो भवति, ‘धावा मुद्रा (तव) हृदयं वज्रकठिनं’ कुलिशकटोरं
सृष्टं निर्मितम् —(कथं तत् जानासि ?) यत् (ते) हृदयम् जनकतनयाम् वल्कल-
वतीं वल्कवाससा आवृतदेहां दृष्ट्वा न शीर्षम् न भिन्नम् न विदीर्णम् । यतः ते हृदयं
राजवधूः सीताम् वल्कलचारिणीं दृष्ट्वाऽपि न विदीर्णम् ततो मन्वे—ते हृदयं विधावा
वज्रतुल्यमेव कठोरम् कृतम् ।

Notes.

1. कष्टम्—उक्ते कर्मणि १मा ।
2. राज्यौघिणा—राज्याम् एषितुम् शीलम्, यस्याः सा इति राज्ञा + इष् + शिन् ;
from डीप् ; ३या । Qual त्वया ।

3. असुभिः—always plural. करणे वा प्रकृत्यादि तृतीया । Some here construe as असुभिः, विसृज्यमानः or विवृक्तः नृपतिः न गणितः ; but it does not seem better, so we prefer the former construction.

4. गणितः—गण + क्त कर्मणि ।

5. जेष्ठं सुतम्—प्रमथ् + इत् ; obj to प्रेषितवती ।

6. प्रेषितवती—प्र + इप् + णिच् + क्तवतु fem.

7. जनकतनयाम्—obj to दृष्टा ; जनकस्य तनया ताम्, इत् ।

8. वल्कलवतीम्—वल्कलमस्या ऋक् इति वल्कल + वतृप् ; fem.

9. शीर्षम्—शृ + क्त कर्मणि । Pred. to हृदयम् ।

10. वज्र कठिनम्—इति उपमानसमास by the rule “उपमानानि सामान्य-वचनैः” । Qual. हृदयम् ।

11. सष्टम्—सज् + क्त कर्मणि ।

**मुमन्त्रः—कुमार ! ततो वशिष्ठवामदेवौ सहप्रकृतिभि-
रभिषेकं पुरस्कृत्य भवन्तम् प्रतुग्गतौ विज्ञापयतः—**

Eng.—Prince ! here are Vasistha and Vamadeva along with the subjects, come to receive you with the materials of coronation and they now inform you.

Beng.—कुमार ! এই যে মহাবি বর্ষিষ্ঠ ও বামদেব প্রজাবৃন্দের সঙ্গে অভিষেক দ্রব্যাদিসহ প্রত্যাগত হইয়া আপনাকে জানাইতেছেন ।

Exp.—कुमार ! युवराज ! प्रकृतिभिः प्रजभिः सह अभिषेकम् अभिषेकीययोगिनः द्रव्यान् पुरस्कृत्य आदाय प्रत्युद्गतौ समाजयन्तौ अभ्यर्चयन्तौ इति यावत् विज्ञापयतः निवेदयतः ।

Notes.

1. वशिष्ठवामदेवौ—वशिष्ठश्च वामदेवश्च तौ इन्समासः ।

2. पुरस्कृत्य—पुरस् + क्त + लाप् ।

3. प्रत्युदयतौ—प्रति + उद + गन् + क्त ।

4. विज्ञापयतः—वि + ज्ञा + णिच् + लट् + तम् ।

गोपहीना यथा गावो विलयं यान्तप्रपालिताः ।

एवं नृपतिहीना हि विलयं यान्ति वै प्रजाः ॥२४॥

Prose.—यथा गोपहीनाः गावः अपालिताः विलयं यान्ति एवं हि वै नृपति-
हीनाः प्रजा विलयं यान्ति ।

Eng. Just as cows perish not being protected for want of a cowherd, so do the subjects without a king.

Beng.—वैकृप गोपान्कहीन गो, पालनेन अभावे क्षयप्राप्ति
इत्य—सैकृप नृपतिशून्य प्रजाऽ विनष्टे इहेन वा ।

Tika.—यथा यादृशं गोपहीनाः गोरक्षकल्याः गावः अपालिता अरक्षिताः सन्तः
विलयं विनाशं यान्ति । एवं इत्थम् हि नूनं वै नृपतिहीना भूपरहिताः प्रजाः
विलयं यान्ति ।

Notes

1. गोपहीनाः—गोपेन हीनाः, इति श्त्वत् ।
2. अपालिताः—न पालिताः इति नञ् तत् । पा + णिच् + क्त कर्मणि ।
पाति—(simple form) पालयति (causative).
3. विलयम्—obj to यान्ति । वि + ली + अच् ।
4. नृपतिहीनाः—नृपतिना हीनाः इति श्त्वत् । This shows—Bhasa
supported monarchical form of government during his time.

भरतः—अनुगच्छन्तु मां प्रकृतयः ।

सुमन्त्रः—अभिषेकं विसृज्य क्व भवान् यास्यति ।

भरतः—अभिषेकमिति—इहात्रभवत्यै प्रदीयताम् ।

सुमन्त्रः—क्व भवान् यास्यति ।

Eng. Bh.—Let the subjects follow me.

Su.—Where will you go sir, leaving the coronation aside ?

Bh.—Coronation ! let it be for this lady (or offer it to this venerable lady).

S.—Where will you go, sir ?

Beng.—ভরত—প্রজাগণ আমার অনুসরণ করুন ; সু—অভিষেক ত্যাগ করিয়া আপনি কোথায় যাইবেন ? ভ—অভিষেক ! তাহা এই গাননীরাতে প্রদান করুন । সু—আপনি যাইবেন কোথায় ?

Tika.—অনুগচ্ছনু অনুসরনু । বিস্ফজা = পরিত্যজা । অবমবদ্য = কৈকীর্থ্য ।

Notes

1. বিস্ফজা—বি + স্ফজ্ + ল্যপ্ । পরিত্যজা ।

2. অনুগচ্ছনু—অনু + গচ্ছ্ + লোট + অন্ত । Let the subjects and priests come after me and follow me, for I am going on hence. Then Sumantra says where are you going leaving off অভিষেক । Now Bharata will give the answer where he goes.

মরত:—

তত্র যাস্যামি যত্রাসৌ বর্ত্তং তে লক্ষ্মণপ্রিয়: ।

নাযোধ্যা তং বিনাযোধ্যা সাযোধ্যা যত্র রাঘব: ॥২৫॥

Prose.—যত্রাসৌ লক্ষ্মণপ্রিয়: তত্র যাস্যামি । তং বিনা অযোধ্যা অযোধ্যা ন । যত্র রাঘব: সা অযোধ্যা ।

Eng.—I shall go where lives he the favourite of Laksman (or whose favourite is Lakshman). Ayodhya is no Ayodhya without him ; and where Rama lives there is Ayodhya.

Beng.—যেখানে লক্ষ্মণের প্রিয় (রামচন্দ্র) রহিয়াছেন—সেখানেই যাইব । তার অভাবে অযোধ্যা অযোধ্যাই নহে—যেখানে রাঘব সেইখানেই অযোধ্যা ।

Expl.—यत्र यस्मिन् स्थाने 'असौ लक्ष्मणप्रियः' दधितलक्ष्मणः यदा लक्ष्मणस्य प्रियः यतो लक्ष्मणस्तमनुगतो लक्ष्मणेनैव तस्मिन् प्रीतिर्दृशिता न अननुगामिना मया ; 'तत्र यास्यामि' गमिष्यामि । [कथं न स्थासामि अयोध्यायाम् ?—शृणु] तं रामं विना अयोध्या अयोध्या न । रामशून्या अयोध्या नैव अयोध्यापदवाच्या । 'यत्र राघवः' रामः 'तत् स्थानं' खलु अयोध्या तत् स्थानमेव सार्थकम् इत्यर्थः ।

Notes.

1. लक्ष्मणप्रियः—लक्ष्मणःप्रियः यस्य स बहु । "वा प्रियसा" इति प्रियशब्दस्य परनिपातः । पक्षे प्रियलक्ष्मणः । यदा लक्ष्मणस्य प्रियः इति इतत् । Bharata covets Lak's position as follower of Rama and so he wishes to go where लक्ष्मणप्रिय is and himself wishes to be Rama's favourite.

2. राघवः—रघोर्गोत्रापत्यं पुमान् इति रघु + अण् । Where the descendent of Raghu, i. e., Rama lives that is Ayodya, so I will go to Rama.

3. सा—विधेयपदस्य (अयोध्यायाः) प्राधान्यात् अत्र स्त्रीलिङ्गत्वम् । cf. "यत् राममन्तरेण अयोध्या एत्या दृशते स तु कैकेयीवचनस्य परिणामः"—and "यैत्यं हि यत् सा प्रकृतिर्जलस्य" । And this custom is not inviolable for Panini writes कर्मणा यमभिप्रेति स सम्प्रदानम् । Here स (agreeing with यम्), and not तत् (agreeing will सम्प्रदानम्) ।

(निष्क्रान्ताः सर्वे) [Exuent all]

सर्वे अभिनेतारः जना निष्क्रान्ताः रङ्गमञ्चात् वहिर्गताः ।

तृतीयः अङ्कः (समाप्तः) ।

(Here ends the third act.)

प्रतिमानाटकम्

चतुर्थोऽङ्कः ।

(ततः प्रविशतश्चेट्यौ)

विजया—हला नन्दिणि ! भणहि भणहि । अज्ज कोशला-
पुरगेहि सव्वं हि अन्ते बुरेहि पडिमागेहं दढ्ठुम् गदेहि तहिं
किल भट्टिदारओ भरदो दिट्ठो । अहं च मन्दभाआ दुवारे
दिटा । [हला नन्दिनिके ? भण भण ! अद्य कौशल्यापुरोगैः
सर्वैरन्तःपुरैः प्रतिमागेहं द्रष्टुम् गतैस्तत्र किल भर्तृदारको
भरतो दृष्टः । अहं च मन्दभागा द्वारे स्थिता] ।

नन्दिनिका—हला ! दिट्ठो अहो हि कौटुहलेण भट्टिदारओ
भरदो । [हला ! दृष्टोऽस्माभिः कौतुहलेन भर्तृदारको भरतः]

विजया—भट्टिणी कुमारेण किं भणिदा । [भट्टिणी कुमा-
रेण किं भणिता] ।

नन्दिनिका—किं भणिदं । ओलोइदुं वि णेच्छदि कुमारो ।
[किं भणितम् ? अवलोकितुमपि नेच्छति कुमारः] ।

Eng. Vijaya—Nandinika ! please tell me ; to-day, Prince
Bharat is said to have been met by the ladies of the harem,
headed by Kausalya, when they went to visit the house of
images ; but unfortunate as I am, I stood at the gate.

N.—Well ! we have also seen Bharat out of curiosity.

V.—What has been said to the Queen by Bharat ?

N.—What has been told ? The Prince even did not like to see her.

Beng. বিজয়া—ওগো ! নন্দিনিকা ! বলরে ভাই ! আজ নাকি কৌশল্যাপুরঃসর সমস্ত অস্ত্রঃপুরচারিণীগণ প্রতিমাগেচ্চ দেখিতে গিয়া সেখানে রাজকুমার ভরতের সাক্ষাৎলাভ করিয়াছেন । আমি মন্দ-ভাগিনী তুমারে (দাঁড়াইরা) ছিলাম । নন্দিনিকা—আমরাও উৎসুক্য সহকারে ভরতকে দেখিয়াছিলাম । বিজয়া—কুমার রাণীকে কি বল্লেন । নন্দু—কি আর বল্বেন । দেখতেও ইচ্ছা করেন নি ।

Tika.—‘কৌশল্যাপুরোগৈঃ’ কৌশল্যাপুরঃসরৈঃ ‘অন্তঃপুরৈঃ’ অন্তঃপুরবাসিনীঃ । ‘কিল’ ইতি ব্যাচ্যাসম্ব্যয়ম্ । মন্দভাগা মন্দভাগিনী । ‘কৌতুহলিন’ কৌতুহলবিশিষ্টা । ‘মহিমা’ কৈকীয়া । মাতাচরণাত কুত্বো ভরতঃ মাতরম্ “অবলোকিতুমপি নৈচ্ছতি” জি পুনর্বক্তম্ ॥

Notes

1. মম—মম + লোট হি । Do speak. সম্বন্ধে দিহক্তিঃ । Vijaya, the maid-servant anxiously wishes to know what Bharata did by meeting his mother, so she begins with Bharata's entrance at the ‘প্রতিমাগৃহ’ ।

2. কৌশল্যাপুরোগৈঃ—পুরী গচ্ছতি যঃ সঃ ইতি পুরস্ + গম্ + উ কৰ্ত্তরি । Fem. আপ্ । কৌশল্যা পুরোগা অগমিনী যৈবা তৈরিতি বহু । Qual. অন্তঃপুরৈঃ ।

3. অন্তঃপুরৈঃ—by transference of epithet (ললণাবচ্ছা) = অন্তঃপুর-বাসিনীঃ ।

4. মন্দভাগা—মন্দঃভাগঃ যস্যা সা মন্দভাগা । বহু - ।

5. কৌতুহলিন—হৌতৌ তৃতীয়া । Out of curiosity ; or প্রকৃত্যাদিত্বাৎ তৃতীয়া, with curiosity ; cp “রম্যবস্তু সমালোকী লীলতায়াত কুতুহলম্ ।” My curiosity led me to see Bharata.

विजया—अहो अचाहिदम् । रज्जलुद्धाए भट्टिदारअस्स
रामस्स रज्जविव्भट्टं करन्तीए अत्तणो वेह्वं आदिठ्ठम् ।
लोओवि विणासं गमिओ । णिग्घिणाखुभट्टिणी । पापअं किदम् ।
[अहो अत्याहितम् । राज्यलुब्धया भक्तृ दारकस्य रामस्य राज-
विभ्रष्टम् (? विभ्रंशम्) कुर्वन्त्यात्मनो वैधव्यमादिष्टम् । लोकोऽपि
विनाशम् गमितः । निवृत्त्या खलु भट्टिनी । पापकं कृतम् ।]

नन्दिनिका—हला सुणाहि । पइदीहि आणोदम् अभि-
सेअं विसज्जिअ रामतपोवणं गदो कुमारो । [हला ! शृणु !
प्रकृतिभरानीतम् (? आहतम्) अभिषेकं विसृज्य रामतपोवनम्
गतः कुमारः] ।

विजया—(सविषादम्) हम् ! एवं गदो कुमारो । णन्दि-
णिए ! एहि, अह्णे भट्टिणिं पेक्खामो । [हम् । एवं गतः
कुमारः । नन्दिनिके, एहि आवां भट्टिनीं पश्चावः] (निष्क्रान्ते) ।

॥ प्रवेशकः ॥

Eng. Vijaya—Alas, what a mishap has befallen ! while effecting the dethronement of Ram out of greed, the queen has also brought about her widowhood. The whole world (or the next world) has been also lost to her. Cruel as the Queen is, she has committed sin.

Nand.—Hallo ! hear, the prince (Bharat) has set aside the coronation brought about by the subjects and has retired to the hermitage of Rama.

Vijaya (with grief)—Alas ! the prince has also gone thus. Nandinika ! come let us see the Queen. (Exit).

Interlude,

Beng. বিজয়া—অহো কি অনিষ্টটাই না হল ! রাজ্যলুপ্তা রাণী
কুমার রামচন্দ্রের রাজ্যচ্যুতি করিতে গিয়ে নিজেরও বৈধব্য সাধন ক'রে
ফেল্লেন। পরলোকও তিনি নাশ করেছেন। রাণী বড়ই নির্ভুর।
তিনি পাপ করেছেন। নন্দিনিকা—ওগো ! তুন। প্রজাবৃন্দকর্তৃক
আক্রান্ত অভিষেক পরিত্যাগ করে কুমার (ভরত), রামচন্দ্রের তপোবনে
গিয়াছেন। বিজয়া—(হৃৎস্বের সহিত) অঁ ! কুমার এভাবে গিয়েছেন।
নন্দিনিকে, আর তাই আমরা দুইজন রাণীকে দেখি গিয়ে।

(উভয়ের প্রস্থান) । প্রবেশক।

Tika.—‘অল্যাহিম্’ অনিষ্টম্, দুর্দ্ভবম্ (মহাধিঘট ইত্যর্থঃ) সমুপস্থিতম্ ॥
‘রাজ্যলুপ্তা’ রাজ্য লুপ্তা ইতি সছমুপা। ইয়া। লুপ্ + ক্ত; fem
আপ্। Qual. কঁকীয়া। Or it is an adj. used substantively.
কঁকীয়া ‘আক্রান্তা বঁধবাম্ আদিষ্টম্’ সাধিতম্। ‘লীকৌঃপি’ সংসারঃ, যদা—তস্যাঃ
পরলীকৌঃপি ‘বিনাশ’ ধ্বংস ‘গমিতঃ’ প্রাপিতঃ পরলীকৌঃপি মুখাশা তস্যাঃ বিনষ্টা
ইতি ভাবঃ। ‘নিষ্টৃণা’ নিষ্টৃয়া, নিষ্টুরা। ‘পাপকম্’ কৃতসিতং পাপম্ তথা কৃতম্।
মহিনী = স্বামিনী কঁকীয়া ॥

Notes

1. অল্যাহিতম্—অতি + আ + ঘা + ক্ত কর্মণি or ভাবি; mishap, a
great calamity. কর্ণরি। See ante also.

2. রাজ্যলুপ্তা—রাজ্য লুপ্তা ইতি সছমুপা। ইয়া। লুপ্ + ক্ত; fem
আপ্। Qual. কঁকীয়া। Or it is an adj. used substantively.

3. রাজ্যবিষষ্টম্—রাজ্যস্য বিষষ্টম্ ইতি দ্বতত্। বি + ষনৃশ + ক্ত নপুংসকে
ভাবি। It means বিষংসঃ। অয়মেব পাঠস্য সাধীযান্। obj. of কুবঁত্যা।
ক + শত্ + স্ত্রিয়াম্ ভীপ্ = কুবঁতী। ইয়া।

4. আদিষ্টম্—আ + দিষ্ + ক্ত কর্মণি।

5. বিনাশম্—obj to গমিতঃ; she by this her wrongful act
has made this সংসারঃ as well as her পরলীক lost to her. In other
words by her own misdeeds her ইহলীক and পরলীক are both lost.

6. गमितः—गम् + गिच् + क्त कर्मणि । प्रापितः ।

N. B.—the full construction is कैकेया लोकोऽपि विनाशं गमितः—she herself has led her world to destruction.

7. निर्दृष्टा—adj to भट्टिनी । निरस्ता घृणादया यस्याः सा इति बहु ।

8. भट्टिनी—this is the form by which Queens are referred to by maid-servants in dramas.

9. पापकम्—कुत्सितं पापम् इति कुत्सितार्थे पापशब्दात् कन् प्रत्ययः ।

10. विस्मया—वि + स्मज् लृप् ॥ रामतपोवनम् रामाधिकृतं तपोवनम्, शाकप्राथिं वादितम् ॥ 'हम्' is an अव्यय meaning आश्चर्य (wonder) here. आहत is the better reading here for आनीत ।

11. एहि—आ + इ + लोट हि ।

12. Remark—(a) एवं गतः may also be taken as a सुप् सुपा compound meaning एतद्वक्ष्याम् आपन्नः कुमारः । Compare “हा, हा एवं गतो महाराजः” Act II ante.

(b) निष्क्रान्तं = रङ्गमञ्चात् प्रस्थिते ।

(c) प्रवेशकः = Interlude. Compare—

“प्रवेशकोऽनुदात्तोक्ता नीचपात्रप्रयोजितः ।

अदृष्टं यान्तर्विध्यः शेषो विश्वम्भके यथा” ॥—Sahitya Darpana.

Praveshaka is an interlude which is acted by players of lower status. The Pravesaka is, so to speak, the connecting link between the past and the future events of the drama. For its diff. from विश्वम्भक see Act III.

(d) From the worldly point of view, people one and all condemn Kaikeyi for her destructive act, though later on in Act VI Bharata will support her, as this was due to मुनिशप on दशरथ ।

(ততঃ প্রবিশতি भरतो रथेन सुमन्त्रः सूतश्च)

भरतः—

स्वर्गं गते नरपतौ सुकृतानुयात्रे

पौराश्रुपातसलिलैरनुगम्यमानः ।

दृष्टुम् प्रयाग्यकूपणेषु तपोवनेषु

रामाभिधानमपरम् जगतः शशाङ्कम् ॥ १ ॥

Prose.—সুকৃতানুয়াত্রৈ নরপতৌ স্বর্গং গতে (সতি) পৌরাশ্রুপাতসলিলৈঃ অনুগম্যমানঃ (অহম্) অকূপণেষু তপোবনেষু রামাভিধানম্ জগতঃ অপরম্ শশাঙ্কম্ দ্রষ্টুম্ প্রযামি ।

Eng.—(Then enters Bharata in a chariot as well as Sumantra and the charioteer)

'Bharat.—His 'majesty has left for the next world along with his merits, and myself being followed by the tears of the citizens, am proceeding to the blessed penance-grove in order to visit Ramchandra, another moon of the world (or to visit another moon of the world known as Rama).

Beng.—(অনন্তর রথাক্রমে ভরত সুমন্ত্রের ও সারথির প্রবেশ)

ভরত—নিজ স্কৃতিসমভিব্যাহারে রাজা স্বর্গে গিয়াছেন। এখন সজলনয়ন পৌরবর্গের অশ্রুধারা দ্বারা অহসৃত হ'য়ে আমি মনোরম তপোবনে রাম নামে প্রসিদ্ধ জগতের আর এক চন্দের সন্দর্শনে চলিয়াছি।

Tika.—'সুকৃতানুয়াত্রৈ' সুকৃতম্ পুণ্যম্ অনুযাত্রম্ অনুগামি যস্য, সুকৃতম্ পুণ্যম্ এব অনুযাত্রম্ সহযাত্রি অনুগামি ত্ব্যর্থঃ, তাড়য্যৈ স্বপুণ্যমাত্রসহায়ৈ ত্ব্যর্থঃ 'নরপতৌ' দশরথৈ স্বর্গং গতে সতি', অহম্ 'পৌরাশ্রুপাতসলিলৈঃ' পৌরাণ্যাম্ পুরাশ্রিনাম্ যঃ

अश्रुपातः रामनिर्वासनजन्यं नैववारिमोचनं ममापि विरहजन्यं तत्, तस्मात्
उदभूतैः सलिलैः जलैः 'अनुगम्यमानः' अनुस्त्रियमाणः अहम् 'अकृपणेषु' रामस्य
अवस्थितिवशात् धन्येषु उदारिषु 'तपोवनेषु' रामाभिधानम् रामः अभिधानं यस्य तादृशं
रामनाम्ना प्रसिद्धम् अपरम् द्वितीयम् चन्द्रम् द्रष्टुम् प्रयामि गच्छामि । दशरथः
सूतः ; न कोऽपि तम् अनुगतः अपितु तस्य आत्मनः पुण्यमेव तम् अनुगतम् यस्यावलात्
स चन्द्रलोकम् गतवान् । [तथाहि "एकएव सुदृढमूर्तिं निधनेऽप्यनुयाति यः ।"]
अहं तु इहैव जगति अपरम् चन्द्रम् द्रष्टुम् गच्छामि । कः सः ? रामचन्द्र एव । योहि
चन्द्र इव भुवनाब्जादकः । मया सार्द्धम् चलन्ति पुरवासिनः अयूष्णि मुखन्तो माम्
अनुधावन्ति इति भावः ॥ वसन्ततिलकं वृत्तम् । रूपकभेदोऽलङ्कारश्च ।

Notes

1. सुकृतानुयावे—adj to नरपतौ which has भावे ०मी । सु शोभनम्
कृतमिति प्रादितत् । अनुपश्चात् याति इति अनु + या + ण् (उणादि) = अनुयावम्
follower. सुकृतम् अनुयावम् यस्या तस्मिन्निति बहु । Or अनु (पश्चात्) यावा
यस्मिन् । बहु । सुकृतम् अनुयावं यस्या ।

2. पौराश्रुपातसलिलैः—अनुक्ते कर्तरि ३या । His merit follow
Dasaratha, but पौराश्रु follows me. पुरे भव इति पुर + अण् = पौरः ।
तेषाम् अश्रुपातः इति इतत् । अयूष्णाम् पातः, इति इतत् । तज्जन्यं सलिलम् इति
शकपादिं वादि । तैः ।

3. अनुगम्यमानः—अनु + गम् + कर्मणि शानच् ।

4. अकृपणेषु—adj to तपोवनेषु । कृपणः दीनः । तस्यादन्य इति नञ् तत् ।
The तपोवन was so due to Rama's presence there. And he is a
veritable शशाङ्क of this जगत् ।

5. रामाभिधानम्—रामः अभिधानम् यस्या तमिति बहु ।

6. प्रयामि—प्र + या + लट् निप् । I proceed.

7. Remark.—Note—सुमन्त्र is Dasaratha's सारथि whereas सूत
here is Bharata's charioteer.

सुमन्त्रः—एष एष आयुष्मान् भरतः—

दैत्येन्द्रमानसधनस्य नृपस्य पुत्रो

यज्ञोपयुक्तविभवस्य नृपस्य पौत्रः ।

भ्राता पितुः प्रियकरस्य जगत्प्रियस्य

रामस्य रामसदृशेन पथा प्रयाति ॥ २ ॥

Prose. दैत्येन्द्रमानसधनस्य नृपस्य पुत्रः यज्ञोपयुक्तविभवस्य नृपस्य पौत्रः पितुः प्रियकरस्य जगत्प्रियस्य रामस्य भ्राता (भरतः) रामसदृशेन पथा प्रयाति ।

Eng. Sumantra—Here is long-lived Bharat who is the son of the King that humbled the pride of the demon-chief ; the grandson of that king, who employed his prosperity in rituals (sacrifices) ; the brother of Ramechandra who performed what is agreeable to his father and who is liked by the world ; this one (Bharata) follows the track of Ramchandra (or pursues the course adopted by Rama).

Beng. 'सुमन्त्र—এই দীর্ঘায়ু ভরত—ইনি দৈত্যপতি শম্বরের গর্ভ-বিশ্বংসী রাজা (দশরথের) পুত্র, যজ্ঞকার্যে সম্পদ্বিনিয়োগকারী অজ রাজার পৌত্র ; পিতার প্রিয়কারী জগৎপ্রিয় রামের ভ্রাতা । ইনি রামচন্দ্রের অনুকূপ পথেই চলিতেছেন ।

Tika—एषः एव आयुष्मान् भरतः यः 'दैत्येन्द्रमानसधनस्य' दैत्येन्द्रस्य दैत्य-पतिः शम्बरस्य यः मानः गर्वः तस्य मधनस्य उन्मूलयितुः नृपस्य दशरथस्य पुत्रः ; (एव) 'यज्ञोपयुक्तविभवस्य' यज्ञे वेदोक्ते यागादिकर्मणि उपयुक्तः विनियुक्तः व्ययितः इत्यर्थः विभव ऐश्वर्यम् सन्पत् इति यावत् येन राज्ञा, तस्य नृपस्य अजस्य पौत्रः । 'पितुः प्रियकरस्य' इष्टसम्पादकस्य 'जगत्प्रियस्य' लोकाभिरामस्य रामस्य भ्राता । (एवमेव) 'रामसदृशेन' रामस्य सदृशेन अनुरूपेण पथा मार्गेण, यादृशे सन्मार्गे

रामोविचरति तादृशेनैव सन्मार्गेण प्रयाति गच्छति । वीरपिलकस्तथा ब्रह्मरूपिता-
महः असौ भरतः पितृप्रियसन्पादकस्य लोकप्रियस्य रामचन्द्रस्य एव अनुरूपम् सन्मार्गम्
अवलम्ब्य चलति इत्यर्थः ॥ अत्रापि वसन्ततिलक' इतिम् ।

Notes,

1. दैव्येन्द्रमानमयनस्य—adj to नृपस्य । दितेः सुतः इति दिति + ग्य =
दैव्यः । तेषामिन्द्रः इति इतत् । दैव्यराजः शम्बरः । तस्य मानः गर्वः इतत् । तस्य
मयनः (मयकः) इति इतत् । मधूतीति मयनः मध् (भ्रादि) + कर्त्तरि लुट् ।
मन्य लुट् will give मन्यन ।

2. यज्ञोपयुक्तविभवस्य—adj to नृपस्य । यज्ञे उपयुक्तम् इति णतत् or
सहसुपा । उप + युज्, + क्त कर्मणि employed. तादृशः विभवः सम्पत् यस्या
तस्य इति बहु । Our poet makes Aja, a performer of यज्ञ like his
forefathers. But Ramayana does not directly countenance
this.

3. प्रियकरस्य—adj to रामस्य । प्रियं कुरोति इति प्रिय + कृ + ट्
कर्त्तरि ।

4. जगत्प्रियस्य—adj to रामस्य । जगतः प्रियः इति इतत् । तस्य ।

5. रामसदृशेन—adj to पथा । रामस्य सदृशम् इति इतत् । तेन ।

N. B.—Bharat is the worthy scion of the dynasty of
Raghu. He goes to take Ram back to Ayodhya and hence
Sumantra praises him thus. He is a follower of truth
like Rama.

भरतः—भोस्तात !

सुमन्त्रः—कुमार ! अयमस्मि !

भरतः—क तत्रभवान् ममार्थ्ये रामः । कासो महाराजस्य
प्रतिनिधिः । क सन्निदर्शनं सारवताम् । कासो प्रत्यादेशो राजा-

লুপ্তায়া: কৈকেয়া: । ক তত্ পাত্ৰং যশস: । কাসৌ নরপতে: পুত্ৰ: ।
কাসৌ সত্যমনুব্রত: ।

Eng. Bh.—Noble Sir !

Sum.—Here I am Prince.

Bh.—Where is my venerable elder brother ? Where is that successor (representative) of His Majesty (Dasaratha), where is that best example of the firm or the great ? where is that vanquisher of Kaikeyi greedy of the kingdom ? (Or where is he who knocked the spine out of that throne-greedy Kaikeyi ; or who is a set-back to the throne-greedy Kaikeyi) ; where is that respectable (or object) of glory ? where is that son of the paramount King ? Where is that devotee of truth ?

Beng. ভ—তাত ! সু—এই যে কুমার । ভ—তাত ! কোথায় আমার পূজনীয় রাম ? কোথায় সেই রাজপ্রতিনিধি ? কোথায় সেই দৃঢ়চিহ্নগণের শ্রেষ্ঠ উদাহরণ ? কোথায় সেই রাজ্যাগ্নু কৈকেয়ীর বিজ্ঞেতা ? কোথায় সেই যশের নিধান ? কোথায় সেই রাজপুত্র ? কোথায় সেই সত্যব্রত ?

Tika—‘মহারাজস্য প্রতিনিধিঃ’ প্রতিচ্ছবি: স্তম্বাধিকারী, বা দশরথস্য কৰ্ত্তব্য-
নাম্ অনুষ্ঠাতা । ‘সারবতাম্’ ভদ্রাচরিতাম্, স্বর্ঘ্যশালিনাম্, বা সন্নিদর্শন
সন্তোষমণি নিদর্শনম্, দৃষ্টান্তরূপ: রাম: ‘ক’ কৃত্ব । ক অসৌ রাম: য: एव
‘কৈকেয়া: প্রত্যাদেশ:’ পরামবধিধাতা, নিরাক্রান্তি: ; য: স্বমচল্যৈঃ কৈকেয়া: লঘুত্ব
বিজিতবান্ ইত্যর্থ: ॥ ‘সত্য’ প্রতি ‘অনুব্রত:’ অনুরক্ত: । ‘অনুরক্তম্’ ‘অনুগত’ বা
ব্রতং যস্য স অনুব্রত: [‘প্রাদিভ্যো’—ইতি বহুব্রীহি: । তথা । চ রামায়ণম্,
‘‘রামমনুব্রতোঃস্বম্’’ etc.] ‘অসৌ রাম: ক’ কৃত্ব বচং তে । যদা ‘সত্যম্’ ‘অনু’ লঘৌকৃত্য
[লচ্-মণ্যে ‘অনু’ কর্ম প্রবচনীয়ম্ । তদ্যেগে ‘সত্যম্’ ইতি দ্বিতীয়া] ‘ব্রত:’ = ব্রতবান্,
[ব্রতমস্মি অস্য ইতি ব্রত + অচ্-মলার্থ্য: অশংসাদি = ব্রত: i. e. ব্রতযুক্ত:] ॥

मम मातुः प्रियं कर्तुम् येन लक्ष्मीर्विसर्जिता ।

तमहं द्रष्टुमिच्छामि दैवतं परमं मम ॥ ३ ॥

Prose.—येन मम मातुः प्रियं कर्तुम् लक्ष्मीः (राजलक्ष्मीः) विसर्जिता । तम् अहम् द्रष्टुम् इच्छामि । (सः) मम परमं दैवतम् (भवति) ।

Eng.—I want to see him who has abandoned the royal fortune in order to do good (do what is agreeable) to my mother ; he is the greatest (or best) deity of mine.

Beng.—যিনি আমার মাতার প্রিয়কারী সম্পাদনের জন্য রাজলক্ষ্মী পরিত্যাগ করিয়াছেন তাঁহাকে আমি দেখিতে অভিলাষী। তিনি আমার শ্রেষ্ঠ দেবতা।

Tika.—येन रामचन्द्रेण मम मातुः प्रियम् अभिलषितम् कर्तुम् लक्ष्मीः राजौघवर्धम् विसर्जिता परित्यक्ता, तम् महापुरुषम् अहं द्रष्टुम् इच्छामि । (सः) मम परमं श्रेष्ठं दैवतम् देवता । मम मातुः कृते परित्यक्तराजाः रामो हि मे परमो देवः ।

Notes

1. विसर्जिता—वि + सज् + णिच् (स्वार्थ) + क्त कर्मणि, स्त्रियामाप् ।

सुमन्त्रः—कुमार ! एतस्मिन्नाश्रमपदे—

अत्र रामश्च सीता च लक्ष्मणश्च महायशः ।

सत्यं शीलं च भक्तिश्च येषु विग्रहवत् स्थितम् ॥ ४ ॥

Prose.—अत्र महायशः रामश्च सीता च लक्ष्मणश्च (सन्ति) ; येषु सत्यं शीलं च भक्तिश्च (इति त्रयम्) विग्रहवत् स्थितम् ॥

Eng.—Prince, in this hermitage, where live the highly glorious Ram, Lakshmana and Sita i. e. truth, character and devotion appear to live incarnate in them.

Beng.—কুমার এই আশ্রমস্থানে—যেখানে মহাযশা রাম লক্ষণ ও

गौता आह्वेन—गता, नील एव उल्लिख्यं मूर्ति परिग्रह करिग्राह्ये येन
हैहादेर मध्ये अवस्थिति करितेहेन ।

Tika.—कुमार युवराज ! 'एतस्मिन् आश्रमस्थाने' तव आर्योरासो वर्तते ।
तथाहि—अथ हि महायज्ञाः यशस्वी रामः यशस्विनी सीता च (एवं) यशस्वी लक्ष्मणश्च
सन्ति । [ननु कथं वै यशस्विनः ? उच्यते—] 'य'पु' रामे, सीतायाम् लक्ष्मणे च
'सत्यम्' [रामचन्द्रे सत्यनिष्ठा] 'शीलं' च चारिवम् च [सीतायाम् शीलम् चरितोत्त-
मः प्रातिग्रह्यम् इत्यर्थः] एवं 'भक्तिय' सेवा च [लक्ष्मणे भक्तिः भावभक्तिः—भाव
सेवा] । विग्रहवत् सूक्तिपरिग्रहम् विधाय द्वयं स्थितम् । तथाहि सत्यं नाम सूक्तिं
परिग्रह्य रामचन्द्रे तिष्ठति । स हि सत्यस्य प्रतिमूर्तिः । एवं सीता शीलस्य तथा
लक्ष्मणस्य भक्तेः । रामो सत्यस्वरूपो परमात्मा, सीता प्रकृतिर्वा विष्णुमाया, लक्ष्मणो पर-
मात्मसर्वको जीवात्मा । स हि मायामाश्रित्य एव भक्ता परमात्मानम् अनुगच्छति ॥
ततः रामः सीता लक्ष्मण इतिव युक्तः कमः रामायणे तथावापि निर्दिष्टः ।

Notes

1. आश्रमपद—अधि' ३मी । आश्रमस्य पदम् स्थानमिति इति ।
2. महायज्ञाः—महत् यज्ञः यस्य स इति वङ् । It qualifies Ram and
should be made to qualify Sita and Lakshman as well.
3. विग्रहवत्—विग्रहः सूक्तिः । स अस्य अस्ति इति सत्पु; neuter
because शीलम् is neuter ; and so is सत्यम् । or सामान्ये नपुंसकम् ।
or see our Prose. It should be made to qualify all the three ;
thus सत्यं विग्रहवत्, शीलं विग्रहवत्, भक्तिय विग्रहवतीति स्थिता । In this case
or construction स्थिता may be the reading here.

भरतः—तेन हि स्थाप्यताम् रथः ।

सूतः—यदाज्ञापयति आयुष्मान् । (तथा करोति) ।

भरतः—(रथादवतीर्थं) सूत ! एकान्ते विश्रामय अश्वान् ।

सूतः—यदाज्ञापयति आयुष्मान् ।

भरतः—भोस्तात ! निवेद्यताम् निवेद्यताम् ।

सूतः—कुमार ! किमिति निवेद्यते ।

भरतः—राज्यलुब्धायाः कैकेयाः पुत्रो भरतः प्राप्त इति ।

सुमन्त्रः—कुमार ! अलं गुरुजनापवादम् अभिधातुम् ।

भरतः—सुष्ठु, न न्याय्यम् परदोषम् अभिधातुम् । तेन हि उच्यताम् इत्थाकुकुलन्यङ्गभृतो भरत दर्शनमभिलषतीति ।

Bh.—Then, please, stop the car.

Suta.—As the long-lived one commands (does so).

Bh.—(Alighting from the car) Ho charioteer ! inform please inform (me to Ramechandra).

Su.—Prince what (or how) shall I inform him ?

Bh.—(Inform him that) Bharat, the son of throne-greedy Kaikeyi has arrived.

Sumantra.—Prince what is the use (no need) of speaking demerits (infamy) of a superior one,

Bh.—Quite so ! (Right indeed) ; it is not proper to speak the demerits of others ; then please inform him that Bharata the bane of the line of Ikshvaku seeks an interview.

Beng. ভরত—তাহা হইলে রথ স্থাপিত করুন (বা থামান) ।
সূত—আয়ুধানের যেরূপ আদেশ । (তাহাই করিলেন) । ভ—(রথ
হইতে নামিয়া) সারথি ! নিভৃত স্থানে অশ্বগুলিকে বিশ্রাম করান ।
সূত—আয়ুধানের যেরূপ আজ্ঞা । ভ—সূত ! (আমার আগমনবার্তা
রামচন্দ্র সমীপে) বিজ্ঞাপিত করুন ! বিজ্ঞাপিত করুন । সুমন্ত্র—কুমার !
কি বিজ্ঞাপিত করিব ? (or কিভাবে জানাইব ?) ভ—রাজ্যলুকা

কৈকেয়ীর পুত্র ভরত আসিয়াছে (এইরূপ জানান)। ২—কুমার! গুরুজনের অপবাদকাহিনী বলিয়া কি হইবে। ৩—ঠিক! অপরের দোষ বলা উচিত নয়। তবে বলুন যে ইক্ষ্বাকুকুলকলঙ্ক ভরত দর্শনাভিজায়ী।

Tika.—‘স্বাধ্যতাং রথঃ ত্বয়া’ অথ রথং স্বাগিতং কুরু। ‘নিবেদ্যতাং ত্বয়া’ মম আগমনবাস্তাং রামচন্দ্রায় বিজ্ঞাপয়তু ভবান্। [সম্ভ্রমে অথ দিবহক্তি:]। ‘রাজালুপ্তায়াঃ’ রাজ্যলীমবত্যাঃ। ‘গুরুজনাপবাদম্’ গুরুজনস্য পূজনীয়ত্বায়াঃ সাতুঃ অপবাদম্ দৌষম্ অভিধাতুন্ম কথয়িতুন্ম অলম্ প্রযোজনং নাস্তি। [অলংঘ্যে তুস্তুনঃ প্রযোগঃ আর্পণং ইতি প্রাগুক্তম্]। সুহৃ সাধু কথিতং ত্বয়া। ন্যায্যম্ এতন্ম ভচিতং ন ভবতি। ‘ইক্ষ্বাকুকুলন্যস্তমূতঃ’ ইক্ষ্বাকুবংশস্য ন্যস্তমূতঃ কলঙ্করূপঃ, নিকটম্ অঙ্গম্ ইতি ন্যস্তম্ তত্ ইব, যা ন্যস্তেন তল্যম্ ইতি ন্যস্তমূতম্ (নিত্যসমাসঃ)। নিকটাকৃত্যঃ। ‘অমিলয়তি’ কালতি।

Notes

1. বিজ্ঞানয়—বি+য়ম+ণিচ্+লোট হি। “মিতাংসঃ” ইতি স্বর্বে ব্যবস্থিতবিभाषाअवशात् অথ ক্সৌ ন ইতি প্রাগুক্তম্।
2. নিবেদ্যতাং—নি+বিদৃ+ণিচ্+কর্মণি তাম্ (লোট)।
3. প্রাপ্তঃ—প্র+আপ্+ক্তঃ কৰ্ম্মণি; হারদেশঃ প্রাপ্তঃ=আগতঃ।
4. গুরুজনাপবাদম্—গুরুঃ এব জন ইতি কর্ম্মধা। তস্য অপবাদস্যমিতি ইতৎ।
5. অভিধাতুন্ম—অভি+ধা+তুন্ম। “অলংঘ্যে প্রতিষেধ্যে: প্রাচ্যং ক্কা”; ইতি স্বর্বে অলংঘ্যে কাপ্রত্যয়ঃ যুক্তঃ স্ফাৎ।

But to use তুস্তুন্ instead of ক্কাচ্ is an idiom peculiar with Bhasa only. See ante also.

সুহৃ—অব্যয়ম্। Construe পরদৌষমভিধাতুং (ময়া) ন ন্যায্যম্ ইতি সুহৃ ভবতি। এতৎ ময়া অনभिषेयम्—ময়া অভিধাতুন্ম নন্যায্যম্; for a Similar use compare—“সেয়ং ন্যায্যা ময়া নোচয়িতুং ভবতঃ”—Rag. II. 55.

7. न न्यायम् परदोषम् अभिधातुम्—construe सदा परदोषमभिधातुम् न न्यायम् ; here तुमुन is used in connection with अभिधा understood ; न्यायम् is adverb modifying the verb understood.

8. इत्याकुकुलन्वङ्भूतः—adj to भरतः । इत्याकीः कुलमिति इतत् । निकृष्टम् अङ्गम् इति प्रादि । इत्याकुकुलस्त्र्यङ्गमिति इतत् । तदिव or तेन तल्लयम् इति तुल्यार्थे भूतप्रयोगः नित्यं समानः, इत्याकुकुलकलङ्कस्वरूपः इत्यर्थः ।

सुमन्त्रः—कुमार ! नाहमेव वक्तुम् समर्थः । अथ पुनर्भरतः प्राप्त इति ब्रूयाम् ।

भरतः—न न । नाम केवलमभिधीयमानमकृतप्रायश्चित्तमिव मे प्रतिभाति । किम् ब्रह्मघ्नानामपि परेण निवेदनम् क्रियते ? तस्मात् तिष्ठतु तातः । अहमेव निवेदयिष्ये । भोः भोः निवेद्यताम् तत्रभवति पितृवचनकराय राघवाय ।

Su.—Prince ! I am unable to speak like that. Then— I should say that Bharat has arrived ?

Bh.—No ! no ! meseems that utterance of the mere name of mine will not atone (for my sin). Do killers of Brahmins introduce themselves through others ? Therefore ! noble sir ! stop please. I shall inform my arrival (i. e, introduce myself) ; oh ! (who is here ?), please inform the venerable Ramachandra who is obedient to his father's command.

Beng. शू—कुमार ! एकথা বলিতে পারিবনা । তবে বলিব যে ভরত এসেছেন । ভরত—নানা শুধু নাম বলিলে আমার প্রায়শ্চিত্ত করা হইল না এইরূপ মনে হইতেছে । ব্রহ্মহত্যাকারীদের পরিচর প্রদান কি অপরের দ্বারা হইবে ? অন্তর্বে তাতে ! আপনি থামুন । আমিই

निवेदनं करिषु । एक आह्वेन, पितृ आह्वाणानौ पूजनीयं रामचन्द्रक-
स्नानम् ।

Tika.—केवलं नाम विशेषणवर्जितं मे नाम, 'अभिधीयमानम्' कथ्यमानम् ।
'अकृतप्रायश्चित्तम्' आत्मदोषस्य अव्यापनात् अनाचरितम् (अननुहितम्) प्रायश्चित्तम्
पापनाशकं कृत्यम्, आत्मदोषप्रव्यापनरूपम्, यत् तादृशम् । मद्दोषाख्यायकं विशेषणं
वर्जयित्वा उच्चारितं खलु मे नाम अनाचरितप्रायश्चित्तमिव मे प्रतीयते इत्यर्थः—आत्म-
व्यापनमपि प्रायश्चित्तमिति स्मृतिशालं कथितम् । प्रतिभाति = प्रतीयते । [ननु सुमन्त्रः
खलु तादृशभावेन भरतस्य नाम उच्चारितम् नामलिपतिचेत—तत् "किम्" इत्यादिना
उत्तरं पठति] । ब्रह्महत्याकारिणः खलु नैव परमुखेन आत्मपरिचयम् प्रददते अहमपि
तेषाम् इव पापम् आचरितवान्, तस्मात् ते सुमन्त्रं तन्मतिष्ठ, अहं स्वयमेव आत्मनः
आत्मनवात्ताम् विद्यापयिष्यामि । भीभीः!—कीदृशं तिष्ठति ? यो हि तिष्ठति स
रामचन्द्राय निवेदयतु [सम्प्रदाने ऋषौ] । कीदृशाय ?—'पितृवचनकराय' पिताश्रा-
पालिने । ननु किं निवेदयिष्यति ? श्लोकेन अस्य उत्तरं पठति ।

Notes

1. नाम—The base is नामन् here meaning name ; subj to प्रतिभाति ।
2. अभिधीयमानम्—अभि + धा + शानच् कर्मणि ; adj to नाम ।
3. अकृतप्रायश्चित्तम्—न कृतमिति गजतन् ; अकृतं प्रायश्चित्तं यत् तादृशमिति
वह ; adj to नाम । प्रायः इति तपः उप्यते, चित्तं तस्य विशेषणम् । Thus
प्रायश्चित्तम् = प्रायश्चित्तम् with सुझागम् by "प्रायस्सचित्तिचित्तयोः" ।
4. प्रतिभाति—प्रति + भा + लटति appears.
5. ब्रह्मघातां—निवेदनमिति कृतप्रत्ययान्तशब्दयोगे कर्मणि इडौ । ब्रह्म +
इन् + टक् or क कर्त्तरि (see ante Act I under शत्रुघ्न) ।
6. निवेदनम्—नि + विद् + शिच् + लुट ; उक्ते कर्मणि रमा ।
7. पितृवचनकराय—adj to राघवाय । पितृवचनम् इति इतत् ; तत्
करोति इति उपपदतत् ; पितृवचन + कृ + ट कर्त्तरि ताच्छील्ये ।

निर्घृण्य कृतघ्नं प्राकृतः प्रियसाहसः ।

भक्तिमानागतः कश्चित् कथं तिष्ठतु यात्विति ॥ ५ ॥

Prose.—निर्घृण्य कृतघ्नं प्राकृतः प्रियसाहसः भक्तिमान् कथिदागतः । कथम् (सः) तिष्ठतु यातु इति ।

Eng.—Ascertain cruel, ungrateful, inglorious and rash person but a devoted one has arrived. Will he wait or go away ?

Beng.—निर्घृण, कृतघ्न, नीच एवं ऐक्यताप्रिय अथच भक्तिमान् कोन बाक्लि आगिराछ । সে কি দাঁড়াইবে না চলিয়া যাবে ।

Tika.—‘निर्घृणः’ निर्घृणः (एवं) ‘कृतघ्नः’ अकृतघ्नः ‘प्राकृतः’ मीचः ‘प्रियसाहसः’ चौर्यप्रियः क्रूरकर्माप्रियः (तथापि) ‘भक्तिमान्’ रामि प्रीतिमान् ‘कश्चित्’ जनः ‘आगतः’ रामस्य दर्शनमिलापी सन् अव उपस्थितः । ‘कथं’ किम् स तिष्ठतु—दर्शनं लप्स्यति इति आशया ‘अथ किं’ स म्यास्यति ? ‘यातु’ इति तत्र दर्शनं न तेन लप्स्यते इति विज्ञाय स म्यानात् अस्यात् प्रतिष्ठताम्—[इति ह्ये अव अवसायिजन ? रामचन्द्राय त्वं निवेदय] ॥ “न नामयहसं क्षुध्यात् जपणस्य गुरोस्तथा अभिशप्तस्य पत्राय सातापिवीर्येणेतः” इति अभिशप्तस्य नामयहसम् निषिद्धम् । भरतस्तु आत्मानम् अभिशप्तं मन्यते इति “कश्चित्” इत्यनेन सापरिचयं प्रदर्शते ।

Notes

1. निर्घृणः—निरसा वृणा यथा यस्य स इति बहु ।
2. कृतघ्नः—कृतम् (उपकारम्) हन्ति इति उपपदतत् । कृत + हन् + टक् or क कर्त्तरि । See ante.
3. प्रियसाहसः—प्रियं साहसं यस्य स इति बहु । पले साहसप्रियः by “वा प्रियस्य” । चौर्यम् नरहत्या, परदारहरणम् इत्यादीनि क्रूरकर्माणि स्त्रु “साहसम्” इति संज्ञया अभिचोद्यन्ते ।
4. तिष्ठतु, यातु—प्राप्तकाले खोट ।

(ततः प्रविशति रामः सीतालक्ष्मणाभ्याम्)

रामः—(आकर्ण्य सहर्षम्) सौमित्रे ! किं शृणोषि ? अयि विदेहराजपुत्रि ! त्वमपि शृणोषि ?

Eng.—(Then enter Ram with Sita and Lakshman).

Ram.—(Having heard, with joy) Son of Sumitra ! have you heard ! Daughter of the king of Videha ! have you too ?

Beng. (अनन्तर गीता ७ मङ्गलमहं वायेर प्रवेश) । राम (उरतेर कर्णव श्रवण करिया महर्षे) सौमित्रि, सुनिग्राह कि । विदेहराज-नन्दिनि । तूमिओ सुनिग्राह कि ?

Notes

1. सीतालक्ष्मणाभ्याम्—अत गम्यमान (understood) सहशब्दयोगे इत्या ।
2. विदेहराजपुत्रि—vocativecase. विदेहानां राजा इति इतत् ; समासान् by the rule—राजाहःसस्त्रिभ्यष्टच् । तस्य पुत्री इति इतत् ।

कस्यासौ सदृशतरः स्वरः पितुर्मे

गान्भीर्यात् परिभवतीव मेघनादम् ।

यः कुर्वन् मम हृदयस्य वन्धुशङ्काम्

सस्त्रेहः श्रुतिपथमिष्टतः प्रविष्टः ॥ ६ ॥

Prose.—पितुर्मे सदृशतरः कस्य असौ स्वरः, यः गान्भीर्यात् मेघनादं परिभवतीव । (अथ यः) सस्त्रेहः (सन्) मम हृदयस्य वन्धुशङ्काम् कुर्वन् इष्टतः श्रुतिपथम् प्रविष्टः ।

Eng.—Whose is this voice that resembles much the voice of my father and that beats the roaring of the cloud in (point of) gravity ; affectionate as it is, it had desirably entered my ear giving rise to the belief that it comes from one favourable unto me.

Beng.—ए कर्षस्वर काहार ? एषे अनेकथानि आमार पितारहै कर्षस्वरेंर तुल्या ; ए ये गाभीर्यो मेवधनिकेओ हाराईयाछे । नेहमर एहै स्वर आमार हनरे “ए आमार बहू” एहै भाव जागाईया आकाङ्क्षित भावेहै आमार कर्णकुहरे प्रवेश करियाछे ।

Tika.—‘पितुः मे’ मन जनकस्य दशरथस्य ‘सहशतरः’ अतिशयेन तुल्यः ‘अमी’ अधुनैव सया श्रुतः ‘स्वरः’ कण्ठध्वनिः ‘कस्य जनस्य भवति’ इति । (यः स्वरः) ‘गाभीर्यात्’ हेतोः गम्भीरत्वात् सन्दृष्ट्वात् ‘मिचनाद’ जगदशब्दम् ‘परिभवति’ तिरस्कारोति इव इत्यहमुत्प्रेक्षे, जगदधुनैरपि गम्भीरतरः कस्य अमी कण्ठरवः यो मे पितुरेव ध्वनिम् अनुकरोति इत्यर्थः । ‘यः स्वरः सखेष्टः’ क्षिग्धः खेष्टमयः इत्यर्थः सन् “मन हृदयस्य बन्धुशब्दाम्” अस्य ध्वनिरुच्चारयिता मे बन्धुरेव न खलु शतः इति सम्भावनाम् ‘कुर्वन्’ जनयन् ‘दृष्टः’ अभिलषितत्वेन आकाङ्क्षित इति सूत्रा ‘श्रुतिपथ’ कर्णकुहरं प्रविष्टः आगतः । अस्या स्वरस्या क्षिग्धत्वं कथयति—यत् अस्या उच्चारयिता मे बन्धुर्भवेत् एव च अयं स्वरौ सया वाजिहतः सन् (काचामानः सन्) मन श्रवणम् आगतः इति भावः ।

Notes

1. सहशतरः—अयम् अनयोरेतिशयेन सहशः इति तरप् । Here the comparison is between the voice of Bharat and any other voice ; thus the comparison is rather a mental one.

2. गाभीर्यात्—हेतोः प्रमी ; यद्वा गाभीर्यमाश्रित्य इति ल्यप् लोपि प्रमी ।

3. मिचनादम्—मिचस्य नादसमिति इतत् ।

4. परिभवति—परि + भू + कृट् तिप् । It means तिरस्कारोति beats.

5. इव—It denotes उत्प्रेक्षा (surmise) here = methinks, अहमुत्प्रेक्षे ; अव्यय ।

6. सखेष्टः—खेष्टेन सह वर्तमानः यः स इति बहु ; adj to यः ।

7. बन्धुशब्दाम्—obj to कुर्वन् । शब्दाः=सम्भावना—आशा । बन्धु इति शब्दा सहसुपेति सनासः । Or बन्धोः शब्दा इतत् ।

৪. বৃহতঃ—বৃহৎ, তং ভাৰ্গৱী । বৃহত্ অমিলপিতম্ । ততঃ পত্নীস্বামী তম্ ।
বৃহতঃ = বৃহতঃ ; হিতৌ পুংসী ।

৫. স্তুতিপদম্—স্তুতিঃ অৰুণস্য কৰ্ম্মস্য ইতি যাবত্ পত্ন্যাঃ ইতি বৃহতম্ । সমাসান
by the rule 'কক্ পুরাধু, পদ্যাসানলো', : obj. of স্তুতিঃ ।

স্বচ্ছ ভগ্নাঃ—আৰ্য্য সমাপি স্বল্লে জ স্বরসংযোগো বন্ধুজনবহু-
মানম্ জাবহতি । এষ হি—

ঘনঃ স্রষ্টো ধীরঃ সমদহুপমস্বিন্ধমধুরঃ,

কলঃ কলঃ বচস্বনুপকৃতমজ্জারমমসঃ ।

যদ্যস্মানম্ প্রাপ্য স্কটকরণনানাচরতয়া

চতুর্ণাম্ বর্ণাণামভয়মিব দাতুং অবসিতঃ ॥৩॥

Eng. Lak. — Venerable sir, this voice also commands friendly feeling from me. Deep, grave and distinct as this voice is, it is affectionate and sweet like the sound of a bull in high spirits and at the same time it is indistinctly sweet at the throat; properly touching the different vocal organs, and its various letters being distinctly pronounced, it is forceful in rising uninterruptedly in the heart, and it pledges, as it were the assurance of safety to the four castes.

Beng.—আৰ্য্য এই স্বর সংযোগ আমারও বন্ধুজনোচিত শ্রদ্ধা (আদর) জগাইতেছে। এই স্বর ঘন স্পষ্ট এবং গভীর। মদোন্মত্ত বুকের বুকের জায় স্নিগ্ধগভীর এবং কণ্ঠদেশে অব্যক্ত মধুর (এই স্বর)। যথাযথ উচ্চারণ স্থানে অভিব্যক্ত ও ইন্দ্রিয়বাজিরদ্বারা পরিষ্কৃষ্টরূপে উচ্চারিত হইয়া এবং হৃদয়দ্রোশে অপ্রতিরুদ্ধ গতিদ্বারা বেগবান্ হইয়া চতুর্স্বর্ণের অভয় প্রদানে যেন উত্তত হইয়াছে।

Tika.—एष स्वरः कीदृशः इति तं वर्णयति । अन्वयः—एष हि ‘वनः’ गभीरः, ‘स्पष्टः (सुश्राव्यः) धीरः’ गभीरश्च । ‘समदहपभस्निग्धमधुरः’—मदमत्तस्य प्रसृत्य स्वर इव स्निग्धः मरसः तथा मधुरः हृद्यश्च । एषं च स नादः ‘कण्ठे’ कण्ठदेशे उत्पत्तिसप्तकाले एव इत्यर्थः ‘कण्ठः’ शब्दज्ञानपुरः । अपि च शब्दम् ध्वनिः यथास्थानं वर्णानां कण्ठस्थानुप्रवृत्तीनि याणि यानि उच्चारणस्थानानि वर्तन्ते तानि यथावच्छेषेण ‘प्राप्य’ संस्पृश्य ‘स्कृट्कारणनागाक्षरतया’ स्फुटञ् स्पष्टं करणम् इन्द्रियं लक्षणावस्था इन्द्रियप्रवृत्तः धेयाम् तादृशानां नागाक्षराणां विविधानां वर्णानाम् भावः तेन हेतुना । विविधाः स्फुटं वर्णाः वाक्प्रयत्नेन तथा आभ्यन्तरप्रायत्नेन च स्फुटमुच्चारिताः—तेनैव हेतुना प्रयत्नश्च तादृश इति स निदानलक्षणीयतायां वर्णप्रकरणे द्रष्टव्यः । [यतः सर्वे एष वर्णेषु उच्चारणकार्या भयन्नः स्फुटः—यतएव] ‘वहसि’ श्रुतशब्देन भावप्रकाशकस्य स्वरस्य उत्पत्तिस्थगो इत्यर्थः ‘अनुपहतः’ केनापि विज्ञेन इन्द्रियदीपिण वा अप्रतिबद्धः ‘सञ्चाररभसः’ गतिर्विगः—वचनदेशात् सुखदारेण निर्गमनं यावत् केनापि इन्द्रियदीपिण अस्पृष्टः एष स्वरः इति भावः [तथाचीकृतं प्राणिनीयजिज्ञासाम्—“आत्माबुद्ध्या मनोयुक्ते विवक्षया । मनः कायाग्निजाललि स प्रेरयति माकृतम् । माकृतस्तुरसि स्वम् मन्त्रं जनयति स्वयम्...कण्ठे मध्यमं तौष्टभानुगम्...सौदीर्घौ सूक्तिं अभिहतौ वक्तृमापद्य माकृतः वर्णान् जनयति...।”] ‘चतुर्णाम् वर्णानाम्’ ब्राह्मणादिशास्त्रव्यवस्थाय अभयं दातुम् विपदः परितातुम् व्यवसितः कृत-प्रयत्नः इव इत्यन्तमुत्प्रेक्षे । ईदृशं स्फुल्लितजोहस्तोयम् स्वरः—यत् मनो शब्दं चातुर्व्यवस्थाय अभिरचन्ने उद्यतमिच्छति इति भावः । शिखरिणीवृत्तम् ॥

Notes.

1. Compare—“अविज्ञातेपिवन्तौ वलात् प्रह्लादनेमनः” and “विमलं कलुषोभवञ्चैतः कथयन्ताव हितैषिणं रिपुं व” —Bharavi. A friend's sight or sound make him speak as such.

2. समदहपभस्निग्धमधुरः—मर्दन (high spirit) सहवर्तमानः यः सः इति समदः बहु । समदः हपभः इति कर्मधा । समदहपभ इव (लक्षण्या समदहपभस्य स्वर इव) स्निग्धमधुरः इति उपमानसमासः । स्निग्धश्चासी मधुरश्चेति कर्मधा ।

3. यथास्थानम्—यथोचितं स्थानमिति शाक-पार्थिवादिलात् समासः । Obj. to प्राप्य ।

4. स्फुटकरणनामाक्षरतया—स्फुटानि सुस्पष्टानि करणाणि इन्द्रियप्रयतः येषां तानि इति बहु । नाना अक्षराणि इति कर्मधा, सङ्गसुपा वा । स्फुटकरणानि नानाक्षराणि यस्मिन् सत् इति बहु । तस्य भावः इति तद्ब्रूय्यः । तथा-इति द्वेती द्वतीया । Construe—स्फुटकरण-नामाक्षरतया वक्षसि अनुपहतसञ्चाररभसः ।

5. अनुपहतसञ्चार-रभसः—adj. to स्वरः । सम् + चर् + घञ = सञ्चारः सङ्कलनम् । तव यः रभसः इति सुप्सुपा । उप + हन् + क्त = उपहतः । न उपहतः इति अनुपहतः नञतत् । अनुपहतः सञ्चाररभसः यस्य स इति बहु । Panini also in his Siksha writes—“दण्डाः प्रयोज्यः नाव्यक्ता न च दौहिता ।” The passage of sound through the chest etc. should be free unobstructed and smooth.

6. व्यवसितः—वि + अव + सी + क्त कर्त्तरि । उद्यतः इत्यर्थः । Comp. “वातुं लोकान् इव कायवान् अवसर्षदः” “धृतमिव शरीरं ब्रह्मकोपसा गुप्ती” &c. Bhavabhuti.

Remark—Bharata's भक्ति make him look upon Rama as a divinity (‘दैवतं परमं मनः—sl. 3), and Rama is सत्य incarnate (as Sumantra says here), so also भरत is भक्तिमान् on राम (sl. 5). And Bharata is also like राम (रामसदृशीन पद्या प्रयाति), so his sound made Rama think him as his वन्धुः ।

रामः—सर्वथा नायमवान्धवस्य स्वरसंयोगः । हृदयतीव मे हृदयम् । वत्स लङ्घण ! दृश्यताम् तावत् ।

लङ्घणः—यदाज्ञापयति आर्यः । (परिक्रामति) ।

भरतः—अये कथं (?) अहो कष्टं न कश्चित् प्रतिवचनं प्रयच्छति । किन्तु खलु विज्ञातोऽस्मि कैकय्याः पुत्रो भरत प्राप्त इति ।

लक्ष्मणः—(विलोक्य) अये आययौ रामः । न न—रूप-
सादृश्यम् ।

Eng.—Ram.—At any rate it can not be an unfriendly voice. (or It cannot be the voice of an opponent), as it sweetens (touches) my heart. My darling Lakshmana ! Just see !

Lakshman—As your respected self commands. (walks round).

Bharat—Alas ! How does no one make any reply ? Is that they have recognised me as the son of Kaikeyi (or they know the son of Kaikeyi has arrived).

Lakshman—(having seen) well ! it is venerable Rama ! Oh—no no, there is similarity of person.

Beng.—राम—ये दिक् दिग्ने होक् ना केन एटौ कोन अमित्रेर कर्तृश्र नय—(केनना) ईहा आमार हृदयके आर्द्र करितेछे । बंग लक्षण ! देखिया आहैम । लक्षण—आर्धेर येरूप आदेश । (परिक्रमण करिते लागिलेन) । भरत—अहो ! केहई ये कोन उত্তर दितेछेन ना ? तबे कि कैकेयीर पुत्र भरत आगियाछे এই ভাবেই আমাকে ইহারা জানিয়াছেন । লক্ষণ—(অবলোকন করিয়া) একি ! আৰ্য্য রাম ! না না এ যে শুধু রূপগত গাদৃশ্য ।

Tika.—‘क्षेदयति’ क्लिप्तं करोति, आर्द्रं करोति, सरसं स्पर्शति इति भावः । ‘प्रतिवचन’—प्रत्युत्तरम् । प्रत्युत्तरमप्राप्य आशङ्कते—किन्तु इत्यादिना । अयमर्थः—“तथा खलु कैकेया भरतस्य कृते अहं राज्यात् निर्व्वसितः—तस्याः एव पुत्रो भरतः अत्र आगतः । नूनम् तस्य मनसि पापं वर्त्तते अतएव तस्य वचनस्य प्रतिवचनं न दातव्यम्”—इत्येव विविच्य किं न रामः, अन्यः कश्चिद्वा न मे वचनस्य उत्तरं ददाति । ‘रूपसादृश्यम्’ रामस्य रूपेण सह अस्य आगन्तुकस्य सादृश्यं वर्त्तते ।

Notes

1. खेदयति—क्रिद् + णिच् + लट्, ति ।

2. Remark—Here all editors read कथम् in Bharta's speech, but we suggest वदन् here to improve the pathos of Bharata's mind and to bring better dramatic effect.

3. रूपमाह्वयम्—रूपमा वाह्वयजिहि इत्यम् ॥

N. B.—Due to the similarity of Bharat's persons etc with Rama, Lakshman became astounded ; in the next moment he corrected his error in the next sloka.

सुखमनुपमं त्वार्यास्याभं शशाङ्कमनोहरं
मम पित्रसमं पोतं वक्षः सुरागिरक्षतम् ।
द्रुतिपरिवृतस्ते जोरागिर्जगत्प्रियदर्शनो
नरपतिरयं देवेन्द्रो वा स्वयं मधुसूदनः ॥ ८ ॥

Press order.—(अस्या) सुखम् तु त्वार्यास्याभम् शशाङ्कमनोहरम् अनुपमम् (भवति) । (अस्या) पोतं वक्षः सुरागिरक्षतम् मम पित्रसमम् ; द्रुतिपरिवृतः जगत्प्रियदर्शनः अयं तेजोरागिनरपतिर्वा देवेन्द्रो वा स्वयं मधुसूदो वा ।

Eng.—His face bears the very radiance of venerable Rama's—it is lovely like the moon's and unparallelled ; his wide chest resembles that of my father, pierced by the arrow of the enemy of Indra ; is this heap of majesty encircled by radiance and appearing agreeable (pleasing) to the (people of) the world, the ruler of men or gods, or the killer (destroyer) of the demon Madhu (Madhusudan—) himself ?

Beng.—ईहार मुखानि छिक आर्या रामछन्द्रेर नूतनेर आतायुक्त ;
छन्द्रेर छानि मनोहर एवं कृपना रहित । ईहार विशाल बकः पूज ईश्व-
रिपूजनेनिकित आमार पितार बक्तेर छान्न । ह्यक्तिमण्डित जगत्-
निवासोर प्रियदर्शन एहे तेजोवर्तानि कि नरपति अथवा मूरपति अपन
श्वयं मधुसूदन ।

Tika.—अपसाहसाम् पिबन्तीति—‘असा’ अम पुरतः श्रितस्य (भरतस्य इत्यर्थः) ।
‘मुखम् तु आर्यानामम्’ आर्यानां राजचन्द्रस्य अत आसाम् मुखम् असा आभा इव
आभा यस्य तादृशम् । ‘असा मुखसा कान्तिम् रामवदनस्य कान्तिं विभर्ति’ इत्यर्थः ।
इति रामेण सह असा अपसाहस्यम् । (अपि च असा मुखम्) शशाङ्कमनोहरम्
—चन्द्र इव अभिरामम् । (तथा) ‘अनुपमम्’ उपमारहितम्—अतुलनीयम्
इत्यर्थः । (एवं च असा) पीनं स्थूलम् विशालमिति यावत् अतः ‘सुरारि-शरजतम्’
सुराणां योऽरिः शम्भुरासुरः—यैन साकं दशरथः शिर्यहीतवान् तस्य शरैः बाणैः जतम्
आहतम्, तथा आघातितं अनितं व्रणचिह्नम् मम पिबन्तम् मम पितुः दशरथस्य
वचसः तुल्यम् । (तथाहि) ‘द्वान्तिपरिगतः’ सर्वतः दीप्तिमण्डितः जगत्प्रिय-दर्शनः
जगदाश्रितम् प्रियसूर्यः ‘अयम् तेजोराशिः’ तेजसः पुञ्जः तेजसा पुञ्जीभूतविद्यहीत्यम्
जनः इत्यर्थः नरपतिर्नरमाथो वा भवेत् दीवेन्द्रो वा सुरमाथो वा भवेत्—स्वयं
मधुसूदनी वा मधुकृता सर्वलोकेश्वरो जितुष्य भवेत् । हरिणोक्तम् ॥

Notes

1. आर्यास्वाभम्—आर्यस्य आसन् (मुखम्) इति इतत् । तस्य आभा । सा
इव आभा यस्य तदिति बहु— by “सप्तसुपमानपूर्वस्य उत्तरपदलोपयवक्तव्यः” ।
Adj. to मुखम् ।
2. शशाङ्कमनोहरम्—adj. to मुखम् । हरति इति हरः । ह्र + अच्
कर्तरि । मनसो हरः मनोहरः इति इतत् । शशः अङ्कः (अङ्गे वा) यस्य स इति
बहु— । शशाङ्क इव मनोहरम् इति उपमानसमासः ।
3. सुरारिशरजतम्—सुराणाम् अरिः इतत् । तस्य शरः—इतत् । तेन

क्षतमिति इतत् । The construction is not fully explicit here ; it runs thus सुरारिश्चरत्तं मन यत् पिबवचः—तेन समम् अस्य पौनं वचः । This word may be taken as an adj. to वचः—the construction being अस्य सुरारिश्चरत्तं पौनं वचः सम पिबसमम् ; but in that case the adjective cannot justify itself—because the chest of Bharat was never सुरारिश्चरत्तं—whereas the breast of Dasarath was such. So we construe as in our Prose.

4. द्वाति-परिहृतः—द्वात्वा परिहृतः इति इतत् ; adj. to तेजोराशिः ।

5. जगत्प्रियदर्शनः—प्रियं दर्शनं यस्य स इति प्रिय-दर्शनः । बहु—। पक्षे दर्शनप्रियः by the rule “वा प्रियस्त्व” । जगतां प्रिय-दर्शनः इति इतत् ; or first compound जगताम प्रियम्, then तादृशं दर्शनं यस्य स इति ; adj. to तेजोराशिः ।

6. तेजोराशिः—तेजसः राशिरिति इतत् ।

7. नरपतिः—नराणां पतिरिति इतत् ।

8. दिव्येन्द्रः—दिवानाम् इन्द्र इति इतत् &c.

9. मधुसूदनः—मधोः (मधुदैव्यस्य) सूदनः इति इतत् । सूदयति इति सुदि + लृप् + कर्त्तरि । यदा-मधुसूदनशब्दस्य विशिष्य नन्द्यादिपाठात् कर्मोपपदादपि [लृप् :] लृप् । मधुं सूदयतीति मधु + सुदि + लृप् कर्त्तरि or लृप् । Note the climax here.

लक्ष्मणः—(सुमन्त्रं दृष्ट्वा) अये तातः ।

सुमन्त्रः—अये कुमारो लक्ष्मणः ।

भरतः—एवं गुरुरयम् । आर्यम्, अभिवादये ।

लक्ष्मणः—एह्येहि । आयुष्मान् भव । (सुमन्त्रं वीक्ष्य) तात ! कोऽत्रभवान् ?

Eng. Lak.—(Having perceived Sumantra) Here is the venerable Sir.

Sumantra - Oh ! here is Prince Lakshman.

Bharat—Well, he is my superior ; venerable one ! I salute thee.

Lakshman—Well come, come ! Live long. (Eyeing towards Sumantra) Sir, who is he ?

Beng.—লক্ষণ (সুমন্ত্রকে দেখিয়া) এ যে ভাত। সুমন্ত্র—এই যে কুমার লক্ষণ। ভরত—ও এ যে আমার পুত্র। আর্য্য, অভিবাদন করি। লক্ষণ—এস এস, দীর্ঘজীবী হও। (সুমন্ত্রকে দেখিয়া) ভাত ইনি কে ?

Tika. & Notes—Easy.

সুমন্ত্র:—কুমার !

রঘোবতুর্থাণ্যমজাতৃ তৃতীয়: পিতৃ: প্রকাশস্যতব দ্বিতীয়: ।

যস্যানুজস্বম্ স্বকুলস্য কৌতুহস্যানুজোণ্যম্ भरत: कुमार: ॥৮

Prose order অর্থ রঘোবতুর্থা: অজাতৃ তৃতীয়: তব প্রকাশস্য পিতৃ: দ্বিতীয়: । স্বকুলস্য কৌতু: (রামচন্দ্রস্য) যস্য অনুজস্বম্ অর্থ (৮) তস্যানুজ: কুমারো भरत: ।

Eng. Su—Prince, This is the fourth (in descent) from Raghu, third from Aja, and the second from your renowned father ; he is Prince, Bharat, the younger brother of Ramchandra the pride of the family, to whom you are also the junior.

Beng. —হে কুমার ইনি (পুরুষপরম্পরায়) রঘু হইতে চতুর্থ, অজ হইতে তৃতীয়, আর তোমার প্রসিদ্ধ পিতৃদেব হইতে দ্বিতীয়। স্বকুল-স্বজ রামচন্দ্রের তুমি অনুজ—ইনিও তাঁহারই অনুজ কুমার ভরত।

Tika, 'अयं रघोः चतुर्थः' त्रैलोक्यं पुरुषपरम्परया ; रघोः प्रपौतः इत्यर्थः ।
 अत्रात् तृतीयः—रघुपुत्रात् त्रैलोक्यं पुरुषपरम्परया तृतीयः अत्रसा पौतः इत्यर्थः ।
 'तव प्रकाशसा' प्रसिद्धसा पितुः द्वितीयः पूर्ववत् पुरुषपरम्परयात् एव । तव
 पितुरेव पुत्रः इत्यर्थः । [तर्हि कीदृशः ? उच्यते—] अयं हि 'स्वकुलसा'
 आत्मकुलसा रघुवंशसा इत्यर्थः 'केतोः' अत्रसा जयपताकावत् गौरधर्यान्तरा
 इत्यर्थः यस्या रामचन्द्रसा त्वज अनुजः कर्माद्यान् तस्मात् (अपरः) अनुजः कुमारः
 भरतः ॥ उपेन्द्रवधावृत्तम् ॥

Notes

1. प्रकाशसा—प्रकाशते इति प्रकाशः प्रकाशयच् । Or प्रकाशः भस्मि यमा इति
 प्रकाश + अच्, by the rule 'अश्' आदिभ्योऽच्, and hence meaning प्रकाश-
 शालसा = प्रख्यातसा ; or better प्रकाशते अस्मात् इति प्र + काश् + घञ्, अघा-
 दानवाच्ये । प्रभवः उत्पत्तिस्थानम् इत्यर्थः । तव प्रकाशसा पितुः = तव प्रभवसा
 पितुः = यः पिता तव प्रभवः (उत्पत्तिस्थानम्) भवति तस्मात् इत्यर्थः ।

2. स्वकुलसा—स्व' कुल' नाम धा ; or स्वसा कुल' इत्यत् ; तसा ।

3. केतोः—'यसा' इत्यस्या विधिवपदम् । केतु = flag.

4. अनुजः—अनु (पश्चात्) जायते इति अनु + जन् + उ कर्त्तरि ।

लक्षणाः—एह्ये हि इक्ष्वाकुकुमार ! वत्स ! स्वस्ति (अस्तु ?)

आयुस्मान् भव ।

अमुरसमरदक्षैव असंष्ट (संष्ट) चापै-

रनुपमवलवीर्यैः स्वैः कुलैस्तुल्यवीर्यैः ।

रघुरिव स नरेन्द्रो यज्ञविद्यान्तकोशो

भव जगति गुणानाम् भाजनं भ्राजितानाम् ॥ १० ॥

Prose order.—अमुरसमरदक्षैः असंष्टचापैः अनुपमवलवीर्यैः स्वैः कुलैः
 तुल्यवीर्यैः (त्वम्) यज्ञविद्यान्तकोशः स नरेन्द्रः रघुरिव जगति भ्राजितानाम्
 गुणानाम् भाजनं भव ।

Eng.—You come here. Darling, may good betide thee, you live long. Equally vigorous as you are with the kings of your line who were expert in (waging) war against the demons, were holders of bows that came in conflict with the thunderbolt, and who were of matchless prowess and vigour, be you the receptacle of shining (glorious) virtues (merits) like that noted king Raghu who exhausted his treasury at the end of the Sacrifice he held.

Beng.—शङ्कर—आहेस हे ककुत्स्तुतुमार वयस, मङ्गल होक, दीर्घजीवी होस । अजयुष्येण सहित संग्रामे नय, बज्रें सहित संग्रामकारक धनुष धारक, अजयवशवीर्याशाली निष्कूलें नृपतिगणें गजुन दीर्घानान् तूमि यथाहे राजकोन निःशेषकारी अगिह राजा रघुव श्या अगते उभयल अग्राजिब आचार होस ।

Tika.—‘अमुरसमरदक्षैः’ अमुरैः दैत्यैः सार्द्धं स यः समरः संघामः तव दक्षैः कुशलैः । दशरथेन सह शङ्करामुरस्य संघामो लक्ष्योक्तः । वज्रं च इन्द्रायुधेन अग्निना संघृष्टः प्राप्तसंघर्षः चापः धनुः येषां तादृशैः । येषां चापः वज्रं चापि नाकं लंघयं कृतवान् तादृशैः इत्यर्थः । अनेन राज्ञः दिक्षोपस्य यज्ञाद्यद्वरणकारणात् युवराजेन रघुणा सह इन्द्रस्य संघामः लक्ष्योक्तः । अतएव अमुपमवलंबीत्यर्थः अतुलनाय-प्रतिमानर्थः स्त्रीः आत्मोद्वैः कुलैः लक्षणायाख्या आत्मकुलोत्पन्नेः रघुदशरथादिभिर्दुर्गैः तुल्यार्थैः समशक्तिः त्वम् यज्ञविद्यान्तकोशः स्नानुष्ठितस्य विश्रजितः यज्ञस्य अवसाने विश्रान्तः दानेन समाप्तिं नीतः वितरणेन अर्थं गमितः इत्यर्थः काशो धनागारं यस्य तादृशः स प्रसिद्धः नरेन्द्रो रघुरिव [विश्रजिदयागस्य सर्वस्वदक्षिणत्वात्] जगति ‘भाजितानाम्’ दीप्तिमताम् उज्ज्वलानाम् इत्यर्थः ‘गुणानाम्’ शोध्य-दादत्वादीनाम् ‘भाजनम्’ आधारो भव । मालिनोक्तम् ।

Notes

1. अमुरसमरदक्षैः—adj to कुलैः । सुरविरोधी इति अमुरः । विरोधार्थे नञ्प्रत्ययः ; for diff senses of नञ्, compare “तत्सादृश्यमभावश्च तदन्वत् तदन्वत्ता

अप्रागल्भ्यां विरोधश्च नञर्थः यट् प्रकीर्तिताः” । तेषां समरः इतत् । तव दलः तैरिति
अतत् वा सुप्सुपा । See Tika also.

2. वञ्चसंसृष्टचापैः—वञ्चनेन संसृष्टः or संसृष्ट इति इतत् । तादृशाः चापाः
देवां तैः बहु ; adj to कुलैः । For the appropriate meaning of the
epithet, see Tika. If the reading is संसृष्ट then it means मिलित
come in contact, or दीयमान् जातः (cp “इन्दुलीकावजयाय सृष्टः” in
manorama).

3. अनुपमवलवीर्यैः—adj to कुलैः । अविशमाना उपमा यस्या अनुपमम्
बहु by “नजोऽन्तार्यानां बहुव्रीहिः वा चोत्तरपदलोपो वक्तव्यः” । वलं च
वीर्यं च इति वलवीर्यं । इत्यसमासः । अनुपमं वलवीर्यं देवां तैरिति बहु ।
The king's of solar races were all great fighters.

4. तुल्यवीर्याः—तुल्यं वीर्यं यस्या स इति बहु ; adj to त्वम् ।

5. यज्ञविद्यान्तकोशः—यज्ञे (यज् + नञ् = यज्ञः) (यज्ञान्ते) विद्यान्तः
सङ्गसुपा । वि + श्चम् + क्त कर्त्तरि, = अवसितः इत्यर्थः । यज्ञविद्यान्तः कोशः
यस्या स इति बहु । adj to रघुः । Raghu performed विज्ञजित् याग
wherein he made दक्षिणा of all his riches. See ante and comp
“तमध्वरे विज्ञजिति निःशेषविद्यान्तकोषजातम्” Rag. V.

6. नरेन्द्रः—नराणाम् इन्द्रः इति इतत् ; नरेषु इन्द्रः इति वा । नरः इन्द्र इव
इति उपमितो वा । रघुः इत्यस्य विधेयपदम् ।

7. साजितानां—साज् + क्त कर्त्तरि । साजते = शोभते । Qual. गुणनाम् ।

भरतः—अनुगृहीतोऽस्मि ।

ल—कुमार । इह तिष्ठ । त्वदागमनम् आयायि निवेदयामि ।

भरत—आर्य ! अचिरमिदानौमभिवादयितुम् इच्छामि ।

श्रीघ्नं निवेद्यताम् ।

ल—वाढम् । (उपेत्य) जयतु आर्याः । आर्य—

Eng. Bharat.—I have been obliged.

Lakshman.—Prince ! wait a bit here ; I am reporting your arrival to venerable Ram.

Bhar.—Sir ! I want to salute him immediately. Quickly report this.

Lakshma.—Yes ! (having approached) may you prosper sir ; Ho sir.

Beng.—ভরত । আমি অসুগৃহীত হইলাম । লক্ষ্মণ—কুমার এখানে একটু দাঁড়াও । আমি তোমার আগমন আখ্যাকে জানাই ।

ভরত—আখ্য ! স্বরায় আখ্যারামকে অভিবাদন করিতে ইচ্ছা করি । শীঘ্র জানান । লক্ষ্মণ—আচ্ছা । (অগ্রসর হইয়া) আখ্যের জয় হোক । আখ্য—

Tika. 'अभिवादयितुम्' प्रधानं विधातुम् । अचिरं शीघ्रम् । जयतु = सर्वान् कथं च वर्तताम् ।

Notes

I. आख्या—सम्प्रदानं चतुर्थी by the rule "क्रियाया यमभिप्रैति सीऽपि सम्प्रदानम्"—'This is भाष्य's view: But acc. to Vritti, सम्प्रदान here comes by the varttika "क्रियायङ्गमपि कर्तव्यम्" । Nagesha and others restrict this varttika "क्रियायङ्गमपि—" to अकर्मक roots and some of them wish to parse such cases also as कर्मणि ४र्थी by the rule "क्रियार्थोपपदस्य च कर्मणि स्थानिनः" । Thus आख्यं प्रीणयितुम् निवेदयामि = आयाय निवेदयामि (with suppression of the तुमुन्त word and allowing ४र्थी in its कर्म) ।

2. अभिवादयितुम्—अभि + वद् + णिच् + तुमुन् ।

3. जयतु — जि + लोट + तुप् । जि—to proper ; intransitive use.

अयं ते दयितो आता भवतो भातृवत्सलः ।

संक्रान्तं यत्र ते रूपमादशे इव तिष्ठति ॥ ११ ॥

Prose.—अयं ते दयितो आता भातृवत्सलो भवतः । ते रूपम् आदशे इव यत्र (आतरि) संक्रान्तं तिष्ठति ।

Eng.—This is your beloved brother Bharat who is affectionate to his brothers ; in him lies your very complexion reflected as if in a mirror.

Beng.—এই আপনার প্রিয় ভাতা ভাতৃবৎসল ভরত । আপনার রূপ আদর্শের স্থায় গাশাটের মণ্ডকামিত ইহেরা প্রতিফলিত ।

Tika.—‘अयं ते दयितः प्रियः आता भातृवत्सलः’ भातृषु सर्वस्य भवतः । ते रूपम् यत्रः आदशे इव दर्पणे इव यत्र यस्मिन् भवति संक्रान्तं प्रतिफलितं तिष्ठति । विम्वस्य प्रतिविम्बो यथा दर्पणे दृश्यते, तथैव रामस्य रूपं भवति दृश्यते इत्यर्थः ।

Notes

1. दयितः—दय् + क कर्मणि । Qual. आता ।
2. भातृवत्सलः—भातृषु वत्सलः इति सहसुपा । वत्स is a young one. Then we have मत्वर्थीय लच् as वत्सलः affectionate. लच् comes by the rule “वत्सोसाभ्यां कामवलि” ।

3. संक्रान्तम्—सम् + क्रम् + क्त कर्त्तरि ; adj to रूपम् ।

रामः—वत्स लक्ष्मण ! किमेवं भवतः प्रातः ।

ल—आर्य्य ! अथ किम् ।

रामः—मैथिलि ! भवतावलोकनार्थं विशालीक्रियताम् ते चक्षुः ।

सीता—अग्रउत्त किं भवदो आग्रदो [आर्य्यपुत्र ! किं भवतः आगत] ?

रामः—मैथिलि ! अथ किम् ।—

Eng. Ram. — My darling Lakshman is it that Bharat has arrived.

Lakshman. — Yes, sir.

Ram. — Maithili wide open (extend) your eyes to behold Bharat.

Sita. — Has Bharat come, my husband ?

Ram — Yes, Maithili.

Beng. — राम—बहग जखन ! उरत कि आसियाछे । लक्ष्मण—
आछे हा आर्य । राम—मैथिलि ! उरतके देखिबार् छछ चक्षु
प्रसारित कर । सीता—आर्यपुत्र ! उरत आसियाछेन कि ? राम
—है मैथिलि ।

Tika. — 'मैथिलि' सं मिथिलारजपुत्रि 'भरतावलीकनार्थ' भरतस्य दर्शनाद्यम्
'चक्षुः नेत्रं विशालीक्रियताम्' प्रसार्यताम् । अपिच अयमपि मन्त्रो ज्ञान्यते—भरतं
प्रति सीतायाः मनः विरूपम्, यतः भरतस्यैव ज्ञाने रामः राज्यात् निर्वासितः वभूव ।
नेत्रञ्च इन्द्रियाधिपस्य मनसः यत्र तिष्ठति, अतएव सीतायाः नेत्रमपि भरतस्य सुखम्
द्रष्टुम् पराङ्मुखम् भवेद्वत्, परमधुना भरतः अभ्यागतः "सर्वस्याभ्यागतो मुक्तः"
“अरावध्यचितं कार्यामातिथ्याम् सृजमागतं" इति भरतं द्रष्टुम् विरूपतावशात्
सङ्चितम् सीतायाः नेत्रम् अधुना चित्तीदार्येण विशालीकर्तव्यम् इति रामचन्द्रः
सीताम् एवम् उपदिशति ।

Notes

1. भरतावलीकनार्थः—भरतस्य अवलीकनम् इत्यतः । तस्यै इदम् इति चतुर्थो
तत्पुरुषे निव्यसमासः । "अथ न सह निव्यसमासः विशिष्यलिङ्गताच्चेति वाच्यम्" ।

(राम)—अद्य खल्वगच्छामि पित्रा मे दुष्करम् कृतम् ।

कीदृशस्तनयञ्च होभ्रातृसंनेहोऽयमीदृशः ॥ १२ ॥

Prose.—पिता मे दुष्करम् कृतम् इति अद्य खलु अवगच्छामि, अयम् भ्रातृस्नेहः
कौटुम्भः । तनयस्नेहः कौटुम्भः ?

Eng.—To-day I understand what a difficult task my father has performed. This is fraternal love, then how much is filial affection.

Beng.—আজ আমি বুঝিতেছি যে পিতা আমার (আমাকে বনে পাঠিয়ে) কি দুষ্কর কার্যই না করিয়াছেন । ভ্রাতৃস্নেহ এইরূপ, তবে পুত্রস্নেহ না জানি কিরূপ ?

Tika.—भरतस्य स्नेहभावः रामचन्द्रः सीतार्थं कथयति—पिता दशरथेन 'दुष्कर' कर्तुम् अशक्यं 'कार्यम् कृतम्' । प्राणीभ्योऽपि प्रेर्यासं मां वनं प्रेरयित्वा पिता कौटुम्भं कर्तुम् अशक्यम् कार्यम् आचरितम्, तदद्य अद्य भरतस्य आशमनात् अहम् वीर्यं शक्नोमि । 'अयम् भ्रातृस्नेहः कौटुम्भः' खलु, यत् सिंहासनं त्यक्त्वा भरतः अत्र प्राप्तः ; ननु एतादृक्, चेत् बलीयान् भ्रातृस्नेहः तर्हि तनयस्नेहः अपत्यस्नेहः कौटुम्भः ? नूनं भ्रातृस्नेहात् अपि तनयस्नेहः बलीयान् [नीचागामी लीकमाया इतिधारणात्] । तादृशम् बलीयांसं तनयस्नेहं हृदये पुण्यात् तथा कैकेयोवाक्यात् मां वनं प्रेरयता पिता मे कौटुम्भं कष्टमनुभूतम् इति अद्य मया अनुमोयते ।

Notes

1. अद्य किम्—These two अव्यय imply assent here.
2. अवगच्छामि—अव + गम् + लट् नि I understand.
3. दुष्करम्—दुर् + कृ + खलु, कर्मणि । कर्तुम् अशक्यम्, दुःखेन क्रियते यत् तत् । For a similar sentiment, comp "बलवाको आरटति दुष्करमहं करोमि" Sak III, and "वासवदत्ता—दुष्करमहं करोमि"—Swapna IV.
4. भ्रातृस्नेहः—भ्रातरि स्नेहः सहसुपा ।
5. तनयस्नेहः—तनये स्नेहः सहसुपा । अपत्यस्नेहः is stronger than भ्रातृस्नेहः, so now Rama realises the sufferance of Dasaratha for his son (i. e. Rama).

ल—आर्य किं प्रविशतु कुमारः ?

रामः—वत्स लक्ष्मण ! इदमपि तावदात्माभिप्रायमनुवर्त्तयितुमिच्छसि । गच्छ सत्कृत्य शीघ्रं प्रवेश्यताम् कुमारः ।

ल—यदाज्ञापयति आर्यः ।

रामः—अथवा तिष्ठ त्वम्—

Eng. Lakh.—Sir will the prince enter ? (Is he to be permitted to enter the cottage ?)

Ram.—My darling Lakshman ! is it that you want to follow your own wish (to safeguard me) in this respect ? Go let him enter with honour (or welcome him).

L.—As the noble sir commands.

Ram.—Or, you better stop.

Beng. ल—आर्या ! कुमार कि तबे प्रवेश करिबेन । राम—वत्स लक्ष्मण ! ए विषये कि तूमि निज्जेर अप्पिप्राय अनुसरण करिते ईच्छा करितेछ ? याँ गान्दरे कुमारके प्रवेश कराओ । ल—ये आह्वा आर्या ! राम—अथवा तूमि थक ।

Tika. — 'प्रविशतु किम्' पणशाखायाः अभ्यन्तरप्रवेशे भरतस्य अनुमतः ? 'इदम्' भरतस्य प्रवेशनम् । आत्माभिप्रायम्—तव आत्मनः अभिरुचिम् 'अनुवर्त्तयितुम्' अनुसरयितुम् । आत्मभरतस्य अथ कुटीरस्य अभ्यन्तरे प्रवेशनम् रचकस्य तव इच्छासापेक्षम् भवितुम् नाहति । कृतं तव अग्निम् सन्देहेन । स साधुरेव अतः ससम्पन्नम् तम् प्रविशय इति भावः ।

Notes

1. प्रविशतु—अनुज्ञायाम् लोट ।

2. इदम्—प्रयोज्यकम् of अनुवर्त्तयितम् । In अग्निच् the sentence was इदम् आत्माभिप्रायमनुवर्त्तते ; with बिच् we get त्वम् इदम् आत्माभिप्रायम् अनुवर्त्तयसे &c.

3. आत्माभिप्रायम्—आत्मनः अभिप्रायकमिति इ तत् ; obj to अनुवर्त्तयितुम् ।

4. अनुवर्त्तयितुम्—अनु + वर्त्त + णिच् + तुम् ।

5. सत्कल्य—सत् + क्क ल्यप् । सत् = आदरे गतिः । See the rule “आदरानादरयोः सदसती” ।

6. प्रवेश्यताम्—प्र + विश् + णिच् लोट्ताम् कर्मणि ।

(रा)—इयं स्वयं गच्छतु मानहेतोर्मातिव भावं तनये निवेश्य ।

तुषारपूर्णात्पलपवनेत्रा हर्षास्त्रमासारमिवोत्सृजन्ती ॥१३॥

Prose.—मानहेतोस्तनये मातिव भावं निवेश्य तुषारपूर्णात्पलपवनेत्रा आसारमिव हर्षास्त्रमुत्सृजन्ती इयं स्वयं गच्छतु ।

Eng.—In honour of Bharata, let Sita herself go cherishing the feelings as of a mother for the son, and shedding tears of joy in torrents from her eyes, eyes looking like (a pair of) lotus covered with dew.

Beng.—ভরতের সম্মানেই সন্তানদেবী স্বয়ংই পুত্রে মাতার জায় ভাব (প্রেমভাব) ধারণ করিয়া এবং তুষারগনাথ পদ্মপত্রনেত্রে আনন্দাশ্রুধারা পাতিত করিয়া, গমন করুন ।

Tika.—‘मानहेतोः’ भरतस्य सम्मानहेतोः भरताय यद्योचितम् सम्मानम् प्रदर्शयितुम् ‘तनये पुत्रे’ मातिव जननी इव भावं निवेश्य पुच्छती, यथा जननी पुत्रे स्नेहभावम् पुष्यति तद्वत् पुत्रसदृशे भरते मातृतुल्या सीता अपि स्नेहभावं पुष्यती सती । [ननु कौदृशी सीता ?] ‘तुषारपूर्णात्पलपवनेत्रा’ तुषारैश्च हिमेन शिशिर-विन्दुभिरित्यर्थः पूर्णा यत् उत्पलपवं कमलपवं तत्तुल्यं अभिरामं नेत्रं यस्यास्तादृशी सीता । [किं कुर्वती ?] आसारमिव वारिधारामिव हर्षासूम् आनन्दजं अश्रु उत्सृजन्ती पातयन्ती ‘इयं सीता स्वयमेव गच्छतु’ भरतस्य आनयनाय चलतु । उपजातिवृत्तम् ।

Note

1. मानहेतोः—मानएव हेतुः कर्मधा । or मानस्य हेतुः इति इतत् । हेतौ •

प्रनी or शोधे इष्टी । Compare our notes under शकुन्तलाहंती: in Sak. IV. Avoid the rule “यष्टी हंतेप्रयोगे” here, for this applies where मान and हंतु are separate etc.

2. निवेश—नि + विश् + शिच् + ल्यप् ।

3. तुषारपूर्णात्पलनैवा—तुषारेण पूर्णम् इति इतत् । तादृशम् उत्पलपत्रम् इति कर्मधा । तुषारपूर्णात्पलपत्रम् (तुषारपूर्णात्पलपत्रमिव) नैवम् यस्याः सा इति बहु । adj to द्रवम् ।

4. आसारमिव—उपमान कर्म of उत्सृजनी ।

5. हर्षाम्भु—हर्षजम् असुमिति शाकपाथिवादित्वात् तत्— । obj to उत्सृजनी ।

6. उत्सृजनी—उद् + सृज् शतृ स्त्रियाम् ।

7. गच्छतु—अनुज्ञायाम् लोट् । Rama arranges this to show special honour to Bharata and that Sita may entertain good filial affection on such a saintly brother ; Rama also well anticipates the tears that will come into their eyes due to a meeting at this stage and makes a happy provision in this way.

सीता—जं अय्यउत्तो आणवेदि । (उत्थाय परिक्रम्य भरतमवलोक्य) हम्—तदो तं वेलं दाणि णिकन्तो अय्यउत्तो । णहि णहि रामसादिस्सम् । [यत् आर्य्यपुत्र आच्चापयति । हं ततस्साम् वेलाम् इदानौम् निष्क्रान्त आर्य्यपुत्रः । नहि नहि रूपसाट्टशम्] ।

सुमन्त्रः—अये वधूः ।

Eng. Sita.—As my noble husband commands ; (having risen, walking around and looking at Bharat) what ! my

noble husband has also come out in this moment and is now here ! Oh no no this is similarity of person or appearance.

Sumantra.—Oh ! the daughter-in-law.

Beng. सीता—आर्यापूत्रेण वे प्रकार आदेश । (उठिया परिक्रम करतः भरतके अवलोकन करिया) आँ ! (आमिओ एगेहि) आर्यापूत्रो सेहै कालेहै बाहिर हरे एगेहेन । ना ना ए रूपसादृश !
श्रुयञ्ज—अये वधू (ये) ।

Tika,—‘ताम् विलाम्’ यस्याम् विलायाम् अहम् निष्क्रान्ता तस्यामिव विलायाम् ‘इदानीम् निष्क्रान्तः’ तस्यां विलायाम् निष्क्रम्य अधुना अत्र उपस्थितः इति भावः । भरते एव सीतायाः रामभान्तिः, रूपसादृश्यात् । ततः आत्मनः भ्रमं विज्ञाय कथयति—
नहि नहि नैवायम् रामः अपितु रूपसादृश्याम् वर्णसादृश्यां खलु ।

Note

1. हम्—It is an अव्यय indicating सम्भ्रम or better विश्रय here. She mistakes Bharata as Rama, due to रूपसादृश्या and wonders how Rama too has come here by this time.

2. विलाम्—obj. by the dictum “अकर्मकाधत्तभिर्योगे देशःकालोभावी गन्तव्योष्ठा च कर्मसंज्ञकः इति वाच्यम्”—यथा नासम् आसीत्, कुरुन् स्वपिति । ततः तस्यां विलायाम् निष्क्रान्तः इत्यर्थे तां विलां निष्क्रान्तः ।

भरतः—अये इयमत्रभवती जनकराजपुत्री ।

इदं तत् स्त्रीमयं तेजो जातं क्षेत्रोदराद्वलात् ।

जनकस्य नृपेन्द्रस्यतपसः सन्निदर्शनम् ॥ १४ ॥

Prose. इलात् क्षेत्रोदरात् जातम् इदं तत् स्त्रीमयं तेजः । (इदं हि) नृपेन्द्रस्य जनकस्य तपसः सन्निदर्शनम् ।

Eng. This is that radiant (luminary) in the shape of a female that has been dragged from underground by the

plough ; it is the best example (instance) of the austerities practised by Janaka the great king.

Beng.—इलकर्षणे ऋषेः उ०पन्न एहै मेहै श्रीमय-
तेज । ईहा राखा जनकेर तपश्चात्र उल्लभ निदर्शन (दृष्टौ) ।

Tika.—‘हलात्’ लाङ्गलात् लाङ्गलकर्षणेन इत्यर्थः लाङ्गलमश्विन् वा ‘चेवोदरात्’
चेवसा भूमिः उदरात् अभ्यन्तरप्रदेशात् जातम् उत्पन्नम् ‘इदं मम समचं स्थितं तत्
स्त्रीमयं’ स्त्राययवम् स्त्रीरूपमित्यर्थः तजः ज्योतिः । अत्र सीता ज्योतिःस्वरूपेण
वर्तते । तस्याः उत्पत्तिविषये हलः पितृरूपेण चेतं च मातृरूपेण कल्पितम् । यथा
पितुः मातृरुदरात् पुत्री जाता भवति एवं हलात् (पितृरूपात्) चेतसा (मातृरूपसा)
उदरात् (गर्भात्) इदं ज्योतिरुत्पन्नं, यत् सीतारूपायाः स्त्रियाः अवयवं गृहीत्वा मम
पुरतस्तिष्ठतीति भावः । [ननु कथम् अस्या उत्पत्तिरिति उत्तरं पठति—] इदं हि
‘रूपेन्द्रस्या राजाश्चिह्नस्य जनकस्य तपसः’ तपस्याचरणसा ‘उत्तमं निदर्शनम्’ उदा-
हरणम् । जनकः तपस्यावलात् चेतनभ्यात् ईदृशं ज्योतीरूपं कन्यारजं लब्धवान्
इति भावः । तपस्याया खलु फलमिदं सीता इत्यर्थः ।

Notes

1. हलात्—“भुवः प्रभवः” इति अपादाने पञ्चमी । Some say हलयोगम्
प्राप्य इति लाव् लोपि प्रमी ; but it is better to take it an instance of
“भुवः प्रभवः” provided the plough is considered as the father.
We apply the rule “भुवः प्रभवः” here, for she was existing in हल
(father) as तपस्विजः ।

2. चेवोदरात्—चेवसा उदरम् इति इत् । अपादाने प्रमी by the rule
“जनिकर्तुः प्रकृतिः” । We apply “जनिकर्तुः प्रकृतिः” here, for she
was not existing in any form in चेवोदर before.

3. स्त्रीमयम्—स्त्री अवयवम् अस्या इति अश्वयवार्थिं नयट् प्रत्ययः ।

4. सन्निदर्शनम्—सत् निदर्शनम् इति कर्मधा ।

ভরতঃ—আর্য্যে অভিবাদ্যে । ভরতোঃস্হমস্মি ।

সীতা—(আত্মগতম্) এ হি রূপম্ এষ । সরজোযো বি
সো এষ । (প্রকাশম্) বচ্ছ ! চিরং জীব । [নহি রূপমেব ।
স্বরযোগোপি স এব । বত্স ! চিরং জীব] ।

ভরতঃ—অনুষ্টম্ভীতোঃস্মি ।

সীতা—এহি বচ্ছ ! ভাদুমণোরহম্ পুরিহি । [এহি বত্স,
ভাদুমণোরথং পূরয়] ।

সুমন্তঃ—প্রবিষতু কুমারঃ ।

ভরতঃ—তাত ইদানীম্ কিং করিষ্যসি ।

Eng. Bh.—Madam, I salute thee ; I am Bharat.

Sita.—(To herself) not only the complexion (frame of
the body) but the voice too is the same (indentical with
Ram) ; (aloud) my boy ! may you live long.

Bharat.—I am obliged.

Sita.—Come my boy ! fulfil your brather's desire.

Sumantra,—Enter Prince.

Bharat.—Sir ! what will you do now ?

Beng.—ভরত—আর্য্যে ! আমি আপনাকে প্রণাম করিতেছি ।
আমি, ভরত । সীতা—(স্বগত) শুধু রূপ নয় কর্তৃপদ ও গৈহে (রাগেরই
মত) । (প্রকাশে) বৎস ! চিরজীবী হও । ভরত—কৃতার্থ হইলাম ।
সীতা—এস বৎস ! ভাতার মনোরথ পূর্ণকর । সুমন্ত—কুমার প্রবেশ
করুন । ভরত—তাত । আপনি এখন কি করিবেন ।

Tika....'স্বরযোগঃ' কণ্ঠস্বরঃ । ভাতৃমণোরথম্ রামচন্দ্রস্য ইচ্ছাম্, সা তু
ইচ্ছা কুটীরস্য অম্বন্তরে প্রবেশরূপা ।

Notes

1. स्वरयोगः—स्वरस्य योगः इति इतत् । स्वरयोजना । कण्ठे स्वरसंयोगः इत्यर्थः ।

2. जीव—जीव् in the sense of benediction (आशिष) ; by the rule “तच्छोभातङ् आशिषि etc”—we may have another alternative form as जीवतात् ।

3. भातुं मनोरथम्—भातुः मनोरथः इति इतत् । तम् ।

4. प्रविशतु कुमारः—Sumantra rather tries to avoid going before Rama and be an ill-reporter.

समन्त्रः—अहं पश्चात् प्रवेक्ष्यामि स्वर्गं याति नराधिपे ।

विदितार्थस्य रामस्य ममैतत् पूर्वदृशं नम् ॥ १५ ॥

Prose....अहं पश्चात् प्रवेक्ष्यामि । नराधिपे स्वर्गं याति विदितार्थस्य रामस्य एतत् मम पूर्वदृशं नम् स्यात् ।

Eng....I shall enter later on, as this is my first meeting with Ram after he had known the fact that the king is no more or has gone to the heaven.

Beng. खनड—आमि पन्चाङ्ग प्रवेश करिब । बहाराज स्वर्ग गयन करिले ऐ वृत्ताञ्च रामछल्ल विदित इओयान पर तीहान सहित एहै आमार प्रथम साक्षात् ।

Tika.—‘अहं पश्चात्’ तत्र प्रवेशस्य अन्ते ‘प्रवेक्ष्यामि’ प्रवेशम् करिष्यामि । ‘नराधिपे राजनि स्वर्गं याति’ सति सति ‘विदितार्थस्य’ विदितः ज्ञातः अर्थः राज्ञः मरणदृष्टान्तोद्येन तस्य रामस्य ‘एतत्’ वक्तृमानम् मम ‘मि पूर्वदृशं न’ प्रथमः एव साक्षात्कारः स्यात् । अतएवाहं पश्चात् प्रवेक्ष्यामि ।

Notes.

1. प्रवेक्ष्यामि—प्र + विष् + कृट् स्थाणि ।

2. याति—adj to नराधिपे (which has भावे ७नी) ।

3. नराधिपे—नराणाम् अधिपस्यन्निति भावे ङी by “यस्य च भावेन भावसत्त्वम्” ।

4. विदितायं सः—विदितः अर्थः येन तस्य इति बहु । The क in विदित is used in the sense of आसन्नभविष्यत् । the rule is “वर्त्तमानसामौष्ये वर्त्तमानवदा” । For Rama has not as yet known of Dasaratha's death in this play ; sl. 12 above proves this. He will know of father's death now ; so we propose to interpret विदित in विदितायं, as ज्ञास्यमानायं ।

5. पूर्वदर्शनम्—पूर्वं दर्शनमिति कर्मधा ।

6. रामस्य—सम्बन्धविशेषायां षष्ठी or कर्मणि षष्ठी (see Remark).

7. मम—हृदयेऽपि कर्मणि षष्ठी ।

Remark.—The rule उभयप्राप्तौ कर्मणि bars षष्ठी in मम ; but still it is not quite ungrammatical. Bhattoji writes—“केचिद्विशेषविभाषानिच्छन्ति शब्दानामनुशासनमाचार्यस्य आचार्येषु वा ।”

भरतः—एवमस्तु । (राममुपगम्य) आर्य, अभिवादये भरतोऽहमस्मि ।

रामः—(सहर्षम्) एह्येहि इक्ष्वाकुराजकुमार ! स्वस्ति । आयुष्मान् भव ।

Eng. Bb.—Let it be so ; (having approached Ram). Sir I am Bharat. I salute thee.

Ram.—(With joy) come Prince of Ikshvaku race ! come along ! Good betide thee ; may you live long.

Beng.—ভরত—তাহারি হউক । (রামসমীপে গিয়া) আর্য় ! আমি ভরত, আপনাকে প্রণাম করিতেছি । রাম—(সানন্দে) এস ! এস ! ইক্ষ্বাকুরাজকুমার । ঋত্তি (বা—মঙ্গল) হোক । দীর্ঘজীবী হও ।

Tika.—एह्येहि = एहि एहि इति [सम्बन्धे दिव्यः] ; आगच्छ इत्यर्थः ।

Note.

1. Remark—Most of the editions read इच्छाकुकुमार here and elsewhere but we propose to read इच्छाकुराजकुमार or इच्छाकु-कुलकुमार instead in all these instances.

(रामः)—वक्षः प्रसारय कपाटपुटप्रमाण-

मालिङ्गमां सुविपुलेन भुजद्वयेन ।

उन्नामयाननमिदं शरदिन्दुकल्पं

प्रह्लादय व्यसनदग्धमिदं शरीरम् ॥ १६ ॥

Prose.—कपाटपुटप्रमाणम् वक्षः प्रसारय । सुविपुलेन भुजद्वयेन मामालिङ्ग । शरदिन्दुकल्पम् इदम् आननसुत्रामय । व्यसनदग्धमिदं शरीरम् प्रह्लादय ।

Eng.—Extend your chest which is big (broad) like a folded door-panel (or which equally measures with a folded door panel). Embrace me with your (extremely) long arms. Raise up your face that resembles (or looks like) the autumnal moon. Gladden as well this person fed up with adversity.

Beng.—सम्पृष्टि कपाटपुटप्रमाणं तोगार वक्षःद्वयं प्रसारित कर । सुविपुलबाहुद्वयवारा आमात्र आलिङ्गन कर । शरदिन्दुकल्प एहे मुख उन्नत कर । आननदग्ध एहे आमात्र शरीरके आह्लादित कर ।

Tika.—‘कपाटपुटप्रमाणम्’ सम्पृष्टिकपाटपुटपरिमाणविशिष्टम् ‘वक्षः प्रसारय’ विस्तारय । ‘सुविपुलेन अतिविशालेन भुजद्वयेन’ बाहुद्वयेन ‘माम आलिङ्ग’ । ‘शरदिन्दुकल्पम्’ शरत्कालीनचन्द्र इव शीमनम् ‘इदम् आननम् उन्नामय’ उत्तोलय । ‘व्यसनदग्धम्’ आपत्पीडितम् ‘इदम् शरीरम्-प्रह्लादय’ आनन्दय, शीतलय इति यावत् । वसन्ततिलकं वचनम् ॥

Note

1. कपाटपुटप्रमाणम्—कपाटयोः पुटः इति इतत् । स (एव) प्रमाणं यसात्तमिति । Broad chest is so compared by the poets, cp “कपाटवचाः” in Rag. III, 34. and “अ्यूटोरक्कः इषक्कन्मः शाखप्रांयुः महा-भुजः” in Rag I.

2. प्रसारय—प्र + सृ + शिच् + लोट हि ।

3. सुविपलेन—सुष्टु विपुलमिति प्रादि ।

4. भुजद्वयेन—भुजयोर्द्वयं तेन इति इतत् । करणे इया ।

5. शरदिन्दुकल्पम्—शरदः इन्दुरिति इतत् । ईषदूनः शरदिन्दुरिति कल्प-प्रत्ययः by “ईषदसमाप्ती कल्पव्देश्यदिशोयरः” । Qual. चाननम् ।

6. उन्नामय—उह + नम् + शिच् + लोट हि । The Ganasutra “ज्वल-हलप्रलनमाननुपसर्गाह” directs optional मिच्च of अनुपनृष्ट नम, and compulsory मिच्च of सोपनृष्ट नम when शिच् follows. How then do you get दीर्घ here when शिच् follows ? This is usually supported by first getting घञन्त उन्नामयञ् and then adding शिच् to it, or better by resorting to अवस्थितविभाषा in the rule “मिताङ्गसः” by dragging down “वा” from its previous rule “वा चित्तविरागे” । Thus Bhattoji says “कथं तर्हि प्रज्वालयति, उन्नामय-तीति ? घञन्तात् ‘तत्करोति’ इति शौ । कथं संज्ञामयतीति ? ‘मिताङ्गसः’ इति सूचे ‘वा चित्तविरागे’ इत्यतो ‘वा’ इत्यनुयत् । अवस्थितविभाषात्रयणात् इति इतिक्तम् । एतेन धृयान् विद्यामय इत्यादि व्याख्यातम्” ।

7. व्यसनदग्धम्—व्यसनेन दग्धमिति इतत् । Rama's body and so mind is already overpowered and burnt down by this adverse change (व्यसन or विपद) ।

भरतः—अनुगृहीतोऽस्मि ।

सुमन्त्रः—(उपेत्य) जयतु आयुष्मान् ।

Eng. Bharat.—I am obliged.

Sumantra.—(Having approached) May the long-lived one be prosperous.

Beng. ভরত—অকৃতজ্ঞ হইলাম । সূমন্ত্র—(নিকটে গিয়া)
আশুখানের জন্য হোক ।

Tika and Notes—Easy.

रामः—हा तात !

गत्वा पूर्व' स्वसैन्यै रभिसरिसमये ख' समानैर्मिमानै-

विख्यातो यो विमर्दे स स इति बहुशः सासुराणां सुराणाम् ।

स ओमांस्तत्तदेहो दयितमपि विना खे ह्वन्त' भवन्तम् ।

स्वर्गस्थः साम्प्रतं किं रमयति पितृभिः स्वैर्नरेन्द्रैर्नरेन्द्रः ॥१७

Prose. — यः पूर्व' सासुराणाम् सुराणाम् विमर्दे अभिसरिसमये स्वसैन्यैः (सह)
समानैः विमानैः ख' गत्वा स स इति बहुशः विख्यातः (वभूव), स ओमान् व्यक्तदेहः
नरेन्द्रः दयितम् खे ह्वन्तमपि भवन्तम् विना स्वर्गस्थः (सन्) साम्प्रतम् किं नरेन्द्रैः
स्वैः पितृभिः (सह आत्मानम्) रमयति ?

Eng. R—Alas ! my father ! that glorious king, having given up his body (left his body) is now putting up in heaven without you the affectionate and beloved one, and (is) sporting with (or pleasing himself in company of) his ancestral kings there—the king who became many times renowned being referred to as “it is he” “it is he” when he formerly went up to heaven with his army in aerial cars equalling those of the gods on an expedition at the time of the war of the gods against the demons ?

Beng.—যিনি পূর্বে অস্ত্র ও দেবগণের যুদ্ধে যাত্রাকালে স্বসৈন্তে
দেবগণের তুল্যবিদ্যানে স্বর্গে গিয়া “সেই” “সেই” ইতি বহু প্রকারে
বিশ্রুত হইয়াছিলেন, সেই ত্রীগান্ নৃপতি কলেবর ত্যাগ করিয়া প্রিয় ও

सहस्रं तोमाके झाड़िया अर्गत हईया एअन कि श्रीर पूर्वपुरुषगणनसह
आनन्ध करिठेछैन ?

Tika. 'हा तात' पितः सुमन्त [तात' इति इहो पितृतुल्ये सुमन्ते ससन्मानं
सम्बोधनम्] 'यः' दशरथः 'पूर्वं' पुरा सासुराणाम् असुरसङ्घितानाम् 'सुराणाम्'
देवानाम् 'विमर्ह' परस्परयुद्धे 'अभिसरिसमये' अभियानकाले 'स्वसैन्यैः' आत्मनः
सेनादलैः सह 'समानैः' देवविमानतुल्यैः 'विमानैः' व्योमयानैः 'स्वम् स्वर्गं गत्वा'
'स स' अयं स दशरथः अस्माकम् साक्षादयार्थम् य आगतः 'इति बहुशः' बहुवारम्
विख्यातः विद्युतः 'बभूव स व्योमान्' ऐश्वर्यशाली अविमान् इति यावत् तपोवनम् अगत्वा
ऐश्वर्यं मुञ्चानः एव इत्यर्थः 'त्यक्तदेहः' परित्यक्तकलेवरः मृतः इत्यर्थः 'नरैर्न्दः' राजा
दशरथः 'दयितम्' आत्मनि प्रियं स्नेहयन्तम् पितृवत्सलम् अपि 'भवन्तम्' सुमन्तं
विना सुमन्तं विहाय स्वर्गस्थः स्वर्गवासी सन् साम्प्रतम् अधुना किं 'नरैर्न्दैः' राजभिः
(कैः राजभिः ?) 'स्वैः' पितृभिः आत्मनः पूर्वपक्षार्थः—राजपदबोधोभाभिः आत्मनः
'पूर्वपक्षार्थः' सह रमयति कीदृशति, स्वर्गसुखम् अनुभवति—आत्मविमोदम् करोति
इति। सार्वभौतम्। लक्षणमस्य शकुन्तलायां द्रष्टव्यम् ॥

Notes

1. सासुराणाम्—असुरैः सह वर्तमानाः ये तेषामिति बहु। *adj to सुराणाम्*
(wh. has शेषे इहो, related to विमर्हे)।
2. विमर्ह—भावे अभी। परस्परसंघर्षे सति इत्यर्थः; or अधिकारणी अभी।
3. अभिसरिसमये—Both अभिसरि and अभिसरी meaning expedi-
tion are correct; see ante. अभिसर्याः समयसंक्रान्तिरिति इतत्।
4. स्वसैन्यैः has सहस्रशब्दयोगे श्या and विमानैः has करणे श्या ॥
बहुवारम्, इति बहु + शस् = बहुशः by "बहुलार्थात् शस् कारकादन्यतरस्याम्"।
Adverb. qual. विख्यातः।
5. त्यक्तदेहः—त्यक्तः देहः येन इति बहु।
6. स्वर्गस्थः—स्वर्गे तिष्ठति इति स्वर्ग + स्था + क कर्त्तरि। Pred. to स;।

7. रमयति - रम् + णिच् + लट् + तिप् । आत्मानम् रमयति इत्यर्थः । Con-true स किं खैः पितृभिः (आत्मानं) रमयति । रमते also may serve the purpose here. Rama seeing Sumantra, the charioteer of Dasa-ratha—Sumantra who never forsook him, now alone, infers his father's calamity and puts the question of his father's death hesitatingly in this way, Mark the alliteration in this sloka.

8. Remark—समानैः विमानैः—This means that the "cars were equal to god's cars" Either gods provided them with such cars or the kings of the solar race had such powerful cars. Thus Rag. V. says that Raghu's car was unhampered in its course, and by it he proposed to go out on an expedi-tion against Kuvera even.

सुमन्त्रः (सशोकम्)—

नरपतिनिधनं भवत्प्रवासं भरतविषादमनाथतां कुलस्य ।

बहुविधमनुभूय दुष्प्रसन्नं गुण इव वद्धंपराहमायुषा मे ॥१८

Prose. — नरपतिनिधनम् भवत्प्रवासम् भरतविषादम् कुलस्य अनाथताम् (व) बहुविधं दुष्प्रसन्नम् (दुःखम्) अनुभूय (मे) आयुषा गुण इव वद्धं अपराहमिव ॥

Eng.—The duration of my life has been such guilty as it were in point of its longevity, as it has experienced various unbearable things e. g. the death of the king, the exile of yours, the grief of Bharat, as well as the loss of a ruler of the dynasty.

Beng.—রাজার মৃত্যু, আপনার প্রবাস, ভারতের বিবাদ, বংশের অনাথতা (প্রভৃতি) নানাবিধ সহনাতীত (দুঃখ) অনুভব করিতে হওয়ায় আমার পরমায়ু, (দীর্ঘত্ব) গুণ যেন বহুভাবে অপরাধীই হইয়াছে ।

Tika.—‘नरपतिनिधनम्’ राज्ञः दशरथस्य सत्तुम्, ‘भवत्प्रवासम्’ भवतः निर्वासनम् ‘भरतविधादम्’ भरतस्य त्वद्वियोगजनितां विप्रणताम् भवत्प्रवासहेतोः दुःखम् इत्यर्थः ‘कुलस्य रघुवंशस्य अनाथताम्’ नेतृहीनत्वं राजनिष्ठते, भवति निर्वासिते एवं च भरते राज्यं स्वीकर्तुम् अनिच्छुः के सति, अभिषिक्तं हित्वावागते सति सज्जातं वंशस्य नाथहीनत्वम् इति भावः । च एवं ‘बहुविध’ विविधप्रकारम् ‘दुष्प्रसङ्ग’ सङ्गनातीतम् दुःखम् ‘अनुभूय’ स्थितस्य मे ‘आयुषा गुणे’ दीर्घत्वगुणविषये आयुषः दीर्घत्वे ‘बहु नितराम् अपराद्धम्’ कृतापराधमिव इति अहम् मन्ये । मम आयुः दीर्घम् सत् एतादृशान् शोचनीयव्यापारान् यथा अनुभूतवत् अतः मम आयुषः दीर्घत्वद्वयो गुणः एवं अत्र महात्मम् एव अपराधम् कृतवान् इति मन्यामहे वयम् । मम आयुषः दीर्घत्वरूपगुणः अत्र दीपाय कल्पते इति भावः । [तथा चोक्तं बङ्ग-भाषायाम्,—“गुण इत्ये दीप उल्ल विद्यार विद्याय” — विद्यासुन्दर] । पुष्पिताया हतम् ॥

Notes.

3. भरतविधादम्—भरतस्य विधादः (तद्वियोगजन्या ग्लानिः) तमिति इतत् ।
All. obj of अनुभूय ।

4. अनाथताम्—अविद्यमानः नाथो यस्य बहु । तस्य भावः । इति तल्ल प्रत्ययः । ताम् (obj of अनुभूय = अनु + भू + ल्यप्) ।

5. बहुविधम्—बह्विधः (बहुवी वा) विधा यस्य तदिति बहु । Qual. दुःखम् (understood).

6. दुष्प्रसङ्गम्—सङ्ग + यत् कर्मणि = सङ्गम् । प्रकर्षेण सङ्गम् इति प्रसङ्गम् । दुःखेन प्रसङ्गम्—प्रादितत्—adj. qual. दुःखम् understood ; or प्र + सङ्ग + यत् प्रसङ्गम् । दुःखेन प्रसङ्गम् । The reading दुष्प्रसङ्गम् with खलु also may serve our purpose, but the meter suffers.
“इदुदुपसङ्गाप्रत्ययस्य” इति अत्र प्रत्ययः ।

7. गुणे—विषयाधिकरणे ऽमी ।

8. बहु—adv. qual अपराद्धम् । —Its अनुक्तकर्त्ता is आयुषा ।

सीता—रोदन्तं अयमउत्तमं पुणो वि रोदावीअदि तादो ।
[रुदन्तम् आर्यपुत्रम् पुनरपि रोदयति तातः] ।

रामः—मैथिलि ! एषः पर्यवस्थापयामि आत्मानम् । वत्स
लक्ष्मण ! आपस्तावत् ।

लक्ष्मणः—यदान्नापयति आर्यः ।

भरतः—आर्य ! न खलु न्यायम् । क्रमेण शुश्रूषयिष्य ।
अहमेव यास्यामि । (कलसं गृहीत्वा निष्क्रम्य प्रविश्य) द्रमा आपः ।

Eng. Sita - Sir ! my noble husband is already wailing ;
and you again set him to lament.

Ram.—Maithili ! now I am composing myself ; my
darling Lakshman ! (bring) water.

Lakshman.—As the noble Sir commands.

Bharat.—Sir ! it is not proper. In consideration of the
order of juniority (according to juniority) I should render
service. Myself shallgo, (takes pitcher, goes out and entering
again) here is water.

Beng. सीता—आर्यपुत्र सदाई कौनछैन ताके आबार कौनान्
केन तात ! राम—मैथिलि ! एहै आमि निजेके स्त्रि करूछि । बत्स
लक्ष्मण ! खल (आन) । लक्ष्मण—आर्योय येरूप आदेश । भरत—आर्य !
एत ठिक हलना । (बयसैर) क्रम अनुगारे आमि शुश्रूषा करिब ।
आमिहै याहैव । (कलस लईया बाहिरे गिरा पुनरार प्रवेश करिया)
एहै खल ।

Tika.—‘रुदन्त’ सदैव पिड्योकेन रुदन्तम् । ‘पर्यवस्थापयामि’—आत्मानम्
प्रकृतिस्थम् करोमि । ‘आत्मानं’ स्वाम् प्रकृतिमापादयामि । ‘न खलु न्यायम्’

कनीयसि भरते अत्र उपविष्टे सति ज्येष्ठस्य लक्ष्मणस्य जलानयनाय गसनम् न उचितम् प्रतिभाति । 'कनीय' वयसः कनम् अनुसृत्य । 'शुष्यिष्ये' शुश्रूषाम् करिष्ये । यतः अहम् लक्ष्मणादपि यवीयान् अतो मयैव प्रथमं शुश्रूषा विधेया इति भावः ।

Notes.

1. रुदन्तम्—रुद + शतृ + द्वितीया एकवचनम् ।
2. रोदयति—रुद + णिच् + लट् तिप् । Nom. तातः ।
3. पर्यवस्थापयामि—परि + अव् + स्था + णिच् + लट् मिप ।
4. आपस्तावत्—waters are wanted to wash off his tears that came to Rama's eyes due to पितृमरणसंवाद ।

5. कनीय—प्रकृत्यादिलान् तृतीया । or better द्विती तृतीया ; comp "कमादसु" नारद श्यशेषि सः" ।

6. शुश्रूषिष्ये—शु + सन + णिच् + लृट् से। अत्र स्थाय्ये णिच् । वा शुश्रूषां करिष्ये इति शुश्रूषा + ('तत्करोति' इति) णिच् + लृट् से। "प्रतिपदि-क्ताद् धात्वाय णिच् बहुलमिष्टवच्च" इति अत्र आकारलोपः । "णिचय" इति कर्त्तृमानिभि क्रियाफलै सति आत्मनेपदम् । Similarly parse लक्ष्मणः शुश्रूषयतु and शुश्रूषय भगवन्तम् &c—these taking परस्मैपद due to nonconsideration of कर्त्तृभिन्नायफलता । शुश्रूषिष्ये without णिच् also serves the purpose here. In this case आत्मनेपद will come by the rule "प्राप्तुष्मृदशां सनः" । Comp "शुश्रूषस्व रुदजनम्"—Sak IV.

Remark.—Bhasa all along takes Bharat as the junior to Lakshman as in Raghu XIII, 72 and 73. But others such as Mallinath, take Lakshman as junior to Bharat.

रामः—(आचम्य) मैथिलि ! विशोर्थयते खलु लक्ष्मणस्य व्यापारः ।

सीता—अयमउत्त ! यं इदिणापि सुस्सुसद्दब्बो । [आर्य-पुत्र ! ननु एतेनापि शुश्रूषयितव्यः] ।

रामः—सुष्ठु खल्विह लक्ष्मणः शुश्रूषयतु । तत्रस्थो मां भरतः
शुश्रूषयतु ।

भरतः—प्रसीदतु आर्यः ।

Eng. Ram.—(Having sipped water). Maithili, the services of Lakshman are (or Lakshman's engagement in waiting upon me is) lessening.

Sita.—My lord ! he, too, should render services to you.

Ram.—Rightly indeed ! let Lakshman wait upon me here and let Bharat attend to my business (or render me services) there (at Ayodhya).

Bharat.—Be propitious Sir !

Beng. राम—(आसन करिया) मैथिलि ! लक्ष्मणের কার্যে ব্যাপৃতি কমিয়া আগিতেছে । গীতা—আর্যপুত্র ! ইহারও ত তোমায় শুশ্রূষা করা কর্তব্য । राम—ঠিক কথা । লক্ষ্ণ এখানে শুশ্রূষা করুন । আর ভরত সেখানে (অযোধ্যায়) থাকিয়া আমার শুশ্রূষা কর । ভরত—আর্য্য ! প্রসন্ন হউন ।

Tika.—विशीर्यते विशीर्णमिवति खल्वपीभवति इत्यर्थः । व्यापारः सेवाकर्म्मणि व्यापृतिः । तत्रस्थः—अयोध्यास्थितः ।

Notes.

1. विशीर्यते—वि + शृ + कर्मकर्त्तरि लट् ते । Comp. “वातासस्य व्यशीर्यन्त” —Purana ; and Manu II. also—“परसान् विशीर्यते” ।

2. शुश्रूषयितव्यः—शु + सन् + णिच् (स्थाय) + तव्य &c. see ante also. Sita shows that though this is Lak's duty here, still it is not विशीर्ण (broken altogether), for Bharata as a younger brother has also a right to serve Rama always.

3. तवस्यः—तव + स्या + क कर्त्तरि । Being in अयोध्या ।

4. शुश्रूषयतु—श्र + सृन् + चिच्, (स्त्राच्) + लोट तुप् । Or शुश्रूषां करोतु इति शुश्रूषा + चिच् + लोट तु ।

भरतः—इह स्थास्यासि देहेन तत्र स्थास्यामि कर्मणा ।

नाम्नैव भवतो राज्ञं कृतस्त्व' भविष्यति ॥ १८ ॥

Prose order. इह (अहम्) देहेन स्थास्यामि तच्च कर्मणा स्थास्यामि । भवत एव नाम्ना राज्ञं कृतस्त्व' भविष्यति (or भवतः नाम्ना एव etc).

Eng. In body I shall stay here and in duty at Ayodhya. It is in your name (or by the force of your name) will the kingdom be governed (or protected).

Beng. আমি দেহে এখানে रहিব আর কাজে অয়োধ্যায় থাকিব । আপনারই নামে (অথবা আপনার নামেই বা নামনাহাওয়াই) রাজ্য রক্ষিত হইবে ।

Tika.—‘इह’ अस्मिन् आश्रमे ‘अहं’ देहेन कार्येन स्थास्यामि । अत्र अवस्थाय तव सेवायाम् व्यापृती भविष्यामि इति भावः । परन्तु ‘कर्मणा’ राज्यापालनकार्येण अहम् ‘तत्र अयोध्यायाम् स्थास्यामि’ । अतएव अवस्थाय अहं प्रतिनिधित्वेण अयोध्याराजास्य शासनम् विधास्यामि । [अपितु इदमपि त्वया श्रियं यत् नैव राज्याम् मम परन्तु] ‘भवतः एव राज्याम्’ नाम्ना राम एव राजा भरतस्तु तस्य प्रतिनिधिरिव इति धोषणया (यद्वा भवतः नाम्ना एव—भवतस्तथा मम च राज्ञे अनुपस्थितौ अपि तव नाम्नः खलु माहात्म्येन) ‘राज्ञं कृतस्त्व’ कृतपरिपालनम् विहित-शासनम् इति यावत् ‘भविष्यति’ तव नाम्नः महिमानम् आकर्ण्य न कोऽपि राज्याम् अभिभवितुम् शक्यति, अतो न कापि चिन्ता इति भावः ।

Notes

1. देहेन, कर्मणा—करणे तृतीया ।

2. स्थास्यामि—स्था + लृट् + स्यामि ।

3. नाम्ना—करके तृतीया। The administraton will go on smoothly in your name only.

4. कृतारब्धम्—कृता विहिता रक्षा रचयन् यस्य तदिति बहु। Adj. to राज्ञाम्। Should we read here—नाम्ने व भरतो राज्ञां कृतारब्धं करिष्यति (?)।

Remark.—Bharat wants to govern the kingdom by a deputy on behalf of Rama's and his own self, acting also as the representative of Ramchandra the legal heir to the throne. And he prays to Rama not to make the व्यवस्था of serving him being in अयोध्या only (see sl. 24 infra).

रामः—वत्स कैकेयीमातः ! मा मैवम् ।

पितुर्नियोगादहमागतो वनम्

न वत्स ! दर्पान्नभयान्नविस्त्रमात् ।

कुलं च नः सत्यधनं ब्रवीमि ते

कथं भवान् नीचपथे प्रवर्त्तते ॥ २० ॥

Prose order. हे वत्स ! पितुर्नियोगादहम् वनम् आगतः, न दर्पात् न भयात् न विस्त्रमात् ; कुलं च नः सत्यधनम् इति ते ब्रवीमि । भवान् कथं नीचपथे प्रवर्त्तते ।

Eng. Rama—Ho son of Kaikeyi ! My darling ! Do not say so. It is neither through vanity, nor out of fear, nor on account of indiscrimination of my intellect, but by the express order of my father that I have come to the forest. I tell you that truth counts as wealth with our family, then why do you adopt (or take to) the inglorious path ?

Beng. राम—वत्स कैकेयीमातः । एरूप बलिउ ना । वत्स ! पित्रुर्निर्देशेई आमि वने आगियाहि अहङ्कारवशतः नहे, तय बा

बुद्धिदंशं ज्ञातुं नहे । तौमांके बलितेहि ये आमादेर बंशे मत्तये
(पतरम) धन ; (सूत्ररां) तूमि केन असं पथे प्रवर्तित हईतेछे ?

Tika.—वत्स ! कैकेयीमातः ! कैकेयीपुत्र ! मा मवन् ब्रूहि ! [कथम्
इति चेत प्रश्न—] ‘वत्स ! अहम् पितुः नियोगात् निर्देशादेव वनमागतः ‘न दर्पात्’
संसारार्थम् परित्यज्य सञ्जासाद्यमि निवत्सामीति व्रथागर्वात् नाहम् वनमागतः ।
‘भयाद्र’ नैव कस्यचित् प्रवलप्रतिदन्दिनः भीतिम् आसाद्य अहं राज्ञं त्यक्त्वा
वनमागतः । ‘विभुमाद्र’ विभुमः सतिभूशः । नापि मे सतिभूशोभूत् वीन राज्ञं
विहाय अहम् वनवासी सतिं कृतवान् । [ननु मदर्थे त्वं राज्ञं त्यक्तवान्, नैव
अहं राजाधौ, मया प्रार्थितत्वं राज्ञम् प्रत्यागच्छ इति चेत उत्तरं पठति—] ‘कुलं
नः’ अस्माकं विस्तृतं कुलं ‘सत्यधनं’ अतः सत्यं धनमिव रक्षणायम् । यदा
सत्यमिव अस्मत्कुलस्य धनं भवति । ‘इत्यहम् ते ववीमि’ । तदा सति ‘भवान्
कथं नोचपथि’ गर्हितपथे प्रवर्त्तते विशदितमिच्छसि । ननु पितुरादेशेन त्वया
भरतेन अवीध्यायाम अवस्थाय चतुर्दशवर्षाणि राज्ञम् पालयितव्यम् । तव अतः
अवस्थानेन पितुराज्ञा लङ्घिता भवति । कथम् त्वम् पितुराज्ञालङ्घनरूपे गर्हिते मार्गे
चलितुं प्रसीसि । वंशस्थं वृत्तम् ॥

Notes

1. कैकेयीमातः—कैकेयी माता यस्य स इति बहु । Acc. to some
कैकेयीमातृक also. See ante. Vocative case. It is justified by
the rule of Ramatarkabagish (the commentator of Mugdha-
bodh) that runs as मातृकस्य मातः etc । It has been explained
before in the first and second acts.

2. नियोगात्—इती पञ्चमी ; or ल्यब्लोपे ५मी ; नियोगमात्रित्य इत्यर्थः ।

3. दर्पात् &c.—इती ५मी । See Tika for meaning.

4. सत्यधनम्—सत्यं धनं यस्य तदिति बहु ; adj. to कुलम् । we can
also read—कुलस्य नः सत्यधनं etc here.

5. नीचपथे—नीचः पत्यास्तस्मिन् इति कर्मधा । समासान्त by the rule “वृक् पूरवधुः पथामानन्ते ।” A noble one born in a noble line (born in a noble family) can't stoop to ignobility. Comp. “भवाङ्गमाश्चेत् अधिक्षुर्वतेरिति” इति हतात्मनस्त्रिता” and “न्यायाधारा हि साधवः” &c.

सुमन्त्रः—अथेदानीमभिषेकोदकं कतिष्ठतु ।

रामः—यत्र मे माताभिहितं, तत्रैव तावत् तिष्ठतु ।

भरतः—प्रसौदतु आर्यः । आर्य, अलमिदानीं व्रणे प्रहृत्तुम् ।

Eng. Sumantra.—Where will now the coronation-water be placed ?

Ram.—Let it be placed where my mother has told.

Bharat.—Be propitious noble sir ! Sir, so do not strike upon the sore.

Beng.—ह—एकन तवे अभिवेकवारि कोथार थाकवे ? राम—
येथाने आमार मा ब'लेहेन सेईथानेई थाकुक । उ—आर्य प्रंगन
हूँन । आर्य ! आर कते आथात दिवेन ना ।

Tika.—अथेत्यादि । अधुना क अभिषेकोदकं तिष्ठतु [अथेति प्रथमे अव्ययम्]
यत्तत्त्यादि—यस्य अभिषेकः मम माता कैकेया अभिप्रेतस्तस्य भरतस्यैव भवतु इत्यर्थः ।
[कैकेयाः अभिप्रायस्य उल्लिखितं व्यञ्जितचिन्ताः भरतः कथयति—] प्रसौदतु इत्यादि ।
कैकेयीचेष्टितम् आकर्ण्य मम हृदये व्रणम् खलु उत्पन्नम् । पुनरपि तस्या इङ्गितं
कृत्वा मम हृदयेदनायाः उपरि ना आघातम् प्रयच्छ सातः इत्यर्थः ।

Notes.

1. अभिषेकोदकम्—अभिषेकस्य उदकम् इति अश्वघासवत् तादर्थ्ये इतत् ।
Sumantra seeing both Rama and Bharata wailing asks as to
who is to receive coronation now at Ayodhya.

2. *প্রহত্বান্*—here *ত্বান্* is used instead of *জ্ঞান্* in connection with *অলন্*. This is peculiar with Bhasa. See ante.

3. *অলংব্রজেপ্রহত্বান্*—Kaikeyi's action has caused a wound in Bharata's heart; now Rama's word with regard to that augments that pang in Bharata. So he says thus.

অপি সুগুণ মমাপি ত্বত্প্রসূতিঃ প্রসূতিঃ
স খলু নিম্নতধীমাংস্তো পিতা মে পিতা চ ।
সুপুরুষ ! পুরুষাণাম্ মাতৃদোষো ন দোষো
বরদ ! ভরতমার্চনম্ পশ্য তাবদু যথাবত্ ॥ ২১ ॥

Prose.—ও সুগুণ ! ত্বত্প্রসূতির্মমাপি প্রসূতির্যপি । স খলু নিম্নতধীমান্ তে পিতা মে পিতা চ । সুপুরুষ ! পুরুষাণাম্ মাতৃদোষো দোষো ন । ও বরদ ! আমার ভরতম তাবৎ যথাবত্ পশ্য ।

Eng.—Oh accomplished one ! the line (dynasty) in which you are born has produced me also ; your father of firm intellect is also the father of mine ; oh great one ! with reference to males, their mother's blame never counts. Oh the bestower of boons, please look upon the dejected Bharat in his true colour (or perspective).

Beng.—হে সুগুণ ! আপনার যে বংশে জন্ম আমারও তাই । সেই স্থিতি আপনি পিতাই আমারও পিতা । হে সুপুরুষ ! পুরুষের মাতৃদোষ ত দোষ নয় । হে বরদ, আর্তি আমাকে ঠিকভাবে দেখুন ।

Tika.—‘সুগুণ !’ ও শোভনগুণশালিন্ ‘ত্বত্প্রসূতিঃ’ তব কুলে যিনি কুলে ত্বমুৎপন্নঃ ‘তল্ কুল’ মম অপি প্রসূতিঃ’ একধির্নব কুলে আবাম্ জাতৌ ইত্যর্থঃ । ‘স খলু নিম্নতধীমান্’ স্থিরমতিঃ ‘তে পিতা মে, পিতা চ’ । [নুনু মাতরী

आवयो भिन्ने तत्तैव विभेदः इति चेत् उत्तरं पठति—] हे सुपुरुष ! अठजन !
‘पुरुषाणां मातृदीपः दीपो न’ । मातुः खलु दोषेण पुत्राः नैव दूषिताः भवन्ति । अतः
कैकेया कृतोऽपराधः न सद्यः संक्रमते इति भावः । ‘हे वरद !’ हे वरदानसमर्थ !
‘आत्त’ दीनं भरतं ‘यथावत् पश्य’ तावत् [तावदिति अवधारणेऽव्ययम्] । भरतस्य
हेन्यं बोध्यं तस्य मनोभावम् विचारय, नैव कैकेयाः दोषेण तम् अपराधम् मन्यन्ते ।
मालिनीकृतम् ।

Notes

1. सुपुरुष—vocative case. शोभनाः गुणाः यस्य स इति बहु । Being
गुणवान् you can easily see this—that we come from the same
family, and consider accordingly.

2. त्वत्प्रभृतिः—तत् प्रभृतिरिति इतत् । प्रभृतिः = वंशः । प्रभृति अस्मात् वा
अस्मानिति प्र + भृ + क्तिन् अपादाने वा अधिकरणवाच्ये ।

3. निश्चतधीमान्—नि + च + त = निश्चतः वशीभूतः । Cp. “निश्चतात्मज-
अव्यदाराः”—श्रीशोचम् । निश्चता वशीभूता धीरिति कर्मधा । Controlled
or trained intellect. निश्चरमतिः इत्यर्थः । सा अस्या अस्ति इति मतम् ।
Qual. पिता । or—निश्चतश्च असौ धीमान् च । Having such a पिता we
are to be of good mentality.

4. सुपुरुष—शोभनः पुरुषः इति प्रादितत् ; vocative. As a good per-
sonage you consider that मातृदीप doesnot always attach a
noble son.

5. मातृदीपः—मातृदीपः इति इतत् ।

6. आर्त्तम्—दीनम् ; adj to भरतम् । By appeal to your merit
you are reminded to judge me by thy own perspective, and
being a good, permit me to serve you and do fulfil my prayer.

7. यथावत्—अव्ययम् । In true colour ; in proper perspective.

सीता—अय्यउत्त । अतिकरुणं मन्तेअइ (दि ?) भरदो ।
किं दाणिं अय्यउत्तेण चिन्तोअदि । [आर्यपुत्र ! अतिकरुणम्
मन्त्रयते भरतः । किमिदानीम् आर्यपुत्रेण चिन्तयते] ।

Eng. Sita—My noble husband ! indeed Bharat is talking
very piteously. What is now being thought by my noble
husband ?

Beng. गीता—आर्यपुत्र ! ভারত অতি করুণভাবের কথা বলছেন ।
এখন আর্য কি চিন্তা করছেন ?

Tika.—‘अतिकरुणम्’ अतिदीनम् । ‘मन्त्रयते’ कथयति आलपति इति यावत् ;

Notes

1. अतिकरुणम्—adverb ; अतिनामम् करुणमिति प्रादितम् । Sita
thus interferes and appeals to Rama. Bharata is aggrieved
due to his mother's fault and tries to atone for it and has
appealed to you to judge him in true light. So please do so.

राम—मैथिलि ।

तं चिन्तयामि नृपतिं सुरलोकयातम्

येनायमात्मजविशिष्टगुणो न दृष्टः ।

ईदृग्विधं गुणनिधिं समवाप्यलोके

धिग्भो विधेयं दिवत् पुरुषोत्तमेषु ॥ २२ ॥

Prose.—येन अयम् आत्मजविशिष्टगुणः न दृष्टः सुरलोकयातम् नृपतिं
(दशरथं) चिन्तयामि । ईदृग्विधं गुणनिधिम् समवाप्य (स्थितेषु) पुरुषोत्तमेषु
विधेयं दिवत् (तर्हि) भो धिक् ।

Eng. Rama.—Oh Maighili ! I am thinking of that decea-
sed monarch, who could not witness the uncommon virtues

of his son. Alas ! it is a regrettable matter that great persons though they beget such a son of innumerable merits are subject to the decrees of fate (or are overpowered by fate).

Beng. राम—मैथिलि, यिनि पुत्रेज्ज एरूप असामान्ज् जुण देबिते पाईलेन ना सेहै परलोकगत नूपतिर कथाई आमि चिन्ता करितेहि । संसारें एरूप जुणगागर (पुत्र) पाईयाओ यदि महापुरुषदेर दैवअत्ताप सह करिते हय तबे हेहा बड़ै कष्टेर कथा ।

Tika.—‘यिन राज्ञा आत्मजविशिष्टगुणः’ आत्मजस्य पुत्रस्य भरतस्य विशिष्टः अलीकसामान्यः गुणः उत्कर्षः, स च असाधारणभातुभक्तिरूपः न हृष्टः ‘तम् सुर-लोकयात’ दीवलीकप्रस्थितम् ‘वृषति’ चिन्तयामि, ‘लोकं’ संचारि भुवने इत्यर्थः ‘ईदृग्विधम्’ एवमकारम् भरततुल्यम् ‘गुणनिधि’ गुणसागरम् पुत्रम् इति यावत् ‘समवाप्य’ प्राप्य अपि ‘स्थितेषु’ गुणवन्तं पुत्रम् अधिगतेषु अपि इत्यर्थः ‘पुरुषोत्तमेषु’ नरगणैरेषु ‘विधिः’ दैवस्य यदि यत्नम् पराभवसामर्थ्यम् अभिभवशक्तिरित्यर्थः तर्हि भो धिक् कूनं तत् कष्टदायकम् । [धिक् इति कष्टमूचकम् अव्ययम्] । अधिगतसुपुत्रेषु अपि नरगणैरेषु विधिः स्वभावं प्रदर्शयतिचित् नूनं तत् दुःखप्रदम् इत्यर्थः । वसन्त-तिलकं इत्तम् ॥

Notes

1. आत्मजविशिष्टगुणः—उज्ज्वल कर्मणि रमा । आत्मजः जायते इति आत्मन् + जन् + ड । वि + शिष् + क्त = विशिष्टः । तादृशः गुणः इति कर्मधा । आत्मजस्य विशिष्टगुणः इति इतत् ।

2. सुरलोकयातम्—सुरार्णा लोकः इतत् ; तं यातुमिति इतत् वा better सुप्सुपा ।

3. ईदृग्विधम्—ईदृशी विधा यस्य तम् इति बहु । adj to गुणनिधिम् ।
Note—the like produces the like “आकरे पद्मपुष्पाणां पद्मसिन्धोपजायते” ।

5. समवाप्य—सम् + अव + आप + ल्यप् । To bring about समान

কর্তৃকতা in such cases we are to make 'স্থিত্যে' understood here. See Tika.

6. পুরুষোত্তমেষু—পুরুষেষু উত্তমঃ ইতি সুপ্‌সুপা ; it not being a সংগ্রহ here. তেষু। অধিঃ ওনী। পুরুষাণামুত্তমঃ a শ্রেষ্ঠে'তৎ is also correct.

রাম—বত্স ! কৈকেয়ীমাতঃ ।

যত্ সত্যম্ পরিতোষিতোঃস্মি ভবতা নিশ্চল্মষাভ্যাম্ ভবাং-
স্বভাক্ষস্য বশানুগোঃস্মি ভবতঃ স্বাতৈর্গুণৈর্নির্জিতঃ ।

কিন্ত্বৈতন্মৃপতৈর্বচস্তদনৃতং কচ্ছু ন যুক্তং ত্বয়া

কিঙ্কোত্পাদ্য ভবদ্বিধং ভবতু তে মিথ্যাভিধায়ী পিতা ॥ ২২ ॥

Prose.—যত্ ভবতা পরিতোষিতোঃস্মি (তত্) সত্যম্ (ভবতি) । ভবান্ নিশ্চলক্ষ্যাত্মা । ভবতঃ স্বাতৈর্গুণৈঃ নির্জিতঃ (অতঃ) ত্বদ্বাক্ষস্য বশানুগোঃস্মি । কিন্তু মৃপতৈরিতদ্বচঃ । তৎ ত্বয়া অনৃতং কচ্ছু ন যুক্তম্ । কিন্ত্ব তে পিতা ভব-
দ্বিধমুত্পাদ্য মিথ্যাভিধায়ী (কথং) ভবতু ?

Ram.—Really I have been satisfied with you. Blameless you are. Being captivated by your renowned virtues (merits) I have been subject to your dictate. But such is the king's order and it does not behove you to nullify it ; moreover will your father giving birth to one of you calibre or standard, come out a liar ?

Beng.—আমি সত্যই তোমার দ্বারা (তোমার ব্যবহারে) পরি-
তোষিত হইয়াছি । তুমি নিষ্পাপ । আমি তোমার প্রখ্যাত গুণের
দ্বারা পরাজিত হইয়া তোমার বাক্যের বশবর্তী হইলাম ; কিন্তু রাজার
এই বাক্য (আদেশ)—সেটা মিথ্যা করা (অগ্রথা করা) তোমার উচিত
নহে । আরও বিবেচনা কর তোমার পিতা তোমার ছায় পুত্রকে জন্ম
দান করিয়া কি মিথ্যাভাবী হইবেন ?

Tika.—‘यत् (अहम्) भवता परितोषितोऽस्मि’ सन्तोषितो भवामि ‘तत् सत्यम्’ भवति [यत्तदोः नित्यसम्बन्धः] । ‘भवान् निष्कल्पात्मा’ निष्कलुषचेताः । ‘भवतः ख्यातौ विस्तृतैशुभैः’ स्मृतृभक्तिप्रभृतिभिः ‘निर्जितः’ पराजितः वशीभूतः इत्यर्थः (सन् अहम्) ‘त्वद्वाक्यस्य’ तव निर्देशस्य ‘वशानुगः’ वशवर्त्तो ‘अस्मि’, ‘किन्तु नृपतेरेतत् वचः’ यदहम् चतुर्दश वर्षाणि वने व्रतस्यामीति त्वत्पराजामभिविष्यति इति तत् वाक्यम् ‘त्वया अनृतम् मिथ्या कर्तुम् न युक्तं’ न उचितम् । ‘अपरं’ च विवेचय — [किम् ?] यत् ‘ते पिता भवद्विधम्’ भवत्सदृशम् ‘गुणवन्तम् पुत्रम् उत्पाद्य’ जनयित्वा ‘मित्र्याभिधायी’ सखाभाषी कथं ‘भवतु’ न कथमपि तत् स्यात् । शार्दूलविद्वद्भित्तं वृत्तम् ॥

1. परितोषितः—परि + तृप् + णिच् + क्त कर्मणि ।

2. निष्कल्पात्मा—adj to भवान् । निर्गतम् (निरस्तम्) कल्पं पापम् यस्मात् सः इति बहु by “प्रादिभ्योधातृजसा—” । तादृशः आत्मा (सन्) यस्य स बहु । So entertain no doubt about your own good qualities of the head and heart.

3. निर्जितः—निर् + जि + क्त कर्मणि । गुणैः has करणे ण्या ।

5. वशानुगः—वशम् अनुगच्छति इति वश + अनु + गम् + उ कर्त्तरि । यदा वशस्य अनुगः इति ६ तत् । I place myself under the control of your words or request. But just consider—how can you make the father मिथ्याभिधायी ।

7. युक्तम्—युज् + क्त कर्मणि । Its अनुक्त कर्त्ता is त्वया ।

8. भवद्विधम्—भवतः विधा (प्रकारः) द्वयत् । भवद्विधा इव विधा यस्य तमिति बहु ; obj to उत्पाद्य । Here बहु is guided by “सप्तस्युपमानपूर्वस्त्री-त्तरपदलोपय वक्तव्यः” ।

9. उत्पाद्य—उत् + पद् + णिच् + ल्यप् ।

10. मिथ्याभिधायी—मिथ्या is as अव्यय here. मिथ्या अभिधातुम् शौलम् यस्य स इति मिथ्या + अभि + धा + णिनि कर्त्तेरि ताच्छीली । Adj to पिता ।

11. भवतु—लोट संप्रश्ने by the rule “विधिनिसन्ध्याधीष्टसंप्रश्नप्रार्थनेषु लिङ्” ।

भरतः—यावत् भविष्यति भवन्नियमावसानम्

तावद्वयमिह ते नृप पादमूले ।

Prose.—हे नृप ! यावत् भवन्नियमावसानम् भविष्यति तवत् इह ते पादमूले भवेयम् ।

Eng.—Ho Your Majesty, till the end of your vow, I would better stay here at your feet.

Beng.—गहाराज ! त्वां निरन्तर अवसानकाल पर्यन्त আমি এখানে তোমার শ্রীচরণ সমীपে অবস্থान করি ।

Tika.—नृप ! हे महाराज ! [लमेव राजा नाहम् । अहम् हि राजसेवकः अतः] ‘यावत्’ यावत् कालेन भवन्नियमावसानम् भवतः नियमस्य वनवासव्रतस्य अवसानम् समाधिर्भविष्यति तवत् तवन्तम् कालम् व्याप्य ‘इह’ अथ आश्रमे ते पाद-मूले यो चरणसमीपे अहं भवेयम् तित्थेयम् इति मे प्रार्थना । प्रार्थनायां विधिलिङ् ।

Notes

1. यावत् तावत्—these denote अवधि here. अव्यय ; comp “यावदगच्छसिधान्तम्” Sak VI. The reading भवति will be better here.

2. भवन्नियमावसानम्—भवतः नियमः इतत् ; तस्य अवसानम् इति इतत् ; अव + सो + लुट् । Nom to भविष्यति ।

रामः—मैव नृपः स्वमुक्तैरनुयातु सिद्धिं

मे शापितो न परिरक्षसि चेत् स्वराज्यम् ॥ २४ ॥

Prose.—ना एवम् (भवत्) ; नृपः स्वमुक्तैः सिद्धिमनुयातु ; स्वराज्यं चेत् न परिरक्षसि (तर्हि) मे शापितोऽसि ।

Eng. Rama.—Let it not be so ; may the king attain success (in the next world) by dint of his merits (good

deeds). I charge you on oath to protect your own kingdom (or you would be cursed by me should you not administer your own kingdom).

Beng.—एकप ठवेना ; राजा निजपुण्य सिद्धि लाभ करुन ; आमार अपथ जागे, यदि तूमि स्वराज्य पालन ना कर ।

Tika.—‘ना’ न ‘एव’ तव वाक्यानुसारिण काव्यं ‘भवतु’ । ‘नृपः दशरथः स्वमुक्तैः’ पुण्यवर्तैः ‘सिद्धि’ स्वर्गसुखम् ‘अनुयातु’ प्राप्नोतु । त्वया राजा स्वीकृते सति राज्यः सत्त्वं रक्षितम् भवेत् तथा सति स स्वर्गसुखम् अनुभविष्यति । तस्य अन्यथाचरणम् मा भूत् येन तस्य स्वर्गसंशो जायित इति भावः । अतएव त्वया नूनम् अयोध्यां गत्वा राज्यं पालनीयम् ; ‘परम्’ स्वराज्यम् तुभ्यं पिता प्रदत्तम् राजां चेत् यदि न परिरक्षसि न प्रतिपालयसि ‘तर्हि’ मे शापितोऽसि’ मन शपथः त्वाम् अधि- करिष्यति ; अहम् त्वामुद्दिश्य शापम् उच्चारयिष्यामि ।

Notes

1. स्वमुक्तैः—स्वस्य स्वं वा मुक्तं तैरिति दत्तत्, कर्मधा वा । करणे श्या ।
2. स्वराज्यम्—obj of परिरक्षसि ।
3. मे—used instead of मया । This is sanctioned by Durgadas Vidyabagish the famous commentator of the Mugdhabodh. By way of illustration he cites the following from Sree sree Chandi :—

विष्णोः शरीरग्रहणमहमीशान एव च ।

कारितास्ते यतोऽतस्मां कः सोतुम् शक्तिमान् भवेत् ?

Compare swapnavasavadatta also for a similar use of Bhasa “द्विष्यपनये काकुता ते बुद्धिः” VI ; or we may take it as an अव्यय having the sense of मया । Compare “मे चूताङ्कुरो दत्तः”—Sak Act VI and our notes there.

৪. শাপিতঃ—শপ্ + ণিচ্ + ক্ত কৰ্মণি । Here ণিচ্ is rather স্বাৰ্থে, for শপ is transitive as well.

N. B.—শাপিতোঃসি may be explained otherwise :—মে মম জীবনেন শাপিতোঃসি i. e. ময়া ত্বম্ মম জীবনেন শাপিতঃ ভবসি meaning that যদিহ ত্বম্ ন রাজ্য পরিচালসি তর্হি মম জীবনে নশ্যতু ইতি মে শপথবাণী । But also note—such short forms of অস্বাদ্ or যুপাদ্ should not be used at the beginning of sentences “ব্যাখ্যাটীমামুত্” । So this is an irregular use unless it is taken as an অস্বাদ্ ।

ভরতঃ—হন্ত ! অনুত্তরমভিহিতম্ । ভবতু সময়তস্তে রাজ্যং পরিপালয়ামি ।

রামঃ—বত্স ! কঃ সময়ঃ ?

ভরতঃ—মম হস্তে নিচ্ছিতং তব রাজ্যং চতুর্দশবর্ষান্তে প্রত্যিগ্রহীতুমিচ্ছামি ।

Eng. Bh.—Alas what you have said has silenced me. However, I shall rule over the kingdom on one condition.

Ram.—My darling ! what is that ?

Bh.—I wish that you would take back your kingdom placed under my charge, at the end of fourteen years.

Beng. ভরত—হায় ! এমন বলিলেন যে ইহার আর উত্তর নাই । যাহোক ! আমি এক শর্তে রাজ্য পরিপালন করিব । রাম—কি শর্ত ? ভরত—আমার হস্তে প্রদত্ত আপনার রাজ্য চতুর্দশবর্ষ পরে আপনি পুনরায় গ্রহণ করিবেন ইহাই আমার ইচ্ছা ।

Tika.—‘অনুত্তরম্’ অবিদ্যমানম্ উত্তরম্ যন্মিন্ তদ যথা তথ্যেতি বহু - । শপথমীতি প্রদর্শয় যত্ ত্বয়া কথিতম্ তস্য উত্তরং দাতুম্ ন ময়া শক্যম্ । ‘সময়তঃ’

समयात् समयम् अनुमृत्य [समयः—सविदः । तथाहि “समयाः श्रवणाचारकालसिद्धान्त-
संविदः” इत्यमरः] । चतुर्दशवर्षान्ते चतुर्दशवर्षव्यापिवनवासस्य अवसाने । प्रति-
गृहीतुम् [अत्र अन्तर्भावितः शिञ्जन्तार्थः तेन । प्रतिग्राहयितुम् इत्येव अर्थः] । प्रति-
पादयितुम् स्वीकारयितुम् इति यावत् ।

Notes

1. अनुत्तरम्—बहु । See Tika. Adverb.
2. समयतः—पञ्चमी स्थाने तच्; द्वेतां प्रमा ।
3. परिपालयामि—परि + पा + शिच् + लट् मिप्; भविष्यत्सामीप्ये लट् ।
4. चतुर्दशवर्षान्ते—चतुर्दशानाम् वर्षाणाम् समाहारः चतुर्दशवर्षम् इति
दिगु; वर्षस्य पादादित्वं कल्प्यं तस्य आकृतिगणत्वात्; तेन न ईप् । यदा चतुर्दश-
संख्यकानि वर्षाणि इति शाकपार्थिवे वादि; तेषाम् अन्ते इति दत्तम् ।
5. प्रतिगृहीतुम्—प्रति + गृह् + तुम्; Here the sense of शिच् प्रत्ययः
is expressed by the root. See Tika.

रामः—एवमस्तु ।

भरतः—आर्य्य ! श्रुतम् ? आर्य्य श्रुतम् ? तात श्रुतम् ?

सर्व्वे—वयमपि श्रोतारः ।

भरतः—आर्य्य ! अन्यमपि वरं हर्त्तुमिच्छामि ।

रामः—वत्स ! किमिच्छसि ? किमहं ददामि ? किमह-
मनुष्टास्यामि ?

Eng. Ram.—Let it be so.

Bh. — Noble sir ! have you heard ? noble Madam, have
you too ? Venerable sir ! have you also ?

All.—We have all heard.

Bh.—Noble sir ! I want to have another boon.

Ram.—My darling ! what do you want ; what shall
I give ? what am I to do ?

Beng. রাম—তাহাই হউক। ভরত—আর্য্য (লজ্জন) শুনিলেন ত ? আর্য্য (গীতে) শুনিলেন ত ? তাত (জমজ) শুনিলেন ত ? সকলে—আমরা সকলেই শুনলাম। ভরত—আর্য্য ! আর একটা বর লইতে চাই। রাম—বৎস ! কি চাও ? কি দিব ? কোন কার্য্য করিব !

भरतः—पादोपभुक्ते तव पादुके मे
एते प्रयच्छ प्रणताय मूर्ध्ना ।
यावत् भवानिष्यति कार्यप्रसिद्धिं
तावत् भविष्याम्यनयोर्विधेयः ॥ २५ ॥

Prose.—एते तव पादोपदभुक्ते पादुके मूर्ध्ना प्रणताय मे प्रयच्छ । यावत् भवान् कार्यसिद्धिर्मेष्यति तावदनयोर्विधेयो भविष्यामि ।

Eng.—Please give me who bends down his head (or who prostrates himself with his head bent) the pairs of sandals used by your feet, I shall remain subservient to these till you reach the end of your duties (or till your duties come to a finish).

Beng.—আপনার চরণোপভুক্ত পাটকা নতশিরে প্রণত আশায় প্রদান করুন। যতদিন না আপনার কার্য্য সিদ্ধি হইবে ততদিন আমি ইহারই অধীন হ'য়ে থাকিবো।

Tika.—एते मम प्रत्यक्षम् वर्तमाने तव पादोपभुक्ते चरणाभ्याम् व्यवहृते पादुके उपासकौ मूर्ध्ना शिरसा प्रणताय अवनताय मे मद्यम् प्रयच्छ देहि । यावत् यावता कालेन भवान् कार्यसिद्धिम् पितृसत्यपालनार्थम् वनवासव्रतीद्वयापनरूपस्य कार्यस्य सिद्धिम् एष्यति प्राप्स्यति, तावत् तावन्तम् कालं व्याप्य (अहम्) अनयोः पादुकयोः विधेयः वश्यः अधीनः इति यावत् भविष्यामि स्थास्यामि । [कार्यसिद्धिरिति पदेन रावणवधादिरूपा कार्यसिद्धिरपि ध्वन्यते] ।

Notes

1. पादोपसृक्ते—पादाभ्याम् उपसृक्ते इति श्वत् । उप + भुञ् + क्त कर्मणि ।
Qual. पादुके (which is obj. of प्रयच्छ) ।
2. मूर्ध्ना—करणे श्या ॥ प्रणताय मे—सम्प्रदाने षर्थी ।

रामः—(स्वगतम्) हन्तभीः ।

सुचिरिणापि कालेन यशः किञ्चिन्मयार्जितम् ।

अचिरिणैव कालेन भरतेनाद्य सञ्चितम् ॥ २६ ॥

Prose.—मया सुचिरिणापि कालेन किञ्चिद् यशः अर्जितम् । भरतेन अद्य अचिरिणैव कालेन (यशः) सञ्चितम् ।

Eng.—Very little fame (or scanty fame) was earned by me and that too after a considerable period of time; but Bharata has today acquired that within a shorter space (within a very shortspace of time).

Beng.—तीर्थ दिनेन আমি খুব অল্পকালে অর্জন করেছিলাম । আজ ভরত অত্যল্পকালেই তাহা অর্জন করিলেন ।

Tika.—मया सुचिरिणापि अतिदीर्घेणापि कालेन किञ्चित् अल्पमेव यशः पितृभक्तिप्रदर्शनादिना कीर्तिः 'अर्जितम्' । (परम्) भरतेन अद्य अचिरिणैव अल्पेन एव 'कालेन सञ्चितम्' स्थायत्तीकृतम् मद्दयशः इति अध्याहार्यम् । तत् तु स्वार्थत्यागभावभक्तादिप्रदर्शनरूपमिति बोध्यम् ।

Notes.

1. सुचिरिण—adj to कालेन । सुष्ट, चिरम् इति प्रादि । Either चिर (neut.) is the base here ; or चिरिण is a विभक्तिप्रतिरूपक अवयव, here.

2. कालेन—अपवर्गे तृतीया ।

सीता—अग्रउत्त ! यं दीयदि खु पुङ्गमजाग्रणं भरदस्म ।
[आर्यपुत्र ! ननु दीयताम् खलु प्रथमयाचनं भरताय] ।

রামঃ—তথাস্তু । বত্স ! গৃহ্যতাং । (পাদুকে অর্পয়তি)

ভরতঃ—অনুগৃহীতৌঃস্মি । (গৃহীত্বা) আর্য্যপুত্র, অমি-
ষেকৌদকাম্ আবর্জয়িতুমিচ্ছামি ।

রামঃ—(সুমন্ত্রমবলোক্য) তাত ! যদিষ্ট' ভরতস্য, তত্
সর্ব্ব' ক্রিয়তাং ।

সুমন্ত্রঃ—যদাশ্চাপ্যত্বাযুস্মান্ ।

Eng. Sita.—My noble husband ! this is the first entreaty
(supplication) of Bharat and it should be granted.

Ram.—Let it be so ; my darling take it (offers the pair
of sandals). Bharat.—I am obliged ; (having taken) noble sir !
I want to throw installation-water upon it.

Ram. — Do all those what Bharat desires.

Sumantra.—As the longlived one commands.

Beng. গীতা—আর্য্যপুত্র ! ভরতের ইহা প্রথম প্রার্থনা, ইহা
প্রদান করুন । রাম—তাহাই হউক । বৎস ! গ্রহণ কর । (পাদুকা-
যুগল প্রদান করিলেন) । ভরত—অনুগৃহীত হইলাম । (গ্রহণ করিয়া)
ইহাতে আমি অতিষেকবারি নিক্ষেপ করিতে চাই । রাম—তাত !
ভরত বাহা চায় তাহা করুন । সুমন্ত্র—আজ্ঞানুরোধে বেরুপ আছা ।

Notes

1. दीयताम्—प्रार्थनायाम् लोट् । त्वयादीयताम् । The usual reading
as दीयते for दीयदि is bad rather read दीयित ; Sita took all this as
the प्रथमयाचन of Bharata and prayed to Rama for it.

2. वटम्—वृक्ष + क्त वत् माने, and hence भरतस्य इत्यत्र कर्त्तरि वटौ ।

3. Remark—"रामः-ततः" &c. Here a stage-direction as सुमन्त्र

विलोक्य should be better. Bharata urges coronation of राम-
पादुका and Rama grants it directing Sumantra to do as
Bharata wishes.

भरतः—(आत्मगतम्) हन्त भोः !

अद्वेयः स्वजनस्य पौरुषचितो लोकस्य दृष्टिचमः

स्वर्गस्थस्य नराधिपस्य दयितः शीलान्वितोऽहं सुतः ।

भ्रातृणाम् गुणशालिनां बहुमतः कीर्त्तेर्महद् भाजनम्

संवादिषु कथाश्रयो गुणवताम् लब्धप्रियाणां प्रियः ॥ २७ ॥

Prose.—शीलान्वितः 'अहं' स्वजनस्य अद्वेयः, पौरुषचितः, लोकस्य दृष्टिचमः,
स्वर्गस्थस्य नराधिपस्य दयितः सुतः, गुणशालिनां भ्रातृणाम् बहुमतः, कीर्त्तेर्महद् भाजनं,
गुणवतां संवादिषु कथाश्रयः (कथाविषयः) लब्धप्रियाणां प्रियः जातः ।

Eng.—By dint of my conduct, I have again grown worthy
of my relatives' respect, popular with the citizens, able to
stand the seeing by the public, a beloved son of the king in
heaven, much esteemed by my worthy brothers, a glorious
receptacle of fame, a subject in conversations of the meritori-
ous (magnanimous), and dear to those who like to see
Ram crowned.

Beng.—आमि চরিত্রগুণে (পুনরপি) স্বজনবর্গের প্রকৃতাভাজন,
নাগরিকগণের অমুরাগাপ্পদ, জনসংঘের দৃষ্টিগহনে সমর্থ, স্বর্গত নৃপতির
প্রিয়পুত্র, গুণশালিত্ববৃন্দের আদরের সামগ্রী, কীর্তির মহাপাত্র,
সজ্জনগণের আলাপপ্রসঙ্গে উল্লেখযোগ্য এবং রামের রাজ্যলাভ বাদের
আকাঙ্ক্ষিত তাদেরও প্রিয় হইলাম ।

Tika.—'शीलान्वितः' शीलैर्न हन्तेन अन्वितः युक्तः 'अहं' पुनरपि
'स्वजनस्य आत्मीयानां अद्वेयः' जातः । मम कृते राव्यापह्नादिभ्याः मातृदोषिण अहं

स्वजनानाम् अत्रहानिव उत्पदितावान् परम् अधुना स्वचरिवबलेन पुनरपि तेषाम्
 अज्ञाम् अज्ययितुम् समर्थः इत्यर्थः । 'पौररुचितः' पौरैः नागरिकैः रुचितः
 तेषाम् अनुरागास्पदम् अहं सञ्जातः । रामे राज्यं निश्चित्य अहम् पुनरपि अयोध्या-
 वासिनाम् अनुरागम् आकृष्टवान् अस्मि इति भावः । 'लीकस्त्रदृष्टिकमः' जनानां दृष्टि-
 सहनं समर्थः । नाट्यदीपेण सदीपः अहम् जनानाम् दृष्टिम् सौदुम् अचमः आसम्
 अधुना चालितदाघोऽहम् तेषां दृष्टिसहनं समर्थः सञ्जातः । 'स्वर्गस्थस्य स्वतस्य
 नराधिपस्य दयितः प्रियः सुतः' अहं सञ्जातः । मदर्थं राज्यं गृह्णीतं ज्ञात्वा पिता
 मयि खेदं विजहौ अधुना अहं पुनरपि स्वर्गस्थस्य पितुः खेदभाजनं जातः । 'गुण-
 शालिनां' सदगुणयतानाम् 'भातृणाम्' लक्षणादीनाम् बहुमतः जातः । मामिव
 राज्यापहारिणं ज्ञात्वा मयि तेषाम् सदगुणशालिनाम् भातृणाम् अनादरः आसीत् अधुना
 पुनः अहम् तेषाम् आदरपातं सम्भूतः । 'कीर्तः' यशसः भावभक्तिप्रदर्शनरूपस्य
 'महत्' विशालम् उन्नतम् इति यावत् 'भाजनं' पावनम् अहं जातः । 'गुणवताम्' गुण-
 शालिनाम् उदारानाम् इत्यर्थः 'संवादिषु' आलापेषु 'कथाश्रवणं' भरतः स्वतः ईदृशम्
 सौभाव्यम् प्रदर्शितवान् इति उल्लेखविषयः, एवं च 'लब्धप्रियाणाम्' लब्धम् रामस्य एव
 राज्यालामरूपं प्रियम् काचित् यैः तेषामपि सुनन्दादीनाम् प्रियः अधुना जातोऽहम् ।

Notes

1. स्वजनस्य—अनुक्तकर्तारि यही in connection with the कृत्य
 affix यत् in ग्रह्ये । स्वजनेन is also correct.

2. शीलान्वितः—शीलेन अन्वितः इति शतम् । Qual. अहम् ।

3. पौररुचितः—पौरैः रुचितः । शतम् । रुच + क्त कर्मणि ।

4. दृष्टिचमः—चमत् इति चमः पचाद्यच् । दृष्टेः चमः इति । लीकस्य
 and नराधिपस्य have श्रेष्ठे दृष्टी ।

5. गुणशालिनाम्—गुणेन शालन् शोभन्ते ये ते इति उपपदतम् । गुण +
 शाल + णिनि कर्तारि साधुकारिणि । Qual. भातृणाम् ।

6. बहुमतः—बहु + मन् + क्त कर्मणि वर्त्तमाने । So its अनुक्तकर्ता takes
 यही by "क्तस्य च वर्त्तमाने" ।

7. कथाश्रयः—कथायाः आश्रयः इत्यतः ।

8. लब्ध प्रियाणाम्—कर्मणि लृटि । प्रिय इति कृतप्रत्ययान्तशब्दयोनि । लभ् + क्त भावे लब्धम् = लाभः i. e. रामेण राजास्यलाभः । लब्धम् रामस्य राजालाभः प्रियं येषां तेषामिति बहु । पक्षे प्रियलब्धानाम् । or लभ + क्त वाम्णि = लब्धम् ; लब्धं प्रियं हैः । Who has got the desired वस्तु of Rama's coronation in the shape of his पादुका । Refers to Sumantra and all others who prize Rama's coronation as most desirable one ; Bharata here shows the various ends he has achieved now by this act of सौभाग्य and Rama's permission to act as his deputy.

रामः—वत्स कौकेयीमातः । राज्ञं नाम मुहूर्त्तमपि नोपेक्षणीयम् । तस्मादद्यैव विजयाय प्रतिनिवर्त्तताम् कुमारः ।

सीता—हम् ! अज्ज एव्व गमिस्सदि कुमारो भरदो [हम् ! अद्यैव गमिष्यति कुमारो भरतः] ।

रामः—अलुमतिस्सहेन । अद्यैव विजयाय प्रतिनिवर्त्तताम् कुमारः ।

भरतः—आर्य्य अद्यैवाहं गमिष्यामि ।

Eng. Ram.—My darling ! son of Kaikeyi ! kingdom is such as cannot be overlooked even for a moment, therefore do depart today for victory.

Sita. — Alas ! today will go away Prince Bharat.

Ram.—Away with your much affection. Let the prince go today for victory.

Bharat.—Noble sir ! Today I shall start.

Beng. राम—वत्स कैकेयीमातः, राज्ञं वज्रटीके एक मुहूर्त्तं तरेण उपेक्षा करिते नाई । ताई आज्जे विजय नातार्थ किरिया

যাও। গীতা—জ্যা! আজই কুমার ভরত চলিয়া যাইবেন! রাম—
অধিক হেহ প্রকাশের প্রয়োজন কি? ভরত আজই বিজয়লাভার্থ
প্রত্যাবৃত্ত হউন। ভরত—আর্য্য আজই আমি যাইব।

Tika.—‘সুহৃৎসমি’ স্বল্পকালমপি। ‘নোপেচ্ছনীয়ম্’ ন উপেচ্ছিতং ভবিত, তত্রৈব রম্যম্ আনন্দকৃত্য মা কচ্ছিম বরৌ রাজ্যমভিযাযাদিতি ত্বম ‘অথ খলু
বিজয়ায়’ (রাজ্যলাভেন সমং বিজয়মপি লব্ধ্বম) অযোধ্যায়াং প্রতিনিবর্ত্ত্যতাম্ ইতি
भावः। ‘অতিস্বচ্ছেন’ রাজ্যভারং পরিত্যজ্য ভরতশিরমন্ত অবতিষ্ঠতাম্ ইতি এম
আকাংক্ষনৌ তং ভরতে স্বচ্ছাধিব্যম্ প্রদর্শয়িতুম্ লাবস্ত্যসি, পরম অধিকস্বচ্ছম্
প্রদর্শ্য অলম্, তথ্যসতি রাজ্যস্য গতিঃ।

Notes.

1. সুহৃৎসম্—অত্যন্তসংযোজে শ্রুত।

3. বিজয়ায়—কর্মণি ৪র্থী by the rule “ক্রিয়াসর্বোপপদস্য চ কর্মণি
স্থানিনঃ”। বিজয়ায় = বিজয়ং লব্ধ্বম্।

4. প্রতিনিবর্ত্ত্যতাম্—প্রতি + নি + ক্ত + লোটতাম্ কাক্ + রি।

ভরতঃ—আশাবন্তঃ পুরীপৌরাঃ স্খাস্থ্যন্তি ত্বহিহুচযা।

তৈষাং প্রীতিং করিষ্যামি ত্বত্প্রসাদস্য দর্শনাৎ ॥ ২৮ ॥

Prose.—পুরী পৌরাস্বহিহুচযা আশাবন্তঃ স্খাস্থ্যন্তি। ত্বত্প্রসাদস্য দর্শনাৎ
তৈষাং প্রীতিং করিষ্যামি।

Eng.—The citizens are waiting to see you at Ayodhya.
I shall win their pleasure (satisfaction) by showing them
this very sign (emblem) of your favour.

Beng.—অযোধ্যা নগরে পুরবাসিগণ তোমাকে দেখিবার আশা
নিরে রহিয়াছেন। তোমার প্রসাদের চিহ্ন দেখাইয়া আমি তাহাদের
সন্তোষ বিধান করিব।

Tika.—‘পুরে’ অযোধ্যানগরে পৌরাঃ নামরিকাঃ ‘ত্বহিহুচযা’ তবদর্শনকামনয়া
‘আশাবন্তঃ’ আশানিৰুদ্ধয়ে প্ৰস্থানতঃ ‘স্খাস্থ্যন্তি’, ‘অচ্ছ’ তু ত্বত্প্রসাদস্য’ তাবানুপপদস্য

तव अनुग्रहचिह्नयोः एतयोः पादकयोरित्यर्थः दर्शनात् प्रदर्शनेन तेषां प्रीतिं तुष्टिम् करिष्यामि उत्पादयिष्यामि ।

Notes.

1. त्वद्दिदृक्षया—तव दिदृक्षा इति इतत् । दृश् + सन् + अ—स्त्रियामाप् = दिदृक्षा = दृष्टुमिच्छा । “आशा” इत्यनेन सह अभेदे करणे तृतीया, “धान्येन धनवान्” इति वत् ।

2. आशावन्तः—आशा + मत्प ; प्रथमा बहुवचनम्—adj to पीराः ।

3. त्वत्प्रसादस्य—तव प्रसादस्य इति इतत् । कर्त्तृकर्मणोः कृतिइति कर्मणि इष्टौ । The पादका will be the token that you are pleased on all of us, and these will prove your acceptance of राज्य after 14 years i. e. your term.

4. दर्शनात्—व्यप लीपे प्रसी । प्रदर्शनम् कारयित्वा इत्यर्थः । The reading प्रदर्शनेन would have been more explicit here, with करणतृतीया ।

सुमन्त्रः—आयुषान् ! मया इदानीम् किं कर्त्तव्यम् ?

रामः—तात ! महाराजवत् परिपालयताम् कुमारः ।

सुमन्त्रः—यदि जीवामि तावत् प्रयतिष्ये ।

रामः—वत्स कैकेयीमातः ! आरुह्यताम् ममाप्रतो रथः ।

भरतः—यदाप्तापयति आर्यः । (रथमारोहतः) ।

रामः—मैथिलि ! इतस्तावत् । वत्स लक्ष्मण ! इतस्तावत् ।

आश्रमपदद्वारमात्रमपि भरतस्य अनुयात्रं अविषयामः ।

इति निष्क्रान्ताः सर्वे ॥ चतुर्थोऽङ्कः ॥

Eng. Sumantra.—Ho Long-lived one ! what shall I do now ?

Ram.—Sir ! protect (serve) the prince just as you served His late Majesty.

Sumantra—I shall try if I can drag my existence more.

Ram.—My darling ! Son of Kaikeyi ! please get up into the car before me.

Bharat.—As my noble brother commands, (Both Bharat and Sumantra get up into the car).

Ram.—This way ! Maithili ; this way ! my darling Lakshman. We shall follow Bharat up to the gate of the hermitage.

Beng. স্ময়—আয়ুহান্ ! আমি এখন কি করিব ? রাম—ভাত ! মহারাজের জ্ঞান কুমারকে পালন করুন . স্ময়—যদি বেঁচে থাকি চেষ্টা করিব . রাম—বৎস ! কৈকেয়ীপুত্র ! আমার সমক্ষে রূপে আরোহণ কর . ভরত—আর্যের যেরূপ আদেশ . (ভরত ও স্ময় রূপে আরোহণ করিলেন) রাম—মৈথিলি ! এ দিকে ; বৎস লক্ষণ ! এদিকে ; আশ্রমদ্বার পর্যন্ত আমরা ভরতের পশ্চাৎ পশ্চাৎ যাইব .

Tika.—‘আশ্রমপদদ্বারমাত্মনি’ আশ্রমকুটোরদ্বারম্ যাবত্ ন তু অধিকম্ । ‘অনুযাবম্’ যথা তথা भविष्यामः, भरतस्य यावायाः अनुवर्तिनः ययं भविष्यामः ।

Notes.

1. মহারাজবত্—মহারাজি ইব ইতি বতিপ্রত্যয়ঃ ।
2. পরিপাল্যতাম্—পরি + পা + শিच् + লোট্ + তাম্ কৰ্মণি । Nom. লবা ।
3. আশ্রয়তাম্—আ + শৃচ্ + তাম্ (লোট) কৰ্মণি ।
4. আশ্রমপদদ্বারমাত্মম্—আশ্রমস্য পদম্ স্থানম্ ইতি ইতত্ । তস্য দ্বারম্ । তদেব ইতি আশ্রমপদদ্বারমাত্মম্ । মথুরব্যাসকাটিকায়া নিত্যসমাসঃ । or আশ্রমপদদ্বার + প্রমাণার্থে মাত্বচ্ প্রত্যয়ঃ । আশ্রমস্থানদ্বারপথ্যন্তনিত্যর্থঃ । used as adverb.

5. অনুযাবম্—অনু যাবত্ যাযা যচ্ছিন্, বহু । তত্ যথা তথা । Adv. Qual. भविष्यामः । or यावायाः पथात् इति अनुयावम, and अव्ययीभावसमासः ।

चतुर्थोऽङ्कः (समाप्तः) ।

प्रतिमानाटकम्

पञ्चमोऽङ्कः ।

(ततः प्रविशति सीता तापसी च)

सीता—अये, उपहारसुमणाइसो सम्मज्जिदो अस्समो ।
अस्समपदविभवेण अणुद्विओ देवसमुदाचारो । ता जाव अय्य-
उत्तो ण आअच्छदि दाव इमाणं वालरुक्खाणं उदअप्पदाणेण
अणुक्कोसइस्सं । [आर्ये ! उपहारसुमनआकीर्णः सम्मार्जित
आश्रमः । आश्रमविभवेन अनुष्ठितो देवसमुदाचारः । तद्
यावदाय्यपुत्रो नागच्छति तावदिमान् वालवृक्षान् उदकप्रदानेन
अनुक्रोशयिष्यामि ।]

तापसी—अविग्धम् से होदु । [अविग्धम् अस्य भवतु] ।

Eng. Sita.—Madam ! the hermitage, that was strewn
with the flowers offered (to the deity) has been cleansed ;
the deity has been worshipped with the (articles that consti-
tute the) property of the hermitage : now let me extend my
sympathy over the young plants by sprinkling water upon
them till the arrival of my noble husband.

Female ascetic,—Let no obstacle overcome you (in this).

Beng.—गीता—आर्यो ! उपहारपुष्पद्वारा मगकीर्ण এই आश्रम
सम्मार्जित হইয়াছে । দেবারাধনা আশ্রমের ঐশ্বর্যের দ্বারা এই অনুষ্ঠিত
হইয়াছে । এখন যে পর্যন্ত আরাধ্যপুত্র না আইগেন সে পর্যন্ত এই নব-

জাত বৃক্ষরাশির উপর জঙ্গলেক করতঃ ইহাদের উপর মমতা প্রকাশ করি। তাপগো—তোমার কার্যে বাধা না হোক।

Tika.—‘উপহারসুমনস্বাকীর্ণঃ’ উপহারভূতানি দেবচরণে নিবেদিতানি যানি সুমনাংসি ক্রসুমানি তৈঃ আকীর্ণঃ সমাসকৃতঃ অযম্ আশ্রমঃ সম্ব্যাজ্জিতঃ সম্ব্যাজ্জিত্য পরিষ্কৃতঃ, ময়েতি শিষ্যঃ। ‘আশ্রমবিভবিন’ আশ্রমস্য যঃ বিভবঃ ऐश्वर्यम् আশ্রমস্য ऐश्वर্যরূপম্ যত্ পুণ্যপ্রভৃতি তেন অনুষ্ঠিতঃ আচরিতঃ ‘দেবসমুদাচারঃ’ দেবতায়াঃ সমুদাচারঃ অর্থেনা, ‘বাল্লভ্যান্’ অচিরজাতান্ ভ্রাতৃন ‘উদকপ্রদানেন’ পটেণামু-
পরি জলসিঞ্চনে ‘অনুকীশয়িষ্যামি’ দয়াং প্রকাশয়ামি ইত্যর্থঃ ॥ ‘অস্যা’ অনুকীশন-
কর্মণঃ অবিঘ্নম্ বিঘ্নাभावঃ ‘মনত্’ [প্রার্থনায়াস্ আশিষি বা লোট] ॥

Notes.

1. উপহারসুমনস্বাকীর্ণঃ—উপহারস্য or উপহারভূতঃ সুমনঃ ইতি শ্রাক-
পাঠিঃ যদি; তৈরাকীর্ণঃ ইতি ইতন্। আ + কৃ + ক্ত কর্মণি।
2. সম্ব্যাজ্জিতঃ—সম্ + যজ্ + যিচ্ + ক্ত কর্মণি।
3. আশ্রমবিভবিন—আশ্রমস্য বিভবস্তেন। করণে ততীয়া।
4. দেবসমুদাচারঃ—দেবস্য সমুদাচারঃ ইতন্। সম্ + উদ + আ +
চর + ঘञ। সমুদাচার in Swapna, and here is taken to mean
“proper rites or decorum” towards someone. Sita says that
the আশ্রম has now a luxuriant growth of fruits and flowers
whereby দেবপূজা is well done. And all this is due to her and
her companion’s watering of trees there &c.
5. বাল্লভ্যান্—বাল্লাঃ ভ্রাতৃস্তান ইতি কর্মণা।
6. যাবত্ আগচ্ছতি—যাবদ্যোগে ভবিষ্যতি লট। See “যাবত্ পুণ্যনিপাত-
যোল্ট্।” So “যাবদ্ এষ্যতি” (iv 25) etc, are bad.
7. উদকপ্রদানেন—উদকস্য প্রদানেন ইতন্। করণে ইয়া।
8. অনুকীশয়িষ্যামি—অনু + কৃ + যিচ্ + লৃটস্যামি। অনুকীশ is কৃপা

or दया here. Thence here the word means "I shall take pity on these by watering these."

9. अविघ्नम्—विघ्नस्य अभाव इति अव्ययीभावः । नञतत् will give अविघ्नः here in the masc. For विघ्न is masc. So we have recourse to अव्ययीभावः (अभावे). This foreshadows विघ्न or molestation of सीता by Ravana.

(ततः प्रविशति रामः) रामः—(सशोकम्)

त्यक्त्वा तां गुरुणा मया च रहितां रम्यामयोध्यां पुरी-

सुदम्यापि ममाभिषेकमखिलं मत्सन्निधावागतः ।

रक्षार्थं भरतः पुनर्गुणनिधिस्तत्रैव सम्प्रेषितः

कष्टं भী নৃপতিধূরং সুমহতীমিকঃ সমুত্কার্ষতি ॥ ১ ॥

Prose.—গুরুণা ময়া চ रहितां रम्यां ताम् अयोध्याम् पुरीं त्यक्त्वा अखिलं ममाभिषेकम् उदम्यापि (गृहीत्वा) मत्सन्निधौ आगतः गुणनिधिभरतः रक्षार्थं पुनस्तत्रैव संप्रेषितः (सन्) एक एव सुमहतीम् नृपतिधूरम् समुत्कार्षति—(एतत्) कष्टं भী: ।

Eng. (Then Enters Rama) Rama.—(With grief) Having bade good bye to the beautiful city of Ayodhya that was bereft by me as well as by my father, Bharat the receptacle of virtues approached me with all the necessities for my coronation ; but alas ! sent back there again by me for administration, as he is, he alone bears the heavy burden of a king (or kingdom)

Beng.—রাম (হুঃখের সহিত)—পিতা ও আমা কর্তৃক পরিত্যক্ত সেই রম্য অযোধ্যানগরী ত্যাগ করিয়া এবং আমার জন্য সমগ্র অভিব্যেক সস্তার লইয়া গুণনিধি ভরত আমার কাছে এসেছিল । আমি পুনরায় তাহাকে সেখানেই পাঠাইয়াছি । বড়ই কষ্টের কথা যে সে এই বিপুল রাজ্যভার একাকীই বহন করছে ।

Tika.—‘गुरुणा’ पित्रा मृतेन दशरथेन इत्यर्थः (तथा) ‘मया च’ प्रवर्जितेन इत्यर्थः ‘रहितं गुणं रम्याम्’ अभिरामाम् ‘ताम् प्रसिद्धाम् अयोध्याम् पुरीम्’ नगरीम् ‘त्यक्त्वा’ विहाय ‘अखिलं’ समयम् ‘मम’ मम कृते ‘अभिषेकम्’ राज्याभिषेकीपयोगि वस्तुजातम् ‘उद्यम्य’ उत्तम्यद्वा महीत्वा एव इति यावत्, ‘मत्सन्निधौ’ मम सकाशे ‘आगतः’ उपस्थितः ‘गुणनिधिः’ गुणशाली ‘भरतः’ ‘रक्षार्थं’ राष्ट्रपालनार्थम् ‘पुनः’ मूयोऽपि तत्र ‘अयोध्यायाम् एव संप्रेषितः’ प्रस्थापितः सन् ‘एकः’ एकाकी ‘एव सुमहती’ सुविपुलाम् ‘वृषतिः’ राज्ञः धुरम् भारम् ‘समुत्कर्षति’ समुदहति इति एतत् ‘कष्टं भोः’ इति नूनम् एषः दुःखसूचकः व्यापारी भवति । आर्द्रलविकीकृतं वृक्षम् ॥

Notes,

1. उद्यम्य—उद + यन् + लप् । Op. “भारमुदयच्छति” । उत्तम्यद्वा इत्यर्थः । Having taken over, Bharata came to Rama with all अभिषेकद्रव्य to coronate him as the king.

2. मत्सन्निधौ—मम सन्निधिः तत्र इति दत्तम् । अधि ७मौ ।

3. गुणनिधिः—गुणानां निधिरिति दत्तम् । Bharata is गुणनिधि, so he came to me with that motive.

4. रक्षार्थम्—रक्षार्थे ददम् इति नित्यसमासः । But for राजारक्षा he was sent again back by me.

5. संप्रेषितः—सम् + प्र + णप् + णिच् + क्त कर्मणि । Construe मया भरतः सम्प्रेषितः ।

6. सुमहतीम्—सुष्टु महान्. सा / or सुष्टु, महती इति प्रादितम् । ताम् । Qual. धुरम् । Rama was so much in sympathy for Bharata's सौभाग्य that even now he expresses grief for the burden entrusted on भरत ।

7. समुत्कर्षति—सम् + उद + कृष् + लटतिप् ; bears or carries on. Kings always think राजपरिपालन as a great burden.

8. कष्टम्—cp “बहो महद्भारं राज्ञां नाम” Avi. ; “अविद्यमोयं लोक-

तन्नाधिकारः” Sak V. “राज्यं हि नाम नृपतेर्महदप्रतीतिस्थानम्” Mud III. Pred to एतत् which again is Nom. to भवति or वर्त्तते understood here ; construe एतत्कष्टं भवति ; or अवयवयोगे एता ।

(विमृश्य) ईदृशमेवैतत् । यावदिदानोम् ईदृशशोक-
विनोदनार्थम् अवस्थाकुटुम्बिनीम् मैथिलीं पश्यामि । तत् कनु
खलु गता वैदेही । (परिक्रम्य अवलोक्य च) अये ! इमानि
खलु प्रत्यग्राभिषिक्तानि वृक्षमूलानि अद्वरगताम् मैथिलीं
सूचयन्ति । तथाहि—

Eng.—(Having thought) well such is the case with this. Now for the beguiling of such a grief (in order to beguile such a grief), let me look up to Maithili (or find out Maithili) who follows me in all circumstances of mine. Where is Vaidehi gone ? (Having walked round and beholding) well ! these very roots of the trees that have been just now sprinkled (with water) indicate that Maithili has not gone very far. Because—

Beng.—(छिन्ना करिया) এই সমস্ত (রাজ্যশালন) এই প্রকারই হয় । তবে এখন ঐদৃশশোক বিনোদনের জন্য আমার সকলঅবস্থার সহচারিণী মৈথিলীকে দেখি । কোথায় গেল বৈদেহী ! (পরিক্রমণ করিয়া ও দেখিয়া) ওহে ! অল্পকালপূর্বেই জলের দ্বারা অভিষিক্ত এই বৃক্ষমূলসমূহ জানাইয়া দিতেছে যে মৈথিলী বেশী দূর যায় নাই । যেহেতু—

Tika.—ইদৃশম্—ইত্যাদি । ‘এতৎ’ রাজ্যাশাসনাদিক’ যথা ‘এতৎ’ সংসার-
যাপনম্, ‘ইদৃশম্’ এব’দুঃখপ্রদমেব ভবতি । ‘ইদৃশশোকবিনোদনার্থম্’—উপস্থিত-
শোকস্য অপনোদনার্থম্, ‘অবস্থা’কুটু’ম্বিনীম্’, সুখদুঃখাদিসর্বাবস্থাসহচারিণীম্,
,মৈথিলী পশ্যামি’ [যাবদযোগে ভবিষ্যতি লট্.] । ‘প্রত্যগ্ৰাভিষিক্তানি’ প্রত্যয়ম্,

अधुनैव अल्पादेव कालात् प्राक् अभिषिक्तानि जलेन आर्द्रीकृतानि वृक्षमूलानि
'सूचयन्ति' ज्ञापयन्ति ।

Notes

1. ईदृशशोकविनोदनाथम्—ईदृशः शोकः कर्मधा; तस्य विनोदनम्
इतत् । तथैव इदम् तत् यथा तथा इति नित्यसमासः by the dictum "अथैन
सहनित्यसमासः विशेष्यलिङ्गताच्चैति वाच्यम् ।" क्रियाविशेषणम् ।

2. अवस्थाकुटम्बिनीम्—अवस्थायाः सुखदुःखादिदशायाः कुटम्बिनी सहचरी
इति इतत् । ताम् । कुटम्बिनी—पत्नी or सहचरी । A true wife is a com-
panion of her husband in all circumstances; cp "सर्वावस्थासु
सहायभूताम्"—shastrī,

3. प्रत्ययाभिषिक्तानि—adj to वृक्षमूलानि । अयं प्रति इति प्रत्ययम् अवायी-
मावः । प्रत्ययम् अजिरम् अभिषिक्तम् सुप्सुप् । तानि । अभि + चिच् + क्त कर्मणि ।
Qual. वृक्षमूलानि । Fresh watering of वृक्षमूल suggests that वैदेही
has just done this and is here near about.

4. अदूरगताम्—दूरम् गता इति २तत् । तस्मादन्ता तानिति नञतत् ।
adj to मैथिलीम् ।

5. वृक्षमूलानि—वृक्षस्य मूलम्; तानि इति इतत् । Nom. to सूचयन्ति ।
For a similar inference from situations of plants, compare
"न सम्मीलन्ति तावत् वन्यनकोशाः" etc—Sak III.

(रा) भ्रमरति सलिलं वृक्षावत्ते^० सफेनमवस्थितम्
दृषितपतिता नैते क्लिष्टं पिबन्ति जलं खगाः ।
स्थलमभिपतन्त्याद्रीः कौटा विले जलपूरिते
नववलयिनो वृक्षा मूले जलचयरेख्या ॥ २ ॥

Prose.—वृक्षावत्ते अवस्थितम् सफेनं सलिलं भ्रमरति, एते दृषितपतिताः

खगाः क्षिष्टं जलं न पिबन्ति । विले जलपूरिते (सति) आर्द्राः कीटाः स्थलमभि-
पतन्ति । इद्याः मूले जलचयरेखया नववलयिनः (सञ्जाताः) ।

Eng.—The foamy water is still revolving in the trench round the trees ; thirsty as these birds are they have descen-
ded but are not sipping the frothy water. Their dens being filled up with water wetted as the insects are, they are rush-
ing towards the land. The trees have been set at their roots, as it were, with bangles by the line of the dried up water

Beng.—बुक्फेर आलबाले अवस्थित फेनिल बारि (एखनउ) आवर्जित हहेतेछे । एहे समय पक्षियां तृकार्त हहेया (जलपानेन निर्मज्ज) नोटे नाशियाछे बटे, किञ्च ऐ बोलो जल पान करितेछेना (अर्थां जल पिताय नाहे हेहार बोलाटे भाव एखनउ काटे नाहे) । गर्त जलपूर्ण हउयाय आर्द्रशरीर कीटराखि हले आगिया पड़ियाछे । जल शुद्ध हहेया याउयाय बुक्फेले ये रेखा उभयपत्र हहेयाछे उहादेर धारा ऐ मूलजलि येन नूतन बजये शोभित हहेयाछे ।

Tika.—‘इद्यावत्’ इद्यानान् आवर्त्त आवर्त्तयुक्त आलबाले ‘अवस्थितम् सफेनम्’ सद्यः पतनात् फेनायुक्तं ‘सलिलम्’ (अद्यापि) क्षमति आवर्त्तते । ‘एते द्रवितपतिताः’ द्रव्यया समाक्रान्ताः अतएव जलपानाय भूमिमवतीर्णाः ‘अपि खगाः’ पक्षिणः ‘क्षिष्टम्’ सद्यः क्षुत्तिकासंभ्रमात् मलिनं ‘जलं न पिबन्ति’ । ‘विले गते’ जलपूरिते जलाकीर्णे सति, ‘आर्द्राः’ तज्जलेन आर्द्रोद्धतशरीराः ‘कीटाः’ पतङ्गाः ‘स्थलम् अभिपतन्ति’ उपसर्पन्ति । ‘इद्याः मूले’ मूलदेशे यत्र जलं सीतया निक्षिप्तम् ‘जलचयरेखया’ सद्यः एव जलस्य शीघात् उत्पन्नया रेखया ‘नववलयिनः’ नूतन-वलयसनायाः सञ्जाताः इत्यर्थः । ‘मूले जलं निक्षिप्तं तत् तु अधुनैव युष्मतां गतम् । परं तस्य शीघचिह्नेन वक्षिभरेखया परिवेष्टितं मूलं नववलयभूषितमिव आभाति इति भावः । हरिषीहृतम् ॥

Notes

1. वृक्षावर्त्त—वृक्षाणाम् आवर्त्तस्तस्मिन् इति तत् । अधिं ॐमी । आवर्त्त is eddy (cp "आवर्त्तः अन्धसांभ्रमः"); then it here means a basin where there is आवर्त्त । आवर्त्तते यः स आवर्त्तः इति अच् by the rule पचायच् ; or वृक्षान् आवर्त्तते इति वृच् + आ + वृत् + अच्—by the rule कर्मण्यच् । वृक्षाणाम् परितः अवस्थिते आलवाले इत्यर्थः । That which encircles a tree i. e. its आलवाल ।

2. सफिनम्—किमेन सह वर्त्तमानं यत् तदिति तुलायोगे बहुव्रीहिः । Qual. सलिलम् ।

3. भ्रमति = आवर्त्तते । Cp. अन्धसां भ्रमः above, where भ्रम = अवर्त्त । Nom. सलिलम् ।

4. वृषितपतिताः—वृषिताशामी पतिताश्चेति कर्मधा । वृषा + वृत् + क्तार्थ = वृषिताः । पत् + क्त कर्त्तरि = पतिताः । Qual. खगः ।

5. खगाः—खे (खं) गच्छन्ति इति ख + गम् + क्त कर्त्तरि । खं = आकाशम् । The birds usually come down to drink आलवालाब्धम् when it sets off, cp "विहङ्गानामालवालाब्धपायिनाम्"—Rag. II.

6. क्लिष्टम्—क्लिष्ट + क्त । सत्तिकासंस्पृशेन दूषितम्, इत्यर्थः । Qual. जलम् । Also see our notes under "न क्लिष्टं शिरोपधानम्"—Swapna V. 4.

7. विज्ञे—भावे ॐमी ।

8. जलपूरिते—Pred. adj to विज्ञे । जलं नि पूरितं तस्मिन् इति इतत् ।

9. अभिपतन्ति—अभि + पत् + लट् अन्ति ; transitive ; its obj. = स्यन्नम् ।

10. मूले—अधिं ॐमी ।

11. जलचयरेखया—जलस्य चयः शेषः इति इतत् । तस्य रेखा इतत् ; or तदुत्पन्ना रेखेति शाक-पाथिं वादित्वात् समासः । तथा । द्वितीया ।

12. नववलयिनः—नवं वलयम् वा वलयः इति कर्मधा । वलय = बाला bangle. नववलय + मत्वर्थेय इतिप्रत्ययः । Plural. Pred to वृक्षाः । As the water

in the अलवाल was drying up, a circle of soft earth was left and these render the tree नववलययुक्त ।

रामः—(विलोक्य) अये ! इयं वैदेही ! भोः कष्टम् ।

Eng. - R—(Having perceived)—Oh ! here is Vaidehi !
Alas ! how pitiable !

योऽस्याः करः आन्यति दर्पणेऽपि, स नैतिखेदं कलशं वहन्त्याः ।

कष्टं वनं स्त्रीजनसौकुमार्यं समंलताभिः कठिनो करोति ॥३॥

Prose.—अस्याः यः करः दर्पणेऽपि आन्यति सः कलशं वहन्त्याः (अस्याः)
खेदं नैति (न आवहति) ? or कलशं वहन्त्याः अस्याः स (हस्तः) खेदं नैति
(न प्राप्नोति) । वनं स्त्रीजनसौकुमार्यं लताभिः समं कठिनो करोति (इति)
कष्टम् ।

Eng.—This hand of hers that feels fatigued even in holding up the mirror, does not grow weary by carrying a pitcher today. Alas ! the forest turns the grace of a lady as hard as a creeper (or hardens the grace of a lady along with a creeper).

Beng.—इहार ये हात दर्पणेओ (दर्पण धरितेओ अथवा दर्पणे प्रतिबिम्ब पतनेर) ग्लेशटूकु गह करितेओ श्रांति हईया पड़े आज से कलश वहन करियाओ ताहार खेद करितेछे ना, वा कलश वहनकारी तार सेई हात खेद पाईतेछे ना । हाय ! वन, नारीजनैर कमनीयताके लतार छान्न कठिन करिया तौले ।

Tika.—‘अस्याः’ सौम्यायाः ‘यः करः’ सुकोमलः हस्तः ‘दर्पणेऽपि’ मुकुटेऽपि खल्लययाहत्या मुकुटधारणेऽपि [यदा मुकुटे प्रतिफलनमावल्लेशम् असहमानः अपि] ‘आन्यति’ आतिमनुभवति (अथ) कलशं जलसेवनार्थम् ‘घटम् वहन्त्याः’ धारयन्त्याः उत्तोलयन्त्याः इत्यर्थः तस्याः स करः खेदं परिश्रमं क्लेशम् नयति न प्राप्नोति ।

यदा स करः वहन्त्याः तस्याः खिदं 'नएति' नावहति [धातूनामनेकार्थत्वात्] । [कथम् एतत् ? ननु वनवासक्लेशसहनात् एव, इति विशदयति—] 'वनं' अरण्यं वनवासः इत्यर्थः 'स्त्रीजनसौकुमार्यम्' स्त्रीजनस्य नारीजनस्य सौकुमार्यं देहस्य कमनीयताम् लताभिः वल्लरोभिः समं तुल्या यथातथा 'कठिनीकरोति' कठिनत्वम् अतएव क्लेश-सहत्वम् आपादयति । यथा कमनीया अपि लतिका अरण्ये वासादेव काठिन्यम् भजति अनेन घातसहा च जायते तद्वत् नारीयाम् स्वाभाविकी क्षीमलता अपि वन-वासात् कठिना सती क्लेशसहा भवति । यदा समं इत्यस्य साहचर्यम् इत्येव अर्थः । तथा सति इयम् व्याख्या—अरण्यवासः प्रकृत्या सुकुमारां लताम् कठिनीकरोति तथा तथैव साहचर्यम् स्वाभावेन पेलवाम्, नारीम् अपि कठिनीकरोति । इति कष्टम्, दुःस्व-जनकम् । उपजातिवृत्तम् ॥

Notes

1. दपंछे—अधिकरणे ङी । See Tika.
2. आन्यति—अम् + लट् तिप् । Nom. (यः) करः ।
3. वहन्त्याः—वह् + शतृ + fem ; इष्टौ १ वचन । Qual, अस्याः understood.
4. एति—इष् + लट् तिप् । प्राप्नोति । See Prose.
5. स्त्रीजनसौकुमार्यम्—स्त्री एवजनः कमधा । तस्या सौकुमार्यम् इति एतत् ।
6. कठिनीकरोति—अकठिनं कठिनं करोति इति अभूततद्भावे चि । ततः क्ल इत्यस्य च लटिरुपम् ।
7. कष्टम्—construe इति कष्टं भवति । Similarly interpret भीः कष्टम् वत्ते etc ।

रामः—(उपेत्य) मैथिलि ! अपि तपो वर्धते ?

सीता—हम् अयग्रउत्तो । जेदु अयग्रउत्तो । [हम् आर्य-पुत्रः ! जयतु आर्यपुत्रः] ।

रामः—मैथिलि ! यदि ते नास्ति धर्मविघ्नः, आस्यताम् ।

সীতা—জং অয়্যতত্তো আণবেদি । (উপবিশতি) [যদার্থ্য-
পুত্রঃ আশ্রয়তি] ।

রামঃ—মৈথিলি ! প্রতিবচনার্থিনীমিহ ত্বাং পশ্যামি ।
কিমিদম্ ?

সীতা—সৌমসুসহিষ্ণুস্ব বিশ্ব অয়্যতত্তস্ব মুহুরাশ্রো ।
কিং এদম্ ? [শোকশূন্যহৃদয়স্য ইব আর্থ্যপুত্রস্য সুগরাগঃ ।
কিমিতত্ ?]

রামঃ—মৈথিলি ! স্থানে খলু কৃতা চিন্তা ।

Eng. R.—(Having approached) Maithili ! do thy austeri-
ties prosper ?

Sita.—Oh ! my lord (here is) ! Victory be to my lord.

Ram.—Maithili ! sit please, provided your religious per-
formances be not hampered (or If your religious functions
do not suffer).

Sita.—As my noble husband commands.

Ram.—Maithili ! I find you like one asking some answer
from me. Is it so (or what is the matter) ?

Sita.—The colour of my noble husband's face is like that
of one who is beset in grief. What is it ? (or what is
the matter ?)

Ram.—Maithili ! you have rightly hit upon the point.
(Or it is quite proper that I feel anxious).

Beng.—(অগ্রসর হইয়া) মৈথিলি ! তপস্তার শ্রীবৃদ্ধি হইতেছে ত ?
সীতা—আঁ আর্থ্যপুত্র ! আর্থ্যপুত্রের জয় হোক । রাম—মৈথিলি !
যদি তোমার ধর্মকার্যে বিঘ্ন না হয় তবে উপবেশন কর । সীতা—আর্থ্য-
পুত্রের যে আদেশ । রাম—মৈথিলি ! মনে হচ্ছে তুমি কিছু জানতে

चाओ ! ठिक कि ? (व्यापार कि ?) । सीता—शोकं शृङ्गद्वयं व्यञ्जितं
ज्ञाय आर्यापुत्रं मुखं भावः ; एकं व्यापार ? राम—मैथिलि ; तूमी
ठिकई भेवेह ; (अथवा आमी चिन्तनौय विषयैरई चिन्ता करियाहि ;
आमी ये विषये चिन्तित हईयाहि उहा चिन्तारई विषय ।)

Tika.—‘अपि किं तपः’ वने आश्रमरक्षादिरव्ययम् तपः वर्तते उन्नतिम्
आरोहति ? ‘यदि नास्ति धर्मविघ्नः’ धर्मकृत्यस्य ते काचित् बाधा न जायते चेत्
‘आस्यताम्’ उपविशताम् त्वया । ‘प्रतिवचनार्थिनीम्’ कस्यचिद्विषयस्य प्रत्युत्तरम्
प्रार्थयमानाम् इव ‘तां पश्यामि’ लक्षयामि कस्यापि प्रष्टव्यस्य उत्तरम् कामयमाना-
मित्यर्थः तां लक्षयामि । तदनुष्ठे ‘इदं’ वस्तु ‘किम्’ भवेत् । ततः सीता आह—
शोकशृङ्गद्वयस्य शोकेन शून्यं वास्यज्ञानरहितं हृदयं मनो यस्य तादृशस्य जनस्य इव
आर्यापुत्रस्य मुखरागः’ मुखच्छविः भवति । ‘एतत्’ वस्तु किं स्यात् । ‘स्थाने’ यथार्थम्
कृता चिन्ता त्वम् युक्तं चिन्तितवती ; यदहम् एतादृशः भवामि तत् यथार्थम् एव त्वम्
निश्चितवती । यदा ‘स्थाने’ यथार्थं युक्तमेव [अव्ययमेतत् । ‘युक्ते’ च ‘साम्प्रतं स्थाने’
इत्यनरः] चिन्ता कृता मया चिन्ताविहिता । यत् मया चिन्तितं तत् यथार्थमेव
सत्यमेव । यदा यत् मया चिन्ता कृता तत् स्थानेन्याय्यम् एव भवति यतः चिन्ता
योग्ये एव विषये मया विहिता । स्वचिन्तानेव रामः विद्वेष्टीति कृतान्त्यादि
शोकेन ।

Notes.

1. हम्—इतिसम्भूमे अव्ययमेव इति प्रागुक्तम् ।
2. धर्मविघ्नः—धर्मस्य विघ्नः इति इतत् ; वि + हन् घञर्थे क = विघ्नः, बाधा ।
धर्म was here her religious performances including watering
of trees etc.
3. आस्यताम्—आस् + लोट् ताम् कर्मणि ।
4. प्रतिवचनार्थिनीम्—प्रतिवचनम् कस्यचित् प्रष्टव्यविषयस्य प्रत्युत्तरम् अर्थ-
यते कामयते इति प्रतिवचन + अर्थ + णिन् स्त्रियाम् । प्रत्युत्तरकाचिणी । ताम् ।

Qual त्वाम । Thus our poet skillfully turns the topic of conversation.

5. शोकशून्यहृदयस्य—शून्यं वाञ्छान्नरहितम् ; शून्यं हृदयं यस्य तस्येति बहु । शोकेन शून्यहृदयः । इतत् । तस्य । Adj. used substantively. उपमान of आर्यापुत्रस्य ।

6. मुखरागः—मुखस्य रागः रक्तिमा ह्रविः इति इतत् । Sita marks Rama's dismal look and rightly guesses that he is thinking something.

7. स्थाने—अव्ययम् । Proper ; right ; cp. “स्थाने हवीकिञ्च तव प्रकीर्त्या जगत् प्रहृष्यत्यनुरज्यते च” Gita ; and “स्थाने भवानिकनराधिपः सन्” &c. See Tika.

N. B.—Here कियते for कृता would have been more explicit to bring out that Rama was thinking something.

राम—कृतान्तशल्याभिहतं शरीरं तथैव तावद्धृदयव्रणो मे ।

नानाफलाः शोकशराभिघातास्तत्रैव तत्रैव पुनः पतन्ति ॥४॥

Prose.—कृतान्तशल्याभिहते मे शरीरे हृदयव्रणः तथैव तावत् । तदप्य

तत्रैव नानाफलाः शोकशराभिघाताः पुनः पतन्ति ।

Eng.—The sore of my heart is still as before (or still fresh) in my body (person) that was wounded by the arrows of outrageous fortune (or by the missiles of my misfortune). Again and again the stings (the strokes.) of the shafts in the shape of grief producing various (sad) effects, are falling down upon the self-same place.

B. ng.—हृदे बशलो निपीडित आमार शरीरे हृदयवेदना सेहै-
कपहै रहिग्याहै । नानाप्रकार (दारुण) फलदायक शौके शरीर
(विषम) आघात बार बार ठिक सेहै स्थानेहै पड़ितेहै ।

just now (cp “रामः—सशोकम्... (विमृश्य)...यावदिदानीमोदशशोकविमोदनाद्यं
मंघ्रिर्लोप्यमानि” ante V) and also his खेद for this present plight
of her beloved wife Sita (cp “भोः कष्टम् योस्याः करः आन्यति दर्पणेपि
स नैति खेदं कल्पयं वहन्वाः”), and lastly his internal thought
as how to perform his father’s वत्सरिकयाज्ञ (cp “अन्तर्भवतस्मात्तस्य
संवत्सरयाज्ञविधिः...तत्कथं निवर्तयिष्यामि इति चिन्त्यते मया,” infra). These
six thoughts were the शोकशराभिघाताः that one after another
fell on his wounded heart.

सीता—अय्यउत्तम को विश्व सन्दावो । [आर्यपुत्रस्य क
इव सन्तापः] ।

रामः—अस्तत्रभवतस्मात्स्यानुसंवत्सरयाज्ञविधिः । कल्प-
विशेषेण निवपनक्रियामिच्छन्ति पितरः । तत् कथं निवर्तयि-
ष्यामीत्यतश्चिन्तयते । अथवा—

Eng. Sita.—What ails my noble husband ?

Ram. — To-morrow falls the annual sradh-ceremony of my
venerable father. Manes desire to have oblations in accord-
ance with the rituals (ritualistic scripts). And I am thin-
king how I shall perform it. Or—

Beng. सीता—आर्य कि प्रकार सन्ताप ? राम—पूजनीय पितृ-
देवैर वार्षिक श्राद्धवाक्या आगामी कलाई । कलविधि अह्नारे
पिण्डदानादि क्रियाई पितृगणैर काम्य । ताहा किरूपे सम्पन्न करिब
ताहाई आम भावितेछि ; अथवा—

Tika.—‘क इव’ कौटुम्बः खलु अनिर्वचनीयः, ‘सन्तापः’ मनोव्याधिः आर्यपुत्रस्य
वर्तते । ‘अः’ आगामिनि दिवसे [अव्ययमेतत्] ‘अनुसंवत्सरयाज्ञविधिः’ संवत्-
सरम् संवत्सरम् अनुष्ठेयः याज्ञविधिः श्राद्धवाक्या श्राद्धानुष्ठानम् इति । ‘कल्प-

विशेषेण' कल्पसूत्राणाम् विशेषेण विशिष्टानाम् अद्यतुल्यप्रतिपादितानाम् कल्प-
सूत्राणाम् अभिमततनुसृत्य इत्यर्थः 'निवपनक्रियाम्' पिण्डप्रदानादिक्रियाम् 'पितरः
द्रव्यम्' कामयन्ते । 'निर्वत्त'मिच्छामि सम्पादयिच्छामि' इति एतत्तमया चिन्तते ।
तस्यादेव शोकात् स इव मे सुखरानः इति ।

Notes

1. यः—There is no unity of time here ; for there is no knowing when रावण came there ।

2. अनुसंवत्सरश्चाहविधिः—संवत्सरम् संवत्सरम् अनु (i. e. संवत्सरि
संवत्सरि) इति अनुसंवत्सरम् । अवयवीभावः । As अवयवीभाव words are
usually adverb, so we now add अश्चादि अच् to make it an adj.
as in परोक्षाक्रिया । Now अनुसंवत्सरम् (अनुष्ठेयं) आहम् इति कर्मधा ।
तस्य विधिः वाक्यस्या करणीयता इति इतत् । Nom. to वत्ते &c understood :
or संवत्सरस्य योग्यम् इति अनुसंवत्सरम् अवयवीभाव । Rest as before.
Or again—Mr. Shastri, Mr. Kale and others expound as—
संवत्सरं संवत्सरं भवम् अनुसंवत्सरम् प्रात्यक्षिकम् । तादृशम् आहमिति
कर्मधा । we however prefer our exposition. This अनुसंवत्सर
here indicates that it was not first वात्सरिक आह, but the
वात्सरिक long after his father's death. And सीताहरण took
place in the 18th year of वनवास (see Ramayana).

3. कल्पविशेषेण—कल्पानाम् विशेषणेन इतत् । करणे इया ।

4. निवपनक्रियाम्—निवपन is offering made to the manes ; op
"कोवः निवपनानि दास्यति" । निवपनरूपक्रिया रूपककर्मधा । यदा निवपनमेव
क्रिया । ताम् । obj. of द्रव्यम् ।

5. निर्वत्तमिच्छामि—निर्वत्त + इत + चिच् + लृट् स्यामि । This thought of
पितृआहसम्पादद tormented and worried Rama. Thus Rama gives
answer to Sita's enquiry (i) why he was संशोक and what

just now (cp “रामः—सशोकम्... (विस्मयः)...यावदिदानीमीदृशशोकविमोदनायं नैषिषीं पश्यामि” ante V) and also his खेद for this present plight of her beloved wife Sita (cp “भोः कष्टम् योस्याः करः आन्यति दर्पणेपि स नैति खेदं कलशं वहन्त्याः”), and lastly his internal thought as how to perform his father’s श्राद्धसंस्काराद्विधिः (cp “श्वश्रुतभवतस्तातस्य संवत्सरश्राद्धविधिः...तत्कथं निवर्तयिष्यामि इति चिन्तते मया,” infra). These six thoughts were the शोकशरामिघाताः that one after another fell on his wounded heart.

सीता—अय्यउत्तम को विश्व सन्दावो । [आर्यपुत्रस्य क इव सन्तापः] ।

रामः—श्वश्रुतभवतस्तातस्यानुसंवत्सरश्राद्धविधिः । कल्प-
विशेषेण निवपनक्रियामिच्छन्ति पितरः । तत् कथं निवर्तयि-
ष्यामीति तच्चिन्तयते । अथवा—

Eng. Sita.—What ails my noble husband ?

Ram. — To-morrow falls the annual *śradh*-ceremony of my venerable father. Manes desire to have oblations in accordance with the rituals (ritualistic scripts). And I am thinking how I shall perform it. Or—

Beng. सीता—आर्य कि प्रकार गताप ? राम—पूजनीय पित्र-
देवेर वार्षिक श्राद्धवाचना आगामी कलाई । कल्पविधि अनुसार
पिण्डदानादि क्रियाई पितृगणेर काम्य । ताहा किरूपे सम्पन्न करिब
ताहाई आमि ताबितेहि ; अथवा—

Tika.—‘क इव’ कीदृशः खलु अनिर्वचनीयः, ‘सन्तापः’ मनोव्याधिः आर्यपुत्रस्य
वर्तते । ‘अः’ आगामिनि दिवसे [‘अव्ययमेतत्’] ‘अनुसंवत्सरश्राद्धविधिः’ संवत्-
सरम्, संवत्सरम् अनुष्ठेयः श्राद्धविधिः श्राद्धवाक्या श्राद्धानुष्ठानम् इति । ‘कल्प-

विशेषेण' कल्पसूत्राणाम् विशेषेण विशिष्टानाम् अस्मत्कुलप्रतिपादितानाम् कल्प-
सूत्राणाम् अभिमतमनुसृत्य इत्यर्थः 'निवपनक्रियाम्' पिण्डप्रदानादिक्रियाम् 'पितरः
इच्छन्ति' कामयन्ते । 'निर्वत्तयिष्यामि सम्पादयिष्यामि' इति एतत्तुलया चिन्त्यते ।
तद्यादेव शोकात्तस्य इव मे सुखरागः इति ।

Notes

1. नः—There is no unity of time here ; for there is no knowing when रावण came there ।

2. अनुसंवत्सरयाज्ञविधिः—संवत्सरम् संवत्सरम् अनु (i. e. संवत्सरि संवत्सरि) इति अनुसंवत्सरम् । अत्रायीभावः । As अत्रायीभाव words are usually adverb, so we now add अश् आदि अच् to make it an adj. as in परीक्षाक्रिया । Now अनुसंवत्सरम् (अनुष्ठेय) आहम् इति कर्मधा । तस्य विधिः यावस्था करणीयता इति इतत् । Nom. to वर्त्तते &c understood : or संवत्सरस्य योग्यम् इति अनुसंवत्सरम् अत्रायीभाव । Rest as before. Or again—Mr. Shastri, Mr. Kale and others expound as—संवत्सरं संवत्सरं भवम् अनुसंवत्सरम् प्रात्यक्षिकम् । तादृशम् आहमिति कर्मधा । we however prefer our exposition. This अनुसंवत्सर here indicates that it was not first वात्सरिक याज्ञ, but the वात्सरिक long after his father's death. And सीताहरण took place in the 13th year of वनवास (see Ramayana).

3. कल्पविशेषेण—कल्पानाम् विशेषस्तेन इतत् । करणे श्या ।

4. निवपनक्रियाम्—निवपन is offering made to the manes ; cp "कोवः निवपनानि दास्यति" । निवपनरूपाक्रिया रूपककर्मधा । यदा निवपनमेव क्रिया । ताम् । obj. of इच्छन्ति ।

5. निर्वत्तयिष्यामि—निर् + वृत् + णिच् + कृट् स्यामि । This thought of पितृयाज्ञसम्पादद् tormented and worried Rama. Thus Rama gives answer to Sita's enquiry (i) why he was सशोक and what

was his सन्नाप । क इव—Here इव along with क; indicates something unknown or indescribable. क इव सन्नाप; what unknown pain exists (in चार्थपुत्र) । Compare “त्वदन्धः क इवापह्णरवेत्”—Bharavi, and “काप्यभिख्या तयोरासीत् व्रजतः शङ्खवेपथीः” in Raghu I etc.

(रा) गच्छन्ति तुष्टिं खलु येन केन, त एव जानन्ति हि तां दशां मे ।

इच्छामि पूजां च तथापि कर्तुं तातस्य रामस्य च सानुरूपाम ॥३॥

Prose.—ते (पितरः) येनकेन तुष्टिं गच्छन्ति । ते एव हि मे तां दशां जानन्ति । तथापि तातस्य रामस्य च सानुरूपाम् पूजां कर्तुम् च इच्छामि ।

Eng.—They will attain satisfaction in any way ; because they know my plight (fully well). Still, I wish to perform worship worthy of my father as well as of Ram.

Beng.—ऊँहारा वे কোন অসুখানোই বুটে হইবেন, কেননা নিশ্চয়ই ऊँहारा আমার দশা জানেন । তবে পিতার ও রামের অসুখপূজা আমি করিতে চাই ।

Tika.—‘ते पितरः येन केन’ अङ्गहीनेनापि उपचारैश्च ‘तुष्टिं’ तुष्टिं ‘खलु’ निश्चितं ‘गच्छन्ति’ गमिष्यन्ति [भविष्यत्सामीप्ये लट्] । [यतः] ते एव स्वर्गस्थाः अतएव सर्वज्ञाः मे पितरः हि नूनम् ‘मे तां’ वनवासजिज्ञां अतः अर्थशून्यां ‘दशाम्’ अवस्थाम् ‘जानन्ति’ विदन्ति [इति सत्यम्—परम्] ‘तथापि अहम् तातस्य’ महाराजस्य ‘तथा रामस्य’ पितृभक्तस्य युवराजस्य भक्त ‘सानुरूपाम्’ उपयुक्ताम् ‘पूजाम्’ आह्लादिकम् कर्तुम् च इच्छामि । उपजातिवृत्तम् ॥

Notes.

1. सानुरूपाम्—adj to पूजाम् । अनुगतं रूपम् यस्य इति अनुरूपम् बहु—by “आदिथी—” । अनुरूपेण सह वर्तमाना या तामिति तुल्ययोगे बहु । अनुरूप has been here thus treated as a noun. We may also expound रूपम् अनुगतः इति अनुरूपः, आदितम् । Then as before ; or

again रूपस्य योग्यम् अनुरूपम् । अन्वयीभावः । ततः अर्थश्चाद्यच् । Then वङ् as before ; or again अनुरूपयतीति अनुरूपः (कर्तरि पचाद्यच्) । Then तुल्यायोगे वङ् as before. सहानुरूपम् is also correct by the rule “वोप-सर्जनस्य” । The reading स्नानुरूपम् meaning befitting self and Dasaratha would have been better here.

सीता—अय्यउत्त ! शिव्वत्तद्वस्मिदि सद्धं भरदो रिद्धीए ; अवस्मानुरूपं फलोदण्णं वि अय्यउत्तो । एदं तादस्म वड्डमद-तरं भविस्सदि । [आर्यपुत्र ! निर्वर्त्तयिष्यति आहं भरतः ऋद्ध्या । अवस्थानुरूपं फलोदकेन आर्यपुत्र । एतत् तातस्य च वड्डमततरं भविष्यति] ।

Eng. Sita.—My noble husband ! Bharat will ceremonially perform the sradh, and you with fruits and water befitting your (present) circumstances (or in proportion to your circumstances). This will be highly accepted by the late (departed) father.

Beng. सीता—आर्यपुत्र ! ভারত সন্মুখি সহকারে শ্রাদ্ধ সম্পন্ন করিবেন, আর আপনি অবস্থানুরূপ ফলজলের দ্বারা করুন । ইহা তাঁদের (পিতার) খুবই আনন্দের হইবে ।

Tika.—‘निर्वर्त्तयिष्यति’ सम्पादयिष्यति । ‘ऋद्ध्या’ ऐश्वर्येण ऐश्वर्यं निष्पादितो-पचारेण इत्यर्थः । ‘अवस्थानुरूपम्’ वनवासवस्थानां लपयुक्तम् ‘आर्यपुत्रः निर्वर्त्तयि-ष्यति’ । ‘फलोदकेन’ वनफलेन तथा नदीजलेन । ‘वड्डमततरम्’ आहततरम् । ‘भरतस्य आद्यापिष्या आहततरम्’ रामचन्द्रस्यैव सत्त्वगुणाधिकविकाशात् तथा ज्येष्ठ-त्वात्, तेन च सुष्ठ्वआद्याधिकारित्वात् ।

Notes

1. निर्वर्त्तयिष्यति—निर् + हत् + धिच् + लृट्, स्मृति । Nom. भरतः ।
2. ऋद्ध्या—करवी कतीया । ऋध् + क्तिन् भावे ।

3. अवस्थानुरूपम्—अवस्थायाः अनुरूपम् इति इतत् ; or रूपस्ययोग्यम् इति अनुरूपम् अव्ययीभावः । rest as before. अवस्था—अव + स्था + अङ् भावे स्त्रिया-माप् । आर्थपुत्र is to do आङ् acc. to his own present अवस्था here.

4. फलोदकीन—फलं च उदकम् च इति समाहारः by the rule "जातेर प्राणिनाम् तिनेति—करणे तृतीया । फलञ् इत्यादीं जातौ एकवचनम् । यदा फलानि च उदकानि च ।

5. बहुमततरम्—इदम् अनयोरतिशयेन बहुमतम् इति तरप् प्रत्ययः । बहु + मन् + क्त कर्मणि इति बहुमततरम् ।

N. B.—Sita pacifies Ramchandra saying that by the right of primogeniture he is the person to hold the shraddh-ceremony ; and hence the ceremony performed by him is to be taken into account first be it simply done with fruits roots and water ; and the same done by Bharat with royal pomp will be no doubt esteemed by the departed king, but will very likely be relegated to a subordinate position in comparison with yours. Rama in the next sloka accepts the argument of Sita but advances that this will also go to set the departed soul a-weeping, as he will thereby be reminded of the banishment of his eldest and most beloved son.

रामः—मैथिलि ।

फलानि दृष्ट्वा दर्भेषु स्वहस्तरचितानि नः ।

स्मारितः वनवासं च तातस्तत्रापि रोदिति ॥ ६ ॥

Prose.—मैथिलि । तातः दर्भेषु नः स्वहस्तरचितानि फलानि दृष्ट्वा (नः) वनवासं स्मारितः (मन्) तत्रापि रोदिति ।

Eng. — Maithili ! surely the departed king will weep thus

being reminded of our banishment by the fruits arranged (placed) with our own hands on the Kusa grass.

Beng. राम—मैथिलि ! पिता कुशेर उपर आमादेर अहङ्ग विहङ्ग फलराजि दर्शन करिया आमादेर बनवास अरण करिया सेधाने रोदिन करिबेन ।

Tika.—‘तातः’ पूजनोपः स्मरणः राजा ‘दभे’षु कुशेषु कुशानाम् उपरि इत्यर्थः ‘नः’ मम स्मरणरचितानि ‘आत्महन्ते’ विनाशानि ‘फलानि’ दद्यान् ‘वनवास’ स्मरितः ‘अनेन’ अद्याकम् ‘अरण्ये’ अवस्थानम् ‘मनसि’ कृत्वा इत्यर्थे ‘तवापि’ स्मरे’ऽपि ‘रीदिति’ रीदयति [इति भविष्यत्सामोह्ये लट्] । यः पिता वनवासम्, अद्याकम्, सुखा भूषणम्, शरीरं च ‘अद्याकं’ आद्यविधिप्रकारेण वनवासम्, कृत्वा स्मरे’ऽपि रीदण-परायणो भविष्यति ।

Notes

1. स्मरणरचितानि—स्मरण (or स्मरः) इत्यः इति इत्यतः, कर्मधा‘वा । तेन रचितानि सज्जीकृतानि इति इत्यतः । Qual. फलानि ।
2. वनवासम्—वनवासकामिति सुप् सुपा ।
3. स्मरितः—स्मृ + चिच् + क्त ; स्मरयति इति चिचि रूपम् । Here स्मृ implies ‘to recollect’ and there is no आधान implied (उत्कृष्टा-पूर्वकस्मरण) here, so the root is not स्मृ is चिच् by the ganasutra a “स्मृ आधाने” । Also see our notes in मास्य स स्मरयति in Rat.

(ततः प्रविशति परिव्राजकवेद्यो रावणः)

[Then enters Ravana in the guise of a mendicant]

रावणः—(आत्मगतम्) एषमीः

नियतमनियतात्मा रूपमेतद् गृहीत्वा,
खरवधक्तवैरं राघवं वञ्चयित्वा ।

স্বরপদপরিহীণাং হব্যধারামিবাহ্

জনকনৃপসুতাং তাং হতুঁ কামঃ প্রযামি ॥ ৩ ॥

Eng.—Rav.—(To himself)—Oh ! licentious as I am, I have adopted this form to play foul with Ramchandra who has full control over his passions, but who has courted my enmity by killing Khara, and thereby to carry away the the daughter of the king Janaka just like the offering of ghee done without the correct pronunciation of the text.

Beng. রাবণ (স্বগত)—এইযে আমি অজিতেন্দ্রিয় তাই এই রূপ ধারণ করিয়া আমি, জিতেন্দ্রিয় এবং শরের বিনাশ করণ জন্য আমার সহিত জাতবৈর রামচন্দ্রকে প্রভাবিত করিয়া শুদ্ধ মন্ত্রোচ্চারণহীন হুতাহতির দ্বায় জনকরাজনন্মিনীকে হরণ করিতে ইচ্ছুক হইয়া চলিয়াছি।

Tika.—‘অনিয়তাত্মা’ অনিয়তঃ অজিতঃ অবশীকৃতঃ আত্মা ইন্দ্রিয়াণি মনো বা যস্য স ইতি অজিতেন্দ্রিয়ঃ অহম্ ‘এতদ্রূপম্ পরিব্রাজকবেশম্ মৃচ্ছীত্বা’ ধারয়িত্বা ‘নিয়তং’ জিতেন্দ্রিয়ং ‘স্বরপদপরিহীণাং’ স্বরস্য বধেন বিনাশেন কৃতম্ আশ্রিতম্ উত্পাদিতং বৈরং শত্রুতা যেন তাড়য়ম্ ‘রাম’ বশয়িত্বা প্রত্যর্থ্য স্বরপদপরিহীণাম্ স্বরেণ উদাত্তানুদাত্ত-স্বরিতা ইতি ত্রয়াণ্যাম্ স্বরভেদানাম্ যজ্ঞোচ্চারণেন তথা পর্দন মন্তবশং চ পরিহীণাম্ রচিতাম্ অশুদ্ধস্বরোচ্চারণেন তথা বিকলপদোচ্চারণেন চ সহ প্রদত্তাম্ দ্রব্যত্বঃ ‘হব্য-ধারামিব’ হব্যস্য হবনীযস্য হুতস্য ধারাম্ আহুতিম্ ইব ‘তাং জনকনৃপসুতাম্ হতুঁ-কামঃ’ অপনেতুমনাঃ প্রযামি अभिसरामि। অয়ম্ ভাবঃ—সুষ্ঠু মন্তোচ্চারণেন তথা সন্মগদাত্তাদিস্বরোচ্চারণেন চ রচিতা হুতাহতিঃ দেবতাম্ উপগচ্ছতি [“অগ্নৌ প্রাস্না-হুতিঃ সন্মগাদিত্যসুপতিষ্ঠতে”, “অগ্নিসুখাবৈ দেবাঃ” “স ইহৈবেণুগচ্ছতি” ইতি] যদি সা আহুতিঃ পূর্বপ্রকারেণ রচিতা ন ভবতি তর্হি সা অসুরাচসপ্রমত্তিমিঞ্জি-যতে। অত্র অরথ্যে হুতাহতিরিব পবিত্রা সীতা, সা চ রামেণ রচিতা। বশনাং কৃত্বা যদা রামং দূরং

नेष्यामि तदा सा अरचिता भवेत् । तत्काले रत्नीवंशोद्भूत खलु अहं यादृक् स्वर-
पदपरिहोनां घृताहुतिम् हरामि तादृशैव रामविहोनाम् सीताम् अपि हर्तुम् अभिलाषी
सन् उपसर्पामि । उपमालङ्कारः । रामोऽव स्वरपदेन सह सीता च हव्यधारया सह
उपसीधेति । मान्निनीवृत्तम् ॥

Notes

1. Remark.—The stage-direction is defective here in all the printed editions; this whole speech of रावण up to अनुज्ञास्यामि should be आत्मगत । Otherwise his disparaging saying as अनिय-
तात्मा, or disclosure of his motive beforehand is unjustified. In that case his aim will be frustrated. So we read आत्मगतम् here.

2. अनियतात्मा—नि + यम् + त् कर्मणि नियतस्य आदित्योऽनियतः इति नञ्-
समासः । अनियतः आत्मा (मनः) यस्य स इति बहु । Qual. अहम् under-
stood. As I am so, hence I will do such heinous offence and
carry away a chaste wife of another.

3. नियतम्—जितेन्द्रियम् ; adj to Ram ; or It means surely निश्चितम्,
and qualifies वधयित्वा । As he is my enemy, so I will surely
deceive him. This is better, for रावण should not think highly
of राम his enemy ।

4. खरवधकृतवैरम्—खरस्य वधः इति इतत् । तेन कृतमिति इतत् ।
खरवधकृतं वैरं शब्दो ता येन or यस्मिन्, तम् इति बहु ; adj to रामम् । Khara-
was the head of Ravana's forces at दण्डकारण्य । He was killed
by Rama. Hence Rama was his enemy.

6. स्वरपदपरिहोनाम्—स्वरः प्राधान्येन उदात्तादि । पदं मन्त्रवर्णः ।
स्वरश्च पदं च स्वरपदे इति द्वन्द्वः ; ताभ्याम् परिहोना, ताम् इति इतत् । adj. to
हव्यधाराम् ।

7. हव्यधाराम्—हवाम्=देवतोद्देशेन दत्तं घृतम् । हयते अनेन इति करण-

वाचेऽ यत्प्रत्ययः । or कर्मणि यत् । तस्य धारं तामिति इतत् । This is compared to जनकवृत्तसुता । हवाधारा accompanied by proper pronunciation of right vedic mantras brings success and drives away evil spirits (cp “वाधस्व दूरे निर्वृतिम्”—R. 1.24.9) otherwise it is appropriated by Rakshasas. Comp “दुष्टोमन्त्रः स्वरतो वर्णतो वा मिथ्याप्रयुज्यो न तमर्थमाह । स त्रायञ्चो यजमानं हिनस्ति यद्येनश्च स्वरतोपराशात्” Bhashya. The उपमा is appropriate in point of time and place. See Tika. Also see “हरामि रुदतीं वालाम् अमन्तोक्तमिवाहुतिम्” SI. 15.

8. जनकवृत्तसुताम्—जनक एव वृत्तः इति कर्मधा । तस्य सुता तामिति इतत् ।
obj to हर्तुकामः ।

9. हर्तुकामः—ह + तुम् = हर्तुम् ; हर्तुकामः यस्य वह । कामशब्दे मनः-
शब्दे च परे सति तुसुप्तप्रत्ययस्य सकारलोपोभवेत् वज्रोहौ, see “तुहामसनमोरपि” ।
हर्तुम् कामः वासना यस्य सः इत्येव अर्थः । adj to अहम् ।

10. प्रयानि—प्र + या + लट् निष् । I approach.

(परिक्रम्य अधो विलोक्य) इदं रामस्य आश्रमपदद्वारम् ।
यावदवतरामि । (अवतरति) यावदहमपि अतिथिसमुदाचारम्
अनुष्ठासामि । (प्रकाशम्) अहमतिथिः कोऽत्र भोः ।

रामः—(श्रुत्वा) स्वागतमतिथये ।

रावणः—स्नाधु विशेषितं खलु रूपं स्वरेण ।

रामः—(विलोक्य) अये भगवान् । भगवन् ! अभिवादये ।

रावणः—स्वास्ति ।

रामः—भगवन् ! एतदासनमास्रताम् ।

रावणः—(आत्मगतम्) कथमाप्नोत इवास्मि अनेन ।

(प्रकाशम्) वाढम् । (उपविशति) ।

रामः—मेधिलि ! पादमानय भगवते ।

सीता—जं अयउत्तो आणवेदि । (निष्क्राम्य प्रविश्य)
इमा आवो । [यत् आर्यपुत्र आज्ञापयति । इमा आपः] ।

रामः—शुश्रूषय भगवन्तम् ।

सीता—ज अयउत्तो आणवेदि । [यदार्यपुत्र आज्ञापयति]

रावणः—(मायाप्रकाशनपर्याकुलो भूत्वा) भवतु भवतु ।

Eng. Rav.—(Walking round and looking below) This is the entrance to the site of Ram's hermitage. Then let me descend (alights). Now I on my part, should adopt the manners of a guest. I am a guest—who is here ?

Ram.—(Having heard) welcome to the guest.

Ravan.—His frame has been well kept pace by his voice ; or rather his voice has lent an additional charm to his complexion.

Ram.—(Having looked) Oh Respectable one. Venerable Sir, I salute thee.

Rav.—Good be to you.

Ram.—Venerable sir ! this is the seat for you.

Rav.—(To himself) how it that I am ordered by him ; (aloud) well, (takes his seat).

Ram.—Maithili ! bring water for the washing of this venerable one's feet.

Sita.—As my noble husband commands. (Going out and entering) here is water.

Rav.—Wait upon (or attend to ; or render service to) this respectable one.

Sita.—As my noble husband commands.

Rav.—(being afraid, lest his stratagem is disclosed) enough ! enough ! (stop please ! stop !)

Beng.—(পরিক্রমণ করিতে করিতে নিম্নদিকে দৃষ্টিপাত করিয়া)
 এইত রামের আশ্রমগৃহদ্বার । তাহা হইলে অবতরণকরি । (অবতরণ)
 এইবার আমি অতিথিসমুচিত আচারের অনুষ্ঠান করি । (প্রকাশে) আমি
 অতিথি ! কে আছেন এখানে ! রাম—(শ্রবণান্তে) অতিথির স্বাগত !
 রাবণ—রূপ স্বরের দ্বারা বেশ ভাল ভাবেই বিশেষিত (উৎকর্ষযুক্ত)
 হইয়াছে । রাম—(দেখিয়া) ও ভগবান্ । ভগবন্ প্রণাম । রাবণ—মঙ্গল
 হৌক । রাম—ভগবন্ ! এই আগনে উপবেশন করুন । রাবণ—
 (স্বগত) একি ! এ যেন আদেশ করিতেছে । (প্রকাশে) আচ্ছা ।
 (উপবেশন করিলেন) । রাম—মৈথিলি ! পাদপ্রক্ষালনার্থ জল
 আনয়ন কর । সীতা—আর্য্যপুত্রের যেকপ আদেশ । (বাহির হইয়া
 পুনঃ প্রবেশ করিয়া) এইযে জল । রাম—ভগবানের শুশ্রূষা কর ।
 রাবণ—(যারা প্রকাশভয়ে ব্যাকুল হইয়া) থাক ! থাক !

Tika.—‘অতিথিসমুদাচারম্,’ অতিথিলা যত্বীয়ম্, সম্যক্, আচারম্ ।
 ‘মাধু বিশেষিত’ রূপ’ সুরে’ অস্ব কণ্ঠস্বরেন অস্ব রূপ’ সুহৃদ্ব্যবহারে বিশিষ্টতা
 আদর । অর্থমর্থঃ—অস্ব রূপম্, সৌন্দর্য্যম্, সমাধাতঃ এব দর্শনীয়ম্ । যদা অস্ব
 রূপম্, বসুঃ সমাধীন এব সুন্দরম্ । অস্ব কণ্ঠস্বরঃ অপি মধুরঃ । অতএব অস্ব
 কণ্ঠস্বরঃ মধুরঃ সন্ অস্ব সমাধিসুন্দরী বসু’ষ কিমপি বৈশিষ্ট্যম্ (অধিকতরমাধু-
 র্য্যম্) আপাদিতবান্ । যদা অন্যঃ কথিহপি অর্থঃ কর্তুं শক্যতি, স যথা—অস্ব
 মধুরে’ স্বরে’ অস্ব মধুর’ রূপম্ সমর্থিত—যাহক্ অস্ব সুন্দর’ বসুঃ তাহীব অস্ব
 মধুরঃ স্বরঃ অতঃ উভযোঃ সুহৃৎ এব সামঞ্জস্যম্ দৃশ্যতি । [পরম্ অতঃ প্রথমার্থস্য
 সাধীযান্ ইতি মন্যমানস্তি ব্যয়ম্] । ‘অমিবাভ্য’ প্রথমামি । ‘কথম’ আশ্রমঃ’ ইত্যাদি—
 অর্থঃ মাম্, আসনযত্বার্থম্ অর্থঃ যতি পর’ ইহীব অস্ব প্রমাণশালিত্বম্ যত্ সন্
 অস্বম্ শুভ্র অনেন আসনযত্বার্থম্, আদিত্যোঃ । অতঃ রাবণঃ স্বমনসি রামস্য
 চতুর্কর্ষমেব বিবেচয়তি । ‘পাশম্’ পাদপ্রক্ষালনার্থ জলম্ । ‘শৃঙ্গ’ শৃঙ্গা ক্রুর
 শরাদিপরিসাধনে পরিচর । ‘মায়া প্রকাশনপর্জ্যাক্তজীভূলা’ রাবণঃ মায়া (কপ-

टेन) एव परित्राजकवेषं गृहीत्वा आयातः । सौता यदि अस्य पादौ स्पृशेत् तर्हि अजिनेन्द्रियस्य तस्य लालसाप्रभावात् कम्पादिकामविकाराः आविर्भूताः भवेयुः, तथा सति अस्य स्वरूपप्रकाशः स्यात्—तत् खलु माम्भूत् इति एतदर्थमेव पर्याकुलः शङ्काकुलः चञ्चलः (भौतः) भूत्वा । 'माया' कपटम् । कपटवेषः । तस्याः प्रकाशनम् स्वरूप-प्रकाशः । तेन तस्मात् आकुलः अधीरः इत्यर्थः । एवं भूत्वा रावण आह "भवतु भवतु" [अवययमेतत् अत्र । सम्भ्रमे दिक्कृतिः] । सौताकृता सेवा मे न प्रवर्तताम् इत्यर्थः ।

Notes

1. आश्रमपदद्वारम्—आश्रमस्य पदम् स्थानमित्यर्थः इतत् ; तस्य द्वारमिति इतत् । Nem. to वर्तते or भवति understood. वाक्ययोरे "अवतरामि" इत्यत्र भविष्यति लट् ।

2. अतिथिसमुदाचारः—अतिथिमाना तिथिर्धस्य स इति बहु । यदा अतति सततं गच्छति इति अत + इधिन् = अतिथिः । तस्यः (तथोन्मः) समुदाचारः इति इतत् । सम् + उद् + आ + चर + घञ् । Obj. of अनुज्ञास्वामि । Note that अनुज्ञास्वामि in लट् should be more appropriate here ; for लट् is to be used in connection with अवययवाच्य to denote futurity, See the rule "यावत् पुरानिपातयोर्लट्" ।

3. आतथ्ये—सम्यग्दाने ऽर्थौ acc. to माथ, thus अतिथ्ये सागतं भवतु । or कर्मणि ऽर्थौ by the rule "क्रियार्थोपपदस्य च कर्मणि स्थानिनः" । यतौ is also correct in such cases.

4. विशेपितम्—वि + शिष् + णिच् + क्त कर्मणि । In Tika we have explained this वाक्य with ref. to Rama ; it may also be taken to refer to Ravana. Ravana says सम रूपं परित्राजककूपं स्वरेण सागतशब्द-स्वरेण साधु विशेपितम् सूचयितम्, and is glad that his trick is not detected.

5. साधु—adv. modifying the verb विशेपितम् ।

6. आस्रातान—आस + लोट तान कर्मणि । Nom. त्वया or भवता ।
7. आन्नतः—आ + ञप् तुरादि क्त कर्मणि । आन्नपित also. I am ordered as if. See Tika.
8. भगवने—सम्प्रदाने ऽर्थो or कर्मणि ऽर्थो as in अतिथये ; or Acc to Vritti—क्रियायोगे चतुर्थो by the dictum—क्रियायहणमपि कर्तव्यम्. See ante. It is usual to offer पाय, आसन &c to a guest.
9. यश्चय—यश्चया कुरु इति यश्चयशब्दात् चिच् + लोट हि = टिलोप with इष्टवदभाव by "प्रातिपदिकात् धात्वर्थे" चिच्, बहुलमिष्टवच्च" । or य् + सन् चिच् (सार्धे) + लोट हि । See Act IV. यश्चयस् will serve the purpose equally well without चिच्, and will be better.
10. मायाप्रकाशनपर्याकुलः—मायायाः प्रकाशनमिति इतत् । तथात् पर्याकुलः इति सुपसुपा । See Tika. भवतु is an अव्यय here meaning "well" or "enough".
11. Remark.—Here put the stagedirection "प्रकाशनम्" before अहमतिथिः though not seen in any edition ; otherwise the address is out of place. See also Remark under sl. 7.

(रा) इयमेका पृथिव्यां हि मानुषीणामरुन्धतो ।

यस्या भर्त्ता इति नारीभिः सत्कृतः कथ्यते भवान् ॥ ८ ॥

Prose.—पृथिव्याम् इयं हि मानुषीणाम् मध्ये एका अरुन्धतो (तत्पुत्र्या पतिव्रता) । यस्याः भर्त्ता इति (हेतोः) भवान् नारीभिः सत्कृतः (इति) कथ्यते । यदा भवान् सत्कृतः (जनैः) इति नारीभिः कथ्यते ।

Eng.—Amongst the females of the world this one alone is Arundhati, being whose husband you are esteemed by ladies so runs the report.—(Or being whose husband you are held in respect—So remark the ladies).

Beng.—पृथिवीते मानवीगणेर मध्ये इनिई केवल अरुक्कती थीर
शामी बलियाई आपनि रमणीगणेर अङ्कार पात्र एरूप बना ह्य।
(अथवा) थाहार शामी बलियाई आपनि (जनगणेर) अङ्कार ताजन
ऐरूप नारीगण बलिया पाकेन।

Tika.—‘प्रचिन्त्याम् जगति इयं’ सीता हि नूनं मानुषीणां मध्ये एका अरुन्धती
अरुन्धतीतुल्या पतिव्रता। [अरुन्धती हि वशिष्ठस्य पत्नी पातिव्रत्येन सा सर्वजन-
पूजितासीत्। तस्याम् स्वर्गे प्रस्थितायाम सत्याम्] इयं सीता एव सर्वासाम
रमणीनां मध्ये अधुना अरुन्धत्याः गौरवजनकम् आसनम् अधिकरोति इत्यर्थः।
[भवतः खलु गौरवम् एष एव प्रकाशयति—] ‘यस्याः’ पतिव्रतायाः अरुन्धती-
कल्यायाः ‘सीतायाः भर्ता पतिः इति’ अनेनैव हेतुना ‘भवान् नारीभिः सत्कृतः’
आहृतः इति (जनैः) कथ्यते प्रकाशयते। यदा अस्याः एव मामी भवान् इति
अनेनैव हेतुना भवान्—जनैः सत्कृतः इति नारीभिः सर्वाभिः महिलाभिः कथ्यते।
पतिव्रतायाः सीतायाः गौरवेण तत्र गौरवम् इति भावः।

Notes

1. मानुषीणाम—निर्धारं धृष्टी।
2. अरुन्धती—It means here अरुन्धतीतुल्या। Pred. इयम्।
Arundhuti was the devoted wife of वशिष्ठ as साहा was of अघि,
comp’ ददृशं वशिष्ठसन्नासितमरुन्धत्या साहायैवद्विभुजं”—Rag. I.
3. सत्कृतः—सत् + कृ + क्त कर्मणि। आदरानदारयोः सदसती इति सत्
इत्यस्य गतिसंज्ञा। See Tika Thus Ravana avoids Sita’s पदादिसेवा
to keep his disguise in tact, and to gain Rama’s confidence
by extolling Sita as a chaste lady to him.

रामः—तेनहि आनय, अहमेव शुश्रूषयिषे।

रावणः—अयि ! क्वायां परिहृत्य शरीरं न लङ्घयामि।
वाचानुवृत्तिः खलु अतिथिसत्कारः। पूजितोऽस्मि। आस्यताम्।

रामः—वाढम् । (उपविशति)

Eng. Ram.—Then bring water I shall render services.

Ravan—Well, I do not like to avoid the shadow and (at the same time) transgress the body. To please a guest with sweet words is the right (or real) way of (according the rites of) hospitality. I have been honoured ; please take your seat.

Ram.—Very good. (sits down).

Beng.—राम—तबे निचे एग, आमिहें शुश्रूषा करिब ।

द्रावण—उहे छाया परिहार करिया शरीर लज्जन करिते छहि ना । बाकोद्वारा तूष्टि विधाने (यथार्थ) अतिथि गन्कार । आमि पूजित रहैवाछि । आपनि बस्न । राम—उद्धम । (उपवेशन करिलेन) ।

Tika.—'तेन हि' तथा सति 'आनय' आपः आनय अहम् एव शुश्रूषयिष्ये' आद्यादिदानेन सिध्यति । अयि आद्यामित्यादि—'आयाम्' प्रतिबिम्बम् 'परिहृत्य' परिवर्ज्य 'शरीरम्' कायम् 'न लङ्घयामि' न अतिप्रसूतमिच्छामि । अयमर्थः—आद्या हि वस्तुनः निव्यानुगामिनी, तां परिवर्ज्य न कोऽपि शरीरम् लङ्घयितुं शक्नोति, तद्वत् सीता अपि निव्यनेव रामानुगामिनी इति सा तस्या आद्या इव । तां सीतां परिवर्ज्य (सीताकृतान् शुश्रूषां विहाय) शरीरम् तस्याः कायभूतं रामचन्द्रम् न लङ्घयामि पीडयामि, तस्याः कायभूतेन रामचन्द्रेण विद्धितां सेवां न गहीष्यामि । अतएव यथा मया सीतया करणीया सेवा परिवर्ज्या तद्वत् त्वयैव विधेया सेवा परिवर्ज्यया । तेन हि शुश्रूषणेन अलम् इति भावः । अत्र कोऽपि ध्वनिः विद्यते स तु एवंरूपः—आयाम् परिवर्ज्य सीतां विहाय शरीरं रामचन्द्रं न लङ्घयामि न विगहीष्यामि । सीताम् खलु आदौ अपनीय पश्चात् त्वया सहयोत्सी इति भावः । 'वाचानुष्ठपिः' वाक्येन अनुवर्त्तनम् सुमिटेन वाक्येन एव तुष्टिसाधनम् खलु यथार्थत एव अतिथिसत्कारः अतिथिपूजा । तत्र सुमिटवाक्येन अहं पूजितोऽस्मि

सम्मानितोभवामि) [तथाहि "दृष्टानि भूनिरुदकं वाक् चतुर्थोच स्मृता । एतान्यपि
सुतां गेहेनोच्छिद्यन्ते वदाचन"] ।

Notes

1. यश्च पयिषि — शु + सन् + णिच (सार्धं) + लट्सी । or यश्चया नामधातु
+ णिच + लृट्सी । "णिचश्च" इत्यात्मनेपदम् । See act IV. sl. 19 and
ante.

2. वाचा—करणे लतीया । Comp "भवतीनां स्मृतयैव निरा कृतमा-
तिथाम्" in Sak I.

3. क्षायां परिहृत्य शरीरम् न लङ्घयामि—क्षाया being अलङ्घनीय its
origin शरीर will also be see, Now—See Tika here for signi-
ficance,

4. अतिथिसन्कारः—अतिथिः सन्कारः इति दृत्तम् ।

5. वाङ्म—An अव्यय implying सौकार (assent),

रावणः—(आत्मगतम्) यावदहमपि ब्राह्मणसमुदाचार-
मनुष्ठास्यामि । (प्रकाशम्) भोः काशयपीत्रोऽस्मि । साङ्गो-
पांगवेदमधीये, मानवोयं धर्मशास्त्रम्, माहेश्वरम् योगशास्त्रम्,
वार्हस्पत्यमर्यशास्त्रम्, मेधातिथेर्न्यायशास्त्रम्, प्राचेतसं आङ्-
कल्पं च ।

रामः—कथं कथं आङ्कल्पमिति ।

रावणः—सर्वाः श्रुतीरतिक्रम्य आङ्कल्पे स्पृहा दक्षिता ।
किमेतत् ?

रामः—भगवन्, भ्रष्टायाम् पितृमत्तायाम् आगमः, इदानी-
मेव ।

Eng. Ravan—(to himself) Now I shall shew the man-

ners of a Brahman (or exhibit Brahmanical manners) (Aloud) well ! I am born in the line of Kasyapa. I have gone through the Vedas with all their subsidiaries and supplements, the Dharma sutras or code or institute of Manu, the work of yoga or Tantra shastra of Maheswar, the polity by Brihaspati, the Logic by Medhatithi (Gotama), and the ritualistics pertaining to Sradh ceremony by Prachetas.

Ram.—What ! what ! the ritualistics pertaining to Sradh !

Ravan.—You have shown eagerness in the ritualistics pertaining to Sradh to the exclusion of all other branches of study. What is the matter ?

Ram.—This is now the scripture since I have lost my father.

Beng. রাবণ—(স্বগত) আমিও এখন ব্রাহ্মণোচিত আচারের অহুষ্ঠান করি । (প্রকাশ্যে) ওহে আমি কাশ্যপগোত্র । সাক্ষোপাঙ্গ বেদ, মহুপ্রণীত ধর্মশাস্ত্র, মাহেশ্বর যোগশাস্ত্র বা তন্ত্রশাস্ত্র, বৃহস্পতি-প্রণীত অর্থশাস্ত্র, মেধাতিথি বা গোতমরচিত স্তায়শাস্ত্র, এবং প্রচেতা মুনির শ্রাক্ককর্ম অধ্যয়ন করিয়াছি । রাম—কি কি শ্রাক্ককর্ম । রাবণ—সমস্ত শাস্ত্র অতিক্রম করিয়া শ্রাক্ককর্মে শ্রদ্ধা দেখাইতেছেন—ইহার কারণ কি ? রাম—ভগবন্, পিতার মৃত্যু হইলে এই শাস্ত্রেরই ত প্রয়োজন ।

Tika.—‘ব্রাহ্মণসমুদাহারম্’ দ্বিজোচিতম্ আচরণম্ । অনুষ্ঠাস্থামি করি-
আমি [যাবদধীমি লুভ্যে লটযুক্তঃ ইতি প্রাপ্তম্ । অতঃ অনতিষ্ঠামি ইত্যে-
বান্ সাধীযান্ পাঠঃ] । ‘সাক্ষোপাঙ্গবেদম্’—অঙ্গানি চ উপাঙ্গানি চ তৈঃ সহ
স্বতরঃ বেদান্ । বেদাঃ স্তোত্রাঃ = স্তব্ধাঃ সাম যজুরর্থবৎ ইতি । তিষ্ঠাং বেদানাম্ যজ্

अङ्गानि, यथा—शिक्षा (pronunciation and phonetics), कल्पः (ritualistics), व्याकरणम् (grammar), निरुक्तम् (lexicon) छन्दः (prosody) ज्योतिःशास्त्रम् च (astronomy)। उपाङ्गानि च चत्वारि—यथा, पुराणम् (history), न्यायः (Logic), मौर्मासा (the vedic philosophy) धर्मशास्त्रम् च (works on law, sociology and religious functions). एतैः खलु शास्त्रैः सह चतुरः वेदान् 'अधिम अधीये' अधुनापि पठामि—ततः पठितवान् इत्यर्थः गम्यते । यदा अतीतसामीप्ये लट् । सद्यः एव एतेषाम् अधाद्यन्तम् समाप्तम् इति भावः । [ननु अन्यत् किमपि शास्त्रम् त्वया अधीतम् इत्याह ?—] मानवीयम् मनुना प्रोक्तं स्मृति-शास्त्रम् । माहेश्वरं महीश्वरेश्वरं रचितं योगशास्त्रम् चित्तवृत्तिनिरोधादिविज्ञापकं शास्त्रम्, योगमार्गनिर्देशकं तन्त्रशास्त्रं वा, मेधातिथिः मेधातिथियथितम् गीतमरचितम् इत्यर्थः; न्यायशास्त्रम् तर्कशास्त्रम् । 'प्राचितसम्' प्राचितसा मुनिना रचितं 'आहकल्पम्' आहविधिवोधकं शास्त्रम् मया अधीतम् ॥ 'सर्वाः समस्ताः श्रुतीः शास्त्राणि' [श्रुतिशब्दस्य "वेद" इत्येवम् बोधयति । परम् स्मृतिशास्त्रादीनाम् अपि वेदमूलकत्वात् अथ श्रुति-शब्देन सर्वाण्येव शास्त्राणि लक्ष्यन्ते] । 'अतिक्रम्य' वृत्तकम् ॥ 'नष्टायाम्'—नष्टायाम् 'पितृमत्तायाम्' सपितृकतायाम्, पितरि स्तने इत्यर्थः । 'इदानीम्' पितृहीनावस्थायां 'एव आगमः' एतत् खलु आहकल्पम् प्रयोजनम् इत्यर्थः ॥

Notes.

1. ब्राह्मणसमुदाचारम्—ब्राह्मणस्य समुदाचारः तम् इति इतत् । obj to अनुष्ठायामि । See Tika also for gram. here.

2. काश्यपनीतः—काश्यपम् गीतम् यस्य स इति बहु । काश्यपस्य इदम् इति काश्यपम् अण् प्रत्ययः ।

3. साङ्गोपाङ्गम्—अङ्गानि च उपाङ्गानि च इति अङ्गोपाङ्गानि । अत्र इतरं तत्र एव । तैः सह वर्तमानम् इति बहु । Qual. वेदम् । For Angas and Upanishads of Veda—See Tika.

4. अधीये—अधि + इ + लट्, ए । अतीतसामीप्ये लट् । See Tika.

5. मानवीयम्—मनोरपत्यं पुमान् इति मनु + अण् (औत्सर्गिक) = मानवः

मनुष्यः शत्रुः ; मानवेन भगुना प्रकाशितम् इति उच्यते; वैयकः । ततः मानवीयम् ।
The code of Manu as promulgated by his son ordisciple शत्रु ।

6. माहेश्वरम्—महेश्वरेण प्रोक्तम् or तत आगतम् इति माहेश्वर + अण् =
माहेश्वरम् । Qual. योगशास्त्रम् ; implying the science of yoga or
Tantra shastra as promulgated by Maheswar, the योगेश्वर ; or
माहेश्वरम् means तन्त्र or चिकित्साशास्त्र &c come down from माहेश्वर ;
and then योगशास्त्र = original aphorisms of yoga and not पतञ्जलि-
कृत योगशास्त्रम् । This shows Bhasa's seniority to पतञ्जलि ।

7. वाङ्मयताम्—इहस्पतिना प्रोक्तम् तस्य इदम् इति वा उच्यते; यदा इह-
स्पतिः कर्म इति यक् by "पञ्चमपुरोहितादिभ्यो यक्" । Qual अर्थशास्त्रम् ।
This is referred to in कौटिल्य अर्थशास्त्र and in Mahabharata, and
इहस्पति was the first writer of अर्थशास्त्र ।

8. प्राचेतसम्—प्राचेतसा प्रोक्तमित्यादि अण् ; qual. शाकल्यम् । प्राचेतस
श्रुति is cited in many legal works.

9. शाकल्यम्—शाकल्यकान्तम् शाकल्य वा कल्पम्, कल्पवृक्षम्, इति शाक-
ल्यार्थिवादि ।

10. मीमांसिकः न्यायशास्त्रम् = It is logical aphorisms of मीमांसिक ।
Mahabharata santiparvan मौचधर्म has called मीमांसिक as मीमांसिक
(see chap. 359) ; Dr. Satish ch. Vidyabhusan has also corro-
borated this point. So there is no reason to detect the
posterior limit of the date of Bhasa here.

11. अतिक्रम्य—अति + क्रम् + क्त्वाप् ; = उपेक्षा ।

12. स्मृद्धा—स्मृद्ध + अङ् fem ; आश्चर्यातिशयः । Ravana wonders
how Rama has shown so much regard for शाकल्यम् excepting
other shastras, and asks him "एतत् वस्तु किं स्मृतम्" (what is the
matter).

13. अष्टायान्—adj to पित्रमतायान् । अनश् + क्त + fem आ ; ३मी ।
अष्टायान् इत्यर्थः ।

14. पित्रमतायान्—पितृ + मतृप् = पितृमान् ; तस्य भावः इति तल् = पितृ-
मता । तस्यानित । भावे ३मी ।

रावणः—अलं परिहृत्य । पृच्छतु भवान् ।

रामः—भगवन् ! निवपनकियाकाले केन पितृंस्तर्पयामि ।

रावणः—सर्वं अह्वया दत्तं श्राद्धम् ।

रामः—भगवन् ! अनादरतः परित्यक्तं भवति । विशेषार्थं
पृच्छामि ।

रावणः—यूयताम् । विरूढं घृ दभाः, ओषधोषुतिलाः, कलायं
शाकेषु, मत्स्येषु महाशफरः, पक्षिष्वार्ध्राणसः, पशुषुगोः खड्गो
वा इत्येते मनुष्याणांविहिताः ।

Eng. Ravan.—Away with your reserving ; ask please
(what you like).

Ram. — Venerable sire ! what shall I offer to the manes at
the time of Nivapana ? (i.e offering of water, cakes and the
like)

Ravan.—Anything offered with respect may constitute
the Shradh offering.

Ram.—Venerable sir ! what is offered with disrespect is
discarded (by the manes) ; I want to know the full parti-
culars here (or I want to know the articles which are
especially offered).

Ravan.—Then pay attention please ; Kusa amongst the
grass, sesamum amongst the pulses, kalaya amongst the

lettuces, Mahasafara amongst the fish, Bardhanasa among the birds and either cow or rhinoceros amongst beasts—are specially recommended for manes.

Beng.—রাবণ—পরিহার করিতেছেন কেন ? (সমুচিত হইতেছেন কেন ?) জিজ্ঞাসা করণ । রাম—ভগবন্ ! শ্রাদ্ধাঞ্জলি প্রদানকালে কোন দ্রব্যদ্বারা পিতৃগণের তর্পণ করিব ? রাবণ—শ্রদ্ধা সহকারে প্রদত্ত সব কিছুই ত শ্রাদ্ধ । রাম—ভগবন্ ! অনাদর পূর্বক প্রদত্ত হইলে তাহা (পিতৃগণের) পরিত্যজ্য হয় তাই বিশেষ করিয়াই জিজ্ঞাসা করিতেছি (কোন্ কোন্ বস্তু বিশিষ্টভাবে প্রদানের ব্যবস্থা আছে তাই জিজ্ঞাস্ত) । রাবণ—ভুতুন, ভূমিতে উৎপন্ন ভূগুণ্ডায়ের মধ্যে কুশ, ঔষধির মধ্যে তিল, শাকের মধ্যে কলায় শাক, মৎস্তের মধ্যে মহাশফর, পক্ষির মধ্যে বান্ধাইয়া পক্ষী, পক্ষুর মধ্যে গরু অথবা গজার—ইহাই মনুষ্যের পক্ষে বিহিত ।

Tika.—‘অন্ন’ পরিচয়্য শ্রাদ্ধকালৈশ্চৈব পরিচয়্য ‘অন্নং প্রয়োগং’ ন ভবিত । যন্তু মষ্টে মিচ্ছসি তন্তু পৃচ্ছ চ । নিবদনকালী পিতৃন্ ভূমিমা ভূদকাজ্জলিপ্রদানসময়ে কিল কীঃ বস্তুমিঃ ‘তর্পয়ামি’ তর্পয়িষ্যামি ইতি ভবিষ্যৎসামীপ্যে ভট্ ॥ ‘সর্ব’ যন্তু কিঞ্চিন্নাম বস্তু যত্বেয়া পিতৃভ্যে দত্তম্ তর্পিব শ্রাদ্ধম্ ভবিত । শ্রাদ্ধে পর্দেয়ং দ্রব্যং ভবিত । শ্রুত্বা দত্তম্ শ্রাদ্ধমিতি উচ্যেতঃ যন্তু কিমপি বস্তু যত্বেয়া দাতুম্ শ্রুত্বা যাতু ভবান্ দ্রব্যার্থঃ । ‘অনাদরতঃ’ অনাদরাত্ অন্তর্যয়া প্রদত্তম্ বস্তু পরিচয়্য পিতৃমিঃ অযাস্ত্ভং ভবতি, [‘দ্রব্যং’ জানানি পরম্—] বিশেষার্থঃ ‘অস্মিন্ বিশয়ে বিশেষজ্ঞানার্থম্ শ্রাদ্ধে যানি স্তল্ল বস্তুনি বিশিষ্টা পর্দেয়ানি তানি বিজ্ঞাতুমিত্যর্থঃ ‘অহং’ পৃচ্ছামি । ‘বিহৃদে’ শ্রুত্বা মূমিজাতিপু তৃণীষু দর্শ্যঃ কৃশাঃ, ‘ঔষধীষু’ ফলপাকান্তরূপে তিলাঃ । কলায়ম্ কাল-শাকবিশেষঃ [? সটর কলায় ইতি বহুভাষা] । মহাশফরঃ—মৎস্যবিশেষ (চতু পুটী মাছ ?) বান্ধাইয়াঃ—পক্ষিবিশেষঃ, রক্তপাদসুখচন্দ্রযুক্তঃ পক্ষী । স্তল্লঃ—মল্লকঃ [মল্লক ইতি ভাষা] মানুষাণাং স্তল্লম্ বিহিতাঃ শ্রাদ্ধে প্রদানার্থঃ শাস্ত্র-জ্ঞানিঃ নির্দিষ্টাঃ ।

Note.

1. अलं परिहृता—शुद्धकन्पक्षपं आगमं परिहृत्य अलं प्रयोजन नास्ति । अतः शुद्धविषयं भवान् यथेष्टं पृच्छतु ।
2. निवपनक्रियाकाले—कालाधिकरणे ७मी । निवपनस्य क्रिया इतत् ; यद्वा निवपनम् एव क्रिया इति कर्मधा । तस्य कालः इति इतत् ।
3. अनादरतः—पक्ष्यां तसिः । अनादरात् । इतौ ५मी ; or अनादरम् आश्रित्य इति ल्यबलोपे ५मी ।
4. विशिषार्थम्—विशिषाय इदम्—तद् यथा तथा इति नित्यसमासः ।
5. विरुद्धेषु—निर्हारि ७मी ; एवम् सर्वत्र बोधम् ।

रामः—भगवन् ! “वा” शब्देनात्र अवगतमन्यदप्यस्तीति ।

रावणः—अस्ति प्रभावसम्पाद्यम् ।

रामः—भगवन् ! एष एव मे निश्चयः ।

Eng. Ram.—Venerable Sir ! from the (utterance of the) particle “or”, I understand that there is more.

Ravan.—yes ; there is ; but it is available through might only.

Ram.—Venerable sir ! This is my (firm) determination.

Beng.—राम—भगवन् “वा” एहे शब्दगीते बुझितेहि যে আরও কিছু আছে । রাবণ—আছে ; তবে তাহা শক্তিদ্বারা লভ্য । রাম—ভগবান্ এহে আমার স্থির সিদ্ধান্ত ।

Tika.—वाशब्देन गौः खड्गो वा इत्यत्र कथितेन “वा” इति विधेयवाक्येन अवगतम् ज्ञातं मया यत् अन्यदपि [सामान्यं नपुंसकम्] गावं खड्गं च वर्जयित्वा अन्योऽपि कश्चित् प्रदेयः जन्तुरस्तीति । ‘प्रभावसम्पाद्यम्’ प्रभावेन आत्मनः शक्त्या एव सम्पाद्यम् लभ्यम् आनितव्यम् इत्यर्थः ज्ञानात् अस्ति । निश्चयः सङ्कल्पः । पितृन् प्रभावलब्धेन द्रव्येण तर्पयामि इति मे निश्चयः सङ्कल्पः ।

Notes

1. वाशब्देन—वा इति शब्दः सहस्रपा । करणे तृतीया ।

2. अन्वत्—सामान्ये नपुंसकमिति स्त्रीबलिङ्गं न निर्द्देशः ।

3. प्रभावसम्पाद्यम्—प्रभावेण सम्पाद्यमिति इतत् ।

4. निश्चयः—निम् + चि + ण् । सिद्धान्तः = सङ्कल्पः । Rama resolves to offer प्रभावसम्पाद्य जीव to his father, for that will prove his extreme श्रद्धा in the matter.

उभयस्यास्ति सान्निध्यं यदेतत् साधयिष्यति ।

धनुर्वातपसि श्रान्ति, श्रान्ति धनुषि वा तपः ॥ ८ ॥

Prose.—तपसि श्रान्ते धनुषो (अस्ति) । धनुषि श्रान्ते तपो वा (अस्ति) उभयस्य सान्निध्यमस्ति (यदि इतिशेषः) । यदि एतत् साधयिष्यति ।

Eng.—Austerities failing, my bow exists ; and my bow failing austerities ;—I have access to both of these ; of course if what you say be available by any of these two, (or if, what you speak may satisfy my departed ancestor.)

Beng. तपश्चर अगाथा इहेले धनु एवम् धनुश्च अगाथा इहेले तपश्चा—ए उद्देश्यरहे गान्निधा (योगायोग) आधात आट्टे । अवश यदि ए हृदयैरगा उहा गाथा हर । अववा यदि उवम् कथित वल्ल पितृगणैर तृप्ति गान्धन करिते पाट्टे ।

Tika. —‘तपसि’ तपस्यायाः प्रभावे ‘श्रान्ते’ तद्वस्तुनः लाभे असमर्थे सति धनुः (अस्ति), यदि तपस्याया तत् प्रभावसम्पाद्यं वस्तु न लभ्यते तर्हि मे धनुषा तत् लब्धं स्यादित्यर्थः । अथवा ‘धनुषि’ धनुषः प्रभावे ‘श्रान्ते’ तद्वस्तुनः लाभे असमर्थे सति ‘तपः’ तपस्यायाः प्रभावो मे अस्ति । [लौकिकप्रभावस्य धनुषः तथा अलौकिकस्य तपसः इति—] ‘उभयस्य’ द्वयोरपि ‘सान्निध्यम्’ मयि योगः ‘अस्ति’ । यदि चेत् एतत् तपसः तथा धनुषः चान्यतरत् साधयिष्यति भवत्कथितं वस्तु साधयितुम् (सम्पादयितुम्)

शङ्काति । [यदा यदि एतद् भवत्कथित वस्तु पितृणाम् तृप्तिं साधयिष्यति उत्-
पादयेन्नाम] ।

Notes

1. तपसि—भावे ङी by the rule "यस्य च भावेन भावलक्षणम्" ।

2. श्रान्ते—श्रस् + क्त कर्त्तरि । Adj. to तपसि ; also adj. to धनुषि ।

3. धनुषि—भावे ङी ।

4. साधयिष्यति—साध + कृट् स्याति । Nom. एतत् । See Prose and Tika ; or construe thus (सयि) उभयस्य सान्निधानमस्ति, यदि (यतः) तपसि श्रान्ते धनुषा धनुषि श्रान्ते (सति) तपः वा एतत् (प्रभावसम्पाद्यवस्तु) साधयिष्यति i. e. I have both तपोबल and बाहुबल whereby I will get the object achievable by साधबल वा ब्रह्मबल ।

रावणः—सन्ति । हिमवति प्रतिवसन्ति ।

रामः—हिमवतीति । ततस्ततः ।

रावणः—हिमवतः . सप्तमशृङ्गे प्रत्यक्षस्थाणुशिरःपतित-
गङ्गाम्बुपायिनो वैदूर्यशरामपृष्ठाः पवनसमजवाः काञ्चनपार्श्वी
नाम, मृगाः—यैवैखानसबालखिलानैमिश्रीयादयोमहर्षयश्चिन्तित
मात्रोपस्थितविपद्भिः श्राद्धानि अभिवर्द्धयन्ति ।

Eng. Ravan.—Yes, there are objects achievable by prowess.
They live in the Himalayas.

Ram.—In the Himalayas ! Then, what then ?

Ravan—In the seventh peak of the Himalayas, there
are deers known as Kanchan-paras who sip the water of the
Ganges, falling down upon the head of the visible deity
Mahadeva (or Mahadeva appearing in visible form), and whose

backs are (the hind-portion of whose bodies are) as green as the topaz, and whose speed is just like that of the wind ; they appear and meet their death as soon as they are thought of by sages like Vaikhanasa, Balakhilyas and Naimisiya (dwellers in the Naimisaranya); and the said sages perform their sradh ceremony with them (i.e. their flesh).

Beng.—रावण (प्रभावगम्पाञ्चवज्र) आहे । ता हिमालये आहे । राम—हिमालये ? तारपर । रावण—हिमालयेर सप्रम शृङ्गे मूर्तिमान् महादेवेर मञ्जुके निपतित गङ्गावारिपानकारी, वैदूर्यमणिर श्यामवर्ण पृष्ठदेश, पवनतुल्या वेगधारी काकनपार्श्व नामे ध्यात मृग आहे, वैखानस बालखिल्य नैमिस्यारण्यागिप्रभृति मुनिगण चिन्ता करिबामाजई ताहारा उपस्थित हईरा मृद्धानुषे पतित ह्य एवं उहादेर दाराई (उहादेर मांसदाराई) जे मुनिगण आछ निर्वाह करेन ।

Tika.—‘प्रत्यक्षस्त्राशिरःपतितगङ्गाम् पायिनः’—साक्षात् अवस्थितः यो मन्त्रार्थः—तस्या यत् शिरः सृष्टा तत्र पतितम् यत् गङ्गाम् गङ्गावारि, तत् पातुं शीलं येषां तादृशाः । ‘वैदूर्यश्यामपृष्ठाः’—येषां पृष्ठदेशाः वैदूर्यमणिरिव श्यामवर्णाः भवन्ति । ‘पवनसमजवाः’—पवनतुल्यवेगशालिनः, काकनपार्श्वं नाम स्वर्गः सन्ति । वैखानसबालखिल्यनिमिशोयादयः—वैखानसः मुनिविशेषः ; बालखिल्यः क्षुद्रकायः पुराणादिख्यातः मुनिविशेषः । नैमिशोयाः—नैमिषारण्यवासिनः ऋषयः । ‘चिन्तितमात्रोपस्थितविपरैः’—तैः मुनिभिः चिन्तित एव इति चिन्तितमात्रम्—यदा चिन्तितं चिन्ता । चिन्तामात्रेण उपस्थिताः सुनीनां समस्तमन्त्रागताः तथा विपद्नाः सत्यं प्राप्ताः । तादृशैः तैः स्वर्गैः ‘शुद्धानि’ अभिवर्द्धयन्ति सम्पादयन्ति ते मुनयः ॥

Notes.

1. सन्ति—अस + लट् अन्ति । Its Nom. is प्रभावसम्पाद्यावस्तूनि । And these वस्तू are to be found in the हिमालय ।

2. प्रत्यक्षस्यागुशिरःपतितगंगां पायिनः—adj to सृगाः । प्रतिसुखत्वमस्तीः इति प्रत्यक्षम्, अव्ययीभावः । ततः अर्श आद्यच्=प्रत्यक्षः directly visible. प्रत्यक्षः यः स्थाणुः इति कर्मधा ; or अर्चि प्रतिगत इति प्रत्यक्षः प्रादितत् । प्रत्यक्ष-स्थाणोः शिरः इति इतत् । तत्र पतितम् इति अतत् सहसुपा वा । तादृशं गङ्गां इति कर्मधा । [गङ्गायाः अन्त्य इति इतत्] । तत् पातुं शीलं येषां ते इति शिनिः ताच्छीर्ष्ये = प्रत्यक्षस्यागुशिरःपतितगंगां पायिनः—उपपदतत् । स्थाणु is a name of siva. स्थाणुवत् निरुल्लस्यति ध्यानमायित इति स्थाणुः । See also sect Upanishada,

3. वैदूर्यशामपट्टाः—वैदूर्यामिव श्यामः इति उपमानतत् । तच्छब्दशम् पट्टं तेषां ते इति बहु । Here उपमानतत् comes by the rule "उपमानानि सामान्यवचनैः" ।

This shows their lovely appearance and the previous epithet indicates their purity due to pure levelihood.

3. पवनसमजवाः—पवनेन समं ह्रति ततत् । तादृशः जवः वैगी येषां ते इति बहु । This epithet shows their power or speed. Qual. सृगाः । Construe—एतादृशाः सृगाः सन्ति । विपरीः यैः—नैमिश्रीयादयो आद्यानि अभिधेयन्ति ॥ Thus यैः has वारणे श्या ।

4. काचनपार्श्वः—काचनम् पार्श्वं येषां ते इति बहु । These are golden-flanked deer or antelope. Qual. सृगाः ॥ नाम is an अव्यय here denoting प्राकाश = celebrity.

5. वैखानसवालखिल्य—नैमिश्रीयादयः—वैखानसाश्च (सुनयः) वालखिल्याश्च नैमिश्रीयाश्च—इति द्वन्द्वसमासः । ते आदयः (आदौ वा) येषां ते इति बहु । Qual. महर्षयः ॥ नैमिश + ङ = नैमिश्रीय । नैमिधारणनिवासिनः इत्यर्थः । वैखानस and वालखिल्य are mighty powerful sages mentioned in the Ramayana, Puranas and Mahabharata. Srutis declare—these were born of Prajapati Brahman's नख and लोम; and

वालखिल्य were pigmy (thumb-like) in size as well among these; comp "प्रजापतेर्नखलोमजाः। येनखास्ते वैखानसा ये वालास्ते वालखिल्याः"। Again वालखिल्य were 60,000 in number and they carried on penance on the branch of a वटवृक्ष being अथोमुख (See Maha. Adi). But as these particular types of sages had no connection with Sraddh ceremony, so better we propose to take these to mean varieties of sages adopting वानप्रस्थ वा सन्न्यास in various methods; comp "किमनया वैखानसं व्रतमाप्रदानात्" in Sak. I. and "वैखानसो वानप्रस्थः। विखानसा प्रोक्तेन मार्गेण वर्तते इति शेषः"; also "वानप्रस्थयतुर्विधः—वैखानसः उदृक्चरः वालखिल्या वनेवासी तद्वचनमवोच्यते। वनस्थो वालखिल्यो यो वनेऽहन्तव्य-चोवरम्"।

नैमिषीयाः—sages residing in the नैमिष वा नैमिष forest where Sruti related the भारत to sages assembled there. The forest is so-called because a sage here destroyed a whole legion of demons in the twinkling of an eye (निमेष)। नैमिषे स्थिता इति नैमिष + क्त शेषिक = नैमिषीयाः। क्त here comes by the rule "इडाच्छः"।

6. मरुद्वयः—मरुद्वा ऋषिः इति कर्मधा। ते। Nom. to अभिवर्द्धयन्ति। Here मरुद् becomes मरुद्वा with वात् added by the rule—"आन्मरुद्वयः समानाधिकरणे जातौययोः"।

7. चिन्तितमावोपस्थितविपद्रीः—चिन्त् + क्त कर्मणि। चिन्तितमेष इति चिन्तितमावम्—निबन्धसमास of the मयूरवांसकादि class। चिन्तितमावम् उपस्थितः इति सहसुपा। तादृशश्चासौ विपद्रीचेति कर्मधा। यदा—चिन्त् + क्त भावे = चिन्तितम् i.e. चिन्ता। चिन्तितम् एव इति चिन्तितमावम् = चिन्तामावमित्यर्थः। तेन उपस्थिताः इति ततत्—सहसुपा वा। Rest as above. तैः। Qual. कैः। The Rishis are not to kill them, their very thought

bring them there and they appear before them and die of themselves to come to their service. विपन्न—वि + पद् + क्त कर्त्तरि ।

8. अभिवर्द्धयन्ति—अभि + वर्ध् + णिच् + लट् अन्ति ; निर्वोदयन्ति इत्यर्थः ।
By such काचनपार्श्वं सग, the risbiā augment their आङ्क्रिया, and the manes attain the status of gods thereby.

(रा) तैस्तृपिताः सुतफलं पितरोलभन्ते
ह्रित्वाजरां स्वसुपयान्ति हि दीप्यमानाः ।
तुल्यं सुरैः समुपयान्ति विमानवास-
मावर्त्तिभिश्च विषयेर्न वलाद् भ्रियन्ते ॥१०॥

Prose.—तैः तृपिताः पितरः सुतफलं (पुत्रप्राप्तिक्रमं) लभन्ते, जरां ह्रित्वा दीप्यमानाः स्वम् उपयान्ति हि । सुरैस्तुल्यं विमानवासमुपयान्ति । आवर्त्तिभिः विषयेषु वलात् न भ्रियन्ते ।

Eng. Satisfied (satiated) with these (i.e. the flesh of the said deer) the manes (really) obtain the fruits of gaining a son ; and indeed having discarded old age and infirmity they climb up to heaven in resplendence, and live in lofty cars or mansions like those of the gods. They are never forcibly entangled in the ever-changing material objects.

Tika—'तैः' काचनपार्श्वानां मांसैः 'तृपिताः पितरः सुतफलम्' पुत्रस्य उत्पत्तिफलं पुत्रजन्मलाभफलमिति यावत् लभन्ते ; अपि च जराम् वार्त्तिकं तथा हृदजनोचितान् अभ्यक्तिं च 'ह्रित्वा' परित्यज्य 'दीप्यमानाः' तेजःप्रदीप्ताः प्रदीप्तकलीवराः इत्यर्थः निरव्ययौवनवशात् इति भावः सन्तः 'स्वम्' स्वर्गम् 'उपयान्ति हि' । [तत्र किं कुर्वन्ति ?] सुरैस्तुल्यं देवसमं 'विमानवासम्' विमानम् उच्चगृहम् तत्र वासम् उपयान्ति प्राप्नुवन्ति । 'आवर्त्तिभिः' पुनः पुनः आवर्त्तनशीलैः संसारभ्रामकैः चिर-परिणामिभिः इति भावः विषयेः इन्द्रियभोग्यैः पदार्थैः 'वलात् न भ्रियन्ते' न वध्यन्ते, बद्धाः न भवन्ति । प्राकृतवस्तुभिः सक्ताः न भवन्ति ; चिरं स्वर्गमधिवसन्ति इति भावः । वसन्ततिलकंष्ठचम् ॥

Notes

1. तैः—Refers to काचनपार्श्वम् । अनुक्तकर्त्तरि वा करणे श्या ।
2. तर्पिताः—दृप् + शिच् + क्त कर्मणि ; adj to पितरः ।
3. सुतफलम्—सुतस्य पुत्रोत्पत्तेः फलम् इति इतत् । “पुत्रः पिण्डप्रयोजनम्” इति पुत्रस्य जन्मे फलम् खलु पिण्डलाभः । स च पिण्डलाभः (एतैः स्वर्गैः) सुदृढपक्षे एव घटते इति भावः । In other words this पिण्डलाभ causes them to rise to higher regions.

4. हिला—हृ + क्ताच् । Its obj. is जराम् । It is difficult to ascertain what जरा means here. The पितृपुरुष are dead and what can be their जरा ? It evidently means जीर्णता वा चीणता, वा end of सुकृत after which the पितृपुरुष again comes down to earth (cp चीणे पुण्ये मर्त्यालोकं विशन्ति) ; if they are तर्पित with such स्नान they abandon their चीणपुण्यता and go to divine regions quite shining like gods ; वा जराहिला means abandoning the जरा of संसार and becoming निर्जराः i.e., a god ; and निर्जरस् is a synonym of god, and thus this epithet is an exposition of their attainment of the state of god. Mr. Kale says probably जरा means the last period of their life as पितृs at the end of which have to come back to this world, of “नाकस्य पृष्ठे ते सुकृतेऽनुमृत्वा इमं लोकं चीनतरं वा व्रजन्ति”—Mundaka

स्वम् उपयान्ति—From पितृलोक they go to the द्युलोक which is called a higher region.

5. दीप्यमानाः—दीप (दिधादि आत्मनेपदी) + शानच् कर्त्तरि । Pred to पितरः । हि is here an अव्यय meaning 'indeed' (certainty),

6. विमानवासम्—विमाने वासः तमिति सहस्रपा । विमान—उच्चगडम् ।
cf. “उच्चैः विमानानि उन्नतानि सप्तभूमिकभवानि । विमानोस्त्री दिव्यानि

सप्तभूमौ च यादवः ।” इति मेघदूतटीकायां सञ्ज्ञिगाथः । Thus विमान means a sevenstoried house—i. e. a lofty mansion. This is the meaning here ; or it may mean a car, i.e., पितृ go to heaven and there get a station in a special car as in the case of gods. But prefer the first expl.

7. आवर्त्तिभिः—आवर्त्तितुं शीलं येषां तैरिति आ + हृन् + शिन् ताच्छीक्ये कर्त्तरि । That which causes जनन, मरण and संसारभ्रमण । Qual. विषयेः ।

8. विषदः—प्राकृतिकैः इन्द्रियभोगैः वस्तुभिः ; अतुल्ये कर्त्तरि इत्या ।

9. बलान्—बलमाश्रित्य इति ल्यप् लोपे प्रसौ । हतौ वा प्रसौ ।

10. प्रियन्तं—धृ + कर्मणि लट् अन्ते । Agrees with उत्तकर्म-पितरः ।

रामः—मैथिलि !

आपृच्छ पुत्रकृतकान् हरिणान् द्रुमांश्च
विन्ध्यं वनं तव सखीर्दयिता लताश्च ।
वत्स्यामि तेषु हिमवद्गिरिकाननेषु
दीप्तैरिवौषधिवनैरुपरञ्जितेषु ॥ ११ ॥

Prose.—मैथिलि ! तव पुत्रकृतकान् हरिणान्, द्रुमांश्च, विन्ध्यं वनं, दयिताः सखीः लताश्च आपृच्छ । दीप्तैरिव औषधिवनैरुपरञ्जितेषु तेषु हिमवद्गिरिकाननेषु वत्स्यामि । (वा दीप्तैः औषधिवनैरुपरञ्जितेषु इव तेषु इत्यादि) ।

Eng.—Maithila ! bid adieu to these deer and plants your adopted children as well as to the Mt. Vindhya, the forest and your beloved friends, the creepers ; I shall now reside in the forest on the mountain Himalayas that are tinged with the shrubs of herbs which are as it were burning (or that are as it were tinged with the shining herbs).

Tika.—‘तव पुत्रकृतकान्’ ज्विम-पुत्रान् पुत्ररूपेण प्रतिपालितान् इति यावत्, ‘हरिणान् द्रुमान् हचान् च’ (तथा) ‘विन्धा’ पर्वतं, वनं’ पञ्चवटीवनं ‘दयिताः प्रियासखीः जलाय ‘आपृच्छ’ मच्छानि इति कथयित्वा आत्मन्यस्य । दीपैरिव अग्नि-प्रज्वलितैरिव औषधिवनैः’ ज्योतिर्लतागुह्यैः ‘उपरञ्जितेषु’ आत्मनः प्रभया चञ्चलौकतैषु तेषु - ‘हिमवद्गिरिकाननेषु’ हिमालयपर्वतवनेषु ‘वत्स्थानि अधुना अहं वसतिं करिष्यामि । यदा दीपैः स्वप्रभया उज्ज्वलैः औषधिवनैः ज्योतिर्लतागुह्यैः उपरञ्जितेषु संज्ञानरागेषु इव तेषु - इत्यादि । वसन्ततिलकं कृतम् ।

Notes

1. पुत्रकृतकान्—adj. to हरिणान् द्रुमान् च । कृत एव कृतकः अन्वार्थं कान् ; ज्विमः इत्यर्थः । कृतकः पुत्रः इति कृतकपुत्रः, पक्षेः पुत्रकृतकः । कर्मधा । “कङ्काराः कर्मधारयै” इति विकल्पेन पूर्वलिपातः (?). But the difficulty is that the word कृतक is not included in the list of कङ्कारादि । So better take it as मयूरव्यसकादि giving पुत्रकृतकः । Or expound it as पुत्रशर्मा कृतकश्च इति कर्मधा ; also compare our notes under “पुत्रकृतको पदवी” मृगश” —Sak IV. 16. Also cp. “यत्र द्रुमा अपि स्रगा अपि यन्मयोधे” —Uttaracharitam.

2. दयिताः—दय् + क + fem. आ ; adj. to सखीः । प्रिया इत्यर्थः ।

3. आपृच्छ — आ + प्रच्छ + लोट् छि । It means आत्मन्यस्य, यावुमाज्ञां याचस्व &c. According to strict grammar, it should have been आपृच्छस्व — by the rule “आङिनु प्रच्छोः” ; compare “आपृच्छस्व प्रियसखममु वृद्धमालिङ्गयैलम्” —Megha. But Bhasa as already seen uses such irregular forms, compare also “आपृच्छानि भवते” in Swapna I,

4. दीपतैः—दीप + क, adj. औषधिवनैः ।

5. औषधिवनैः—औषधीनां वनं तैरिति इतत् । Himalayan regions are औषधिवनैः उपरञ्जित । Compare—भवन्ति यदौषधयो नक्तमर्तलपूराः

सुरतप्रदीपाः” —Kalidasa. The epithet suggests that besides काचनपार्थं सग I will have other glittering herbs too of immense value to all and myself.

6. उपरक्षितेषु—उप + रक्ष + शिच + क्त कर्मणि ।

7. हिमवद्गिरिकाननेषु—हिम + वतुप् = हिमवत् । स एव गिरिरिति कर्मधा । तस्य काननेषु इतत् । अग्निं ७सी । 8. वत्स्यामि—वस् + लृट् स्यामि ।

सौता—जं अय्यउत्तो आणवेदि । [यदार्य्यपुत्र आज्ञापयति] ।

रावणः—कौशल्यामातः, अलमतिमनोरथेन । न चते मानुषै-
दृशान्ते ।

रामः—भगवन् ! किं हिमवति प्रतिवसन्ति ?

रावणः—अथ किम् ।

रामः—तेन हि पश्यतु भवान् !

Eng. Sita - As my noble lord commands.

Ravan.—Son of Kausalya ! away with your inordinate desire (i.e. with your yearning after too much). Men cannot see them.

Ram.—Venerable sir ! do they live in the Himalayas !

Ravan.—Yes.

Ram.—Then see please.

Tika - ‘अतिमनोरथेन’ अतुच्छाकाङ्क्षा अलम् प्रयोजनं न भवेत् मानुषाणाम् असाध्यं वस्तुम् लब्धुमिच्छया अलम् = किमपि न मिष्येत् इत्यर्थः । [अतिशयितः अतिगती वा मनोरथः इति शाक-पार्थिवादिः]

सौवर्णान् वा मृगांस्तान् मे हिमवान् दर्शयिष्यति ।

भिन्नोमहाणवेगेन क्रीञ्चत्वं वा गमिष्यति ॥ १२ ॥

Prose.—हिमवान् सौवर्णान् तान् मृगान् मे दर्शयिष्यति वा । महाश्वेगेन भिक्षो वा क्रीचलं गमिष्यति वा ।

Eng. The Himalayas will either show me the golden deer or being pierced through the speed of my arrow it will attain the plight of the Krauncha mountain.

Tika. 'हिमवान्' हिमालयः 'सौवर्णान्' स्वर्णमयान् तान् मृगान् मे मत्तं दर्शयिष्यति वा ? [इति प्रथमः कल्पः, अन्यथा सति स पर्वतः]—'महाश्वेगेन' मम शराणां वेगेन 'भिक्षः' विदीर्णः वा 'क्रीचलं' गमिष्यति' क्रीचपर्वतस्य दर्शं प्राप्स्यति । यथा क्रीचगिरिः परशुरामस्य शरेण विदीर्णश्चासीत् तदत् अयमपि मम शरेण तादृशो भविष्यति । [तथाहि "पुरा किलममवतो देवात् भूर्जटेः धनुःरूपनिपदम् अधीयामेन भगुनन्दमेन छन्दस्य स्पृष्ट्वा क्रीचशिखरिणम् अतिनिशितविशिष्टसुखेन छेलया मृत्पिण्डभेदे विभेदः ततः एव क्रीचक्रीडादिषु मयःसमुज्ज्वलिते काकिप्रपि यशःवीरिभिर्निखिलमपि जगज्जालम् आग्राहितमिति कथा श्रूयते "इति मेघदूत-टोकायाम् मन्त्रिणाः] ।

N. B. Krauncha पर्वत was grandson of हिमालय and son of मैनाक । Puranas also declare—He was piered by both परशुराम and कालिकाय । परशुराम pierced क्रीच being challenged by कालिकाय in the matter of धनुर्विद्यानैपुण्य ; also comp "गृहशक्तिसमाक्रान्तः यथा क्रीचाचलोत्तमः"—अभिषेक II, and Maghaduta I. 59 and our notes there.

Notes

1. सौवर्णान्—सुवर्णेन निर्मितम् इति सुवर्णं + अण् । adj. to मृगान् ।
2. मे—क्रियायोगे सम्प्रदाने चतुर्थी । or कर्मणि ४थी ।
3. दर्शयिष्यति—दृश् + णिच् + लृट्प्रति ।
4. महाश्वेगेन—मम वाणः इति इतत् ; तस्य वेगः इति इतत् । तेनः करणे ३या ।

6. क्रीञ्चत्वम्—क्रीञ्चस्य भावः—इति त्व प्रत्ययः । तम्—obj. to गमिष्यति ।
The state of being like Krauncha mount. For Allusion,
See Tika.

रावणः—(स्वगतम्) अहो असह्यः खल्वस्यावलेपः ।

रामः—(दिशो विलोक्य) अये विद्युत्सम्पात इव दृश्यते ।

रावणः—(प्रकाशम्) कोशलरामातः । इहस्थमेवभवन्तं पूजयति
हिमवान् । एष काञ्चनपार्श्वः ।

रामः—भगवतो वृद्धिरेषा ।

सीता—दिष्टिआ अय्यउत्ती वड्डइ [दिष्टा आर्यपुत्रोवडते] ।

Eng. Ravan—(to himself) Oh ! intolerable, indeed, is
his pride.

Ram.—(looking around) What ! Something like a
flashing of the lightning is visible (or something appears as
the flash of the lightning).

Ravan.—(Aloud) Son of kausalya ! seated here, as
you are, you are being honoured by the Himalayas ; this is
Kanchan-parsa (gold-bodied) deer.

Ram.—This is (an exhibition of) your Venerable self's
majesty.

Sita.—I congratulate, my noble husband, on your
glory (prosperity).

Tika.—अस्य रामस्य अवलेपः गच्छः 'असह्यः खलु' । 'विद्युत्सम्पातः इव'
विद्युत्प्रकाशवत्, 'किञ्चिदसत्तु विद्युत्प्रकाशवत् दृश्यते [इव उपमायाम्] ।
यदा इव उत्प्रेचायाम् । विद्युत्प्रकाशं दृश्यते इत्यहम् उत्प्रेचे । रावणमायया
उपस्थापितः काञ्चनपार्श्वं नृगं दृष्ट्वा रामः एवमाह ॥ भगवतः पूजनीयस्य भवतः वृद्धिः

प्रभावः 'एषा' । पूजनैयस्य एव भवतः प्रभावेन अयं काञ्चनपार्श्वः अवागतः इत्यर्थः । 'दिष्टा' सौभाग्येन वर्द्धते उन्नतिं गच्छति । तव सौभाग्येनाहम् आनन्दितो भवामीत्यर्थः ।

Notes.

1. Remark—भवतः इति:—Rama puts enormous confidence on disguised परिव्राजकवैशरावण and says that all this is due to his Majesty and Sita also is glad at this, and Ravana takes full advantage of this.

2. विद्युत्स्फातः—विद्युतः सञ्जातः प्रकाशः इति इतत् ; सम् + पत् + घञ् ; Rama takes the glow of काञ्चनपार्श्वं नृग as like the flash of विद्युत् । This was brought there by Ravana's Maya.

3. इहच्छम्—इह तिष्ठति य तनिति इह + छा + क कर्त्तरि । Qual. भवन्तम् ।

4. दिष्टा—अव्यय, वा 3rd sing of the base दिष्टि meaning luck. ऐतौ ३या ।

5. Remark.—The story of काञ्चनपार्श्वं नृग is our poet's invention to give रावण an opportunity of carrying away Sita. Rama a simple one, so easily believed in a sage's words and was duped. This is how even now so called "Bhandas" cheat good householders.

रामः—न न—

तातस्यैतानि भाग्यानि यदि स्वयमिहागतः ।

अर्हतीष हि पूजायाम् लक्षणं ब्रूहि मैथिलि ॥१०॥

Prose.—यदि स्वयमिहागतः—तातस्य एतानि भाग्यानि । एष हि पूजायाम् अर्हति । हे मैथिलि ! लक्षणं ब्रूहि । वा—एष हि (शब्दे) अर्हति । हे मैथिलि, (अस्य) पूजायां (विषये) लक्षणं ब्रूहि ।

Eng. If it has automatically come, then it is due to my father's good luck. This is fit to be used in adorations. Maithili please tell Lakshman. (Or - This is fit to be used in sradh. So Ho Maithili, tell Lak. in the matter of its fitness for पितृपूजा) ।

Tika.—सदि स्वयम् इह आगतः—[तर्हि स न मन भाग्यवशात् अपितु] तातस्य [स्वतु] एतानि भाग्यानि एतादृशम् सौभाग्यम् । बहुवचनेन तातभाग्यस्व गौरवम् प्रदर्शयति रासः । एष काञ्चनपाशः पूजायाम् पितृ-पूजाकर्मणि अर्हति विनियुक्तम्, योग्यो भवति इत्यर्थः । हे मैथिलि । लक्षणं ब्रूहि आह्वय स पूजार्थमेतं सत्कृत्य आनेष्यति । किञ्चित् व्याख्यानयन्ति-एषः अर्हति पूजाम् इति । अतएव हे मैथिलि पूजायाम् अथ पूजाकर्मणि, सत्कृत्य आनयनादिकर्मणि लक्षणं ब्रूहि वक्ष्ये । पूजनपूर्वकम् अथ अत आनयनम् लक्षणम् कार्यमिति त ब्रूहि ।

Notes

1. पूजायाम्—विषयाधिकरणे ऽमी । It is better to connect पूजायाम् with अर्हति । This काञ्चनपाशः मृग is fit for पितृपूजा i.e. आह । So tell Lak. to bring it for the purpose.

2. अर्हति—अर्ह + लट् तिप् । योग्यो भवति । Nom. मृगः ।

3. भाग्यानि—गौरवे बहुवचनम् ।

4. Remark—This first exp. of ours is more natural ; the alternatives (as in Prose and Tika) are not so natural here. The rendering एषः पूजार्थमेतं &c is comparatively unconvincing. This मृग does not at all behove honour but it is to be befittingly used (सत्कारपूर्वकव्यवहारयोग्य) in पितृपूजा । So पूजा to this divine animal is secondary only. Hence this alternative rendering as in our Tika is not preferred here.

सीता—अय्यउत्त ! ए' तित्यअत्तादो उवावत्तमाणं कुलवदिं
पथुगगच्छे हितिसन्दिदो सोमिती । [आर्यपुत्र ! ननु तीर्थयात्रात
उपावर्त्तमानं कुलपतिं प्रतुगदगच्छेति सन्दिष्टः सौमित्रिः] ।

रामः—तेन हि अहमेव यास्यामि ।

सीता—अय्यउत्त ! अहं किम् करिस्सम् ? [आर्यपुत्र !
अहं किं करिष्यामि] ।

रामः—शुश्रूषयस्स भगवन्तम् ।

सीता—जं अय्यउत्तो आणवेदि । [यदायपुत्र आज्ञापयति] ।

[निष्क्रान्तो रामः]

रावणः—अये अयमर्घ्यमादायोपसर्पति राघवः । एष
इदानीं पृजामनवेत्ता धावन्तं मूगं दृष्ट्वा धनुरारोपयति राघवः ।

Eng. Sita.—My noble husband ! You have ordered
Saumitri to welcome (receive) the Kulapati who is returning
from his pilgrimage.

Ram. — Then, Myself shall go.

Sita.—What shall I do my dear ?

Ram.—Wait upon this Venerable one.

Sita.—As my noble husband commands. (Exit Ram).

Ravan.—Here is Ram approaching with Arghya. Now,
finding the deer flying away in disregard of the offering,
Ram fits an arrow to his bow.

Tika. तीर्थयात्रातः तीर्थयात्रायाः [पञ्चान्यातसिः] । उपावर्त्तमानम्
प्रत्यागच्छन्तम् 'कुलपतिं प्रतुगदगच्छे' उपगम्य सम्भावय इति सन्दिष्टः 'आदिष्टः त्वया
'सौमित्रिः' सुमित्रापुत्रो लक्षणः [सुमित्रा + इज् वाङ्मादिः] । 'पूजा' सत्कारम्
अनपेक्ष्य उपेक्ष्य । 'धनुरारोपयति' वाणम् धनुषि आरोपयति, शरासने शरसन्धानं
करोति ।

Notes

1. तीर्थयायावः—तीर्थं याया इति सहस्रपा । तद्यादिति प्रसीस्थाने स्वार्थे तच् ।
2. उपपत्तमानम्—उप + आ + वृत् + शानच् । Qual, कुलपतिम् । By this she refers to some कुलपति living there. For कुलपति and its technical meaning “सुनीनां दशसादस्त्रं...कुलपतिः &c.—See our Sak I under कुलपति ।

3. सन्दिग्धः—सन् + दिश् + क्त कर्मणि । Nom. लया understood.
4. युस्तुपयस्व—युस्तुपा (शब्द) + णिच् + लोट् स् । “णिचय” इत्यात्मनेपदम् &c.—
5. आरीक्षयति—आ + रुह् + णिच् + लट् तिप् ; alternative form is आरीक्षयति ।

5. Remark—(a) अयमर्चमादाय उपसर्पतिराधवः—Rama had this अर्च either (i) since when he asked for जल for पादप्रक्षालन्य unto the परिव्राजकविष रावण (cp. “तेन हि आनय, आहमेव युष्मद्विष्ये” ante), as the latter dissuaded Sita from doing the same ; for, since then the poet does not say anything of keeping it aside (and so probably this was with him since that time) ; (ii) or, this अर्च was taken by Rama himself to do सत्कार to the पितृपूजायोग्य मृग, as Lak. was not there, to whom he wanted to entrust this duty (cp “अर्चिताय हि पूजायां लक्षणं ब्रूहि sl. 13), ; but here the poet does not say anything of Rama’s taking of अर्च again so we prefer the first generalisation and explain that he ran with the अर्च he had with him to offer सत्कार as is due to a उत्सर्गोक्त पय । But it scampered off (धावत्) disregarding the honour or सत्कार that was being rendered unto it (“पूजामनवेत्य धावन्तं मृगं दृष्ट्वा एव राधवः धनुरारोपयति”) and Rama was dragging the arrow for capturing it.

(b) Note that all this story of काचनपार्श्वे मृग here is our poet's invention to bring about his desired सीताहरण of the play.

अहो बलमहोवीर्यमहो सत्त्वमहोजवः ।

राम इत्यक्षरैरल्पैः स्थाने व्याप्तमिदं जगत् ॥१४॥

Prose.—अहो बलम् ; अहो वीर्यम् ; अहो सत्त्वम् ; अहो जवः । स्थाने (युक्तम् यत्) राम इति अल्पैः अक्षरैः इदं जगत् व्याप्तम् (भवति) ।

Eng. Oh ! The strength ! O The prowess ! The firmness ! the speed ; that the small number of letters (i.e. only two letters) in the shape of Ram has spread (through) this world is quite legitimate.

Tika.—‘अहो बलम्’ कौटुशी शक्तिः ! ‘अहो वीर्यम्’ कौटुक् सामर्थ्यम् ! ‘अहो सत्त्वम्’ कौटुशी च मनसी दृढता ! ‘अहो जवः’ कौटुक् च धावनवेगः ! “राम” इति अल्पैः द्वाभ्याम् ‘एव अक्षरैः’ वर्णाभ्याम् ‘इदं’ जगत् व्याप्तम्—राम इति नाम सर्वेषां जनतासिनाम् वदने विचरति इत्यर्थः—इति यत् तत् स्थाने व्याप्यमेव भवति [“युक्तं च साम्प्रतं स्थाने” इत्यमरः] ।

Notes

1. बलम्—All प्रतिपदिकायें रमा or जछ भवतिक्रियायोमे कर्तुंकारके रमा । बल is physical strength ; वीर्य is internal stamina or valour ; सत्त्व is mentality or मनःशक्ति. and जव is speed.

2. राम—इति शोने प्रथमा by the dictum—ऋषिप्रियातेनाभिधानम् ।

3. स्थाने—अव्ययमेतत् See Tika and ante ; comp. “स्थाने भवान् कनराधिपः सन् &c”—Kalidasa.

(रा) एष मृगः एकप्लूतातिक्रान्तशरावषयो वनगहनं प्रविष्टः ।

सीता—(आत्मगतम्) अय्यउत्तविरहिदाए भअं मे एत्थ उपज्जइ । [आर्यपुत्रविरहिताया भयम् मे उत्पद्यते] ।

Eng—Here is the Stag that has gone beyond the range of the arrow by one leap and has entered into the dense forest.

Sita—(to herself) Fear, indeed, comes over me—who am without her noble husband. (or—Being without my husband I am overcome with fear).

Tika.—‘एकञ्च तातिक्कान्तशरविषयः’—एकेन द्रुतेन लम्बेन अतिक्रान्तः अतिगतः शरविषयः—वाणस्य परानसीता येन तादृशः मृगः ‘वनगहनम्’ गभीरम् अरण्यम् प्रविष्टः । आर्यापुत्रविरहितायाः—आर्यापुत्रात् विच्छिन्नायाः मे मम भयमुत्पद्यते सञ्जायते ।

Notes.

1. एकञ्च तातिक्कान्तशरविषयः—adj to मृगः । एकम् द्रुतम् इति कर्मधा—; by the rule “पूर्वकालेक सर्वजरत् पुराण नवकिल्लाः—”; द्रु + क्त भावे = प्रतम् । एकञ्च तेन अतिक्रान्तः इति इतत् ; शरस्य विषयः (range) इति इतत् ; एकञ्च तातिक्कान्तः शरविषयः येन स इति वक्तु— ।

2. वनगहनम्—गहनं वनमिति कर्मधा । “वाङ्माराः कर्मधारयः” इति सूत्रे पठितानाम् कङ्कारादीनाम् आकृतिगण्यसुररीकृत्य गहनमित्यस्य पूर्वनिपातः कथञ्चित् सम्भाष्यः । यद्वा—गहन is depth here by लक्षणा । वनस्य गहनम् । or वनञ्च तत् गहनञ्च इति कर्मधा । obj of प्रविष्टः ।

3. आर्यापुत्रविरहितायाः—adj to मे ; आर्यास्य अश्वरस्य पुत्रः इति इतत् ; तेन विरहिता इति इतत् । वि + रङ् + णिच् + क्त कर्मणि । यद्वा—वि + रङ् + क्त कर्त्तरि ; तथा सति आर्यापुत्रात् विरहिता इति सुप्सुपा । तस्याः । This is काया of her future separation from आर्यपुत्र or Rama.

रावणः—(आत्मगतम्)

माययापहृते रामे सीतामेकां तपोवनात् ।

ह्वरामि रुदतीं वालाममन्वीकृतमिवाहुतिम् ॥१५॥

Prose. रामे मायया अपहृते (सति) तपोवनात् रुदतीं बालाम् सीताम्
अमन्त्रोक्त्या आहूतिमिव हरामि ।

Eng. As soon as Ram is drawn away by dint of magic
(or my stratagem), I shall carry away this helpless and
wailing lady Sita from the penance-grove, just like the
offering thrown without the utterance of incantations.

Tika. 'रामे मायया' कपटेन कौशलेन इति यावत् 'अपहृते' दूरप्रदेशे
मया नीते सति, 'तपोवनात्' अस्मात् इत्यर्थः 'ताम्' असहाय्याम् 'रुदतीं'
क्रन्दन्तीम् 'बालां' नारीं 'सीताम्, 'अमन्त्रोक्त्या' मन्त्रोच्चारणं विना प्रदत्ताम् आहूतिम्
इव हरामि मुञ्चामि । आहूतिः खलु मन्त्रोच्चारणसनाया सती देवता गच्छति ।
मन्त्रं विना प्रदत्ता चेत् सा रक्षोभिः अपज्जियते । एवम् खलु अत्र रामचन्द्रेण
विरहिताम् अतएव रक्षकहोनाम् सीतां राक्षसः अहम् नूनम् अपनेष्यामि भावः ।

Notes

1. रामे - भावे ७मी ।
2. मायया - कुर्यात् तृतीया । Rama was dragged away thence
by Ravana's trick and sita was left there all alone.
3. तपोवनात् - अपादाने ५मी ।
4. रुदतीम् - रुद + शतृ ; fem. २या एकवचने । Sita was now
एका (एकाकी) helpless, and wailing through fear of being bereft
of her husband (आर्यपुत्रविविरहितायाः भवमुपगतेभिः), moreover she
was बाला (a girl of tender age—"आपोद्गमो भवेद्बाला) and unable to
save herself from a demon like Ravana. Such Sita will I
(Ravana) carry away, as मन्त्रोच्चारणरहिता अहूति is appropriated
by me (the Rakshasa). See Tika also.
5. अमन्त्रोक्त्या - मन्त्रेण उक्ता मन्त्रोच्चारणेन सह प्रदत्ता इति इतत् । न
मन्त्रोक्ता इति नञ्जत् । अत्र नञ्समासे कृतसति विधेयविमर्शदोषः प्रसक्तः ।

सीता—जाव उड़जम् पविसासि । (गन्तुमौहते) [यावदुटजं
प्रविशामि] ।

रावणः—(स्वरूपं गृह्यत्वा) सीते तिष्ठ तिष्ठ ।

सीता—(सभयं) हं को दाणि अन्नं [हं क इदानौमयम्] ।

रावणः—किं न जानीषे ।

Eng. Sita.—Let me repair to the cottage (attempts to go).

Ravan. (Having assumed his real form) Tarry, Sita, tarry.

Sita. (with fear)—who is now here ?

Ravan. Do you not know me ?

Tika.—‘इहते’ चेटते । तिष्ठ तिष्ठ—स्वरागम् द्विक्रिः । ‘स्वरूपं गृहीत्वा’
आत्मनः रूपम् राजसमूतिं परिगृह्य इत्यर्थः । ‘हम्’ इति अव्ययम् सभ्रमे वा
विक्रये वर्तते ।

(रा) युद्धे येन सुराः सदानवगणाः शक्रादयो निर्जिता

दृष्ट्वा शूर्पणखाविरूपकरणं श्रुत्वा हतौ स्मातरौ ।

दर्पाद् दुर्मतिमप्रमेयवलिनं रामं विलोभ्यकृत्वा

स त्वां हन्तुमनाः विशालनयने प्राप्नोऽस्म्यहं रावणः ॥१६॥

Prose—येन युद्धे सदानवगणाः शक्रादयः सुरा निर्जिताः, सीङ्गरावणः,
शूर्पणखाविरूपकरणं (शूर्पणखायाः वैरूप्यं) दृष्ट्वा स्मातरौ हतौ श्रुत्वा दर्पात्
दुर्मतिमप्रमेयवलिनं रामं कृत्वा विलोभ्य हि विशालनयने त्वां हन्तुमनाः प्राप्नोऽस्मि ।

Eng.—I am that Ravana by whom were beaten the
gods like Sakra together with the demons, in battles ;
having perceived the deformity done unto (sister)
Surpanakha, and being told of the death of my brothers
(Khara and Dushana), I have come, oh wide-eyed one (oh one

of extensive eyes), (in order) to abduct you by cheating (beguiling) through stratagem Rama of immense prowess who has taken the wrong course out of pride.

Notes

1. सदानवगणाः—दानवानां गणाः इतत् । तैः सह वर्तमाना येति इति तुल्ययोगे बहु ; adj. सुराः । Not only sur but दानवगण too was conquered by me.

2. शकादयः—शकः आदी (आदितः) येषां ते बहु । Qual. सुराः ।

3. निर्जिताः—निः + जि + क्त कर्मणि ; constre मया सुराः निर्जिताः ।

4. शूर्पशृङ्गाविरूपकरणं—obj. to दृष्टाः विज्ञातं रूपम् विरूपम् प्रादितत् ; तस्य करणम्—इतत् ; शूर्पशृङ्गायाः विरूपकरणम् इतत् । Obj. of दृष्टा । शूर्पाणि (तत्पुष्पानि like a winnowing fan) नखानि यस्याः सा इति शूर्पशृङ्गा without झीष् by "नखमुखात् सञ्ज्ञायाम्" for it is a सञ्ज्ञा (name) of Ravana's sister. "पूर्वपदात् सञ्ज्ञायामतः" इति शलम् । The story of her नासिकाच्छेदन is too well-known.

5. दृष्टान्—हेतौ प्रसी, यदा दृष्टमाश्रित्य इति ल्यप् लोपे प्रसी ।

6. दुर्मतिम्—दृष्टा मति र्यस्य बहु ; adj. to रामम् । By achieving successes he Rama became elated and could not see through my tricks, so he was now full of विपरीतबुद्धिः । Cp. "विनाशकाले परिमोहिनी मतिः"—Kirata XIV.

7. अप्रमेयवलिनम्—न प्रमेयः इति अप्रमेयः । नञतत् । प्र + मा + यत् ॥ अप्रमेयं वलमिति कर्मधा । तदस्य अस्तीति इतिप्रत्ययः—तम् : वा better वलमस्यास्तीति इनिः = वली । अप्रमेयम् यथा तथा वली इति सहसुपेति समासः । Here the बहुव्रीहि समास (अप्रमेयं वलमस्य इति अप्रमेयवलि) gives the sense of अप्रमेयवलिन्, so अप्रमेयवलिन् is bad ingrammar by the dictum "न कर्मधारयात् मत्वर्थीयो बहुव्रीहिस्येत् अर्थप्रतिपत्तिकरः" ।

9. विलोभ्य—वि + लुभ् + णिच् + ल्यप् । As Rama was now caught by विपरीतबुद्धिः so I easily duped him by my strategy.

10. विशाललोचने—विशाले लोचने यस्याः सा इति बहु; सन्धीधनपदम् । The epithet not only reflects Ravana's appreciation of Sita's beauty, but also his regard for her, which here continues up to sl. 19 where, we have "विशालनेत्रे" addressed to Sita.

11. हर्तुं-मनाः—हर्तुम् मनः यस्य स बहु । ह + तुम् = हर्तुम् । Then मनस्; now the मकार of तुम्— is dropped before काम and मनस्; See "तुह्यमननसोरपि" ante—for the rule here, Ravana here gives his परिचय and intention to carry her away as well; compare —"येन विवासिता लोकाः सदैवासुरराजसाः । अहं सरावणो नाम सीते रघोयणे-
श्वरः"—सीताहरणम् ।

12. प्राप्तः—प्र + आप् + क्त कर्त्तरि । Pred. to अहम् (which is nom. to अस्मि ॥ अस् + लट्स्मि = अस्मि) । Remark—The students are to remember that whenever one rises against the purity or chastity of a woman or offers insult against स्त्रीशक्ति, then his fall is inevitable; witness महिषासुरवध and युष्मनिशुक्रवध due to this अवमानना to भगवती, the highest स्त्रीशक्ति । So Ravana will meet death ere long due to this outrage on Sita, the purest lady serene.

सीता—हं लावण्योणाम् । (प्रतिष्ठते) [हं रावण्योनाम्] ।

रावणः—आः रावणस्य चक्षुर्विषयमागता क यास्यसि ।

सीता—अय्यउत्त ! परिताश्चाहि परिताश्चाहि । सौमित्री
परिताश्चाहि परिताश्चाहि । [आर्यपुत्र ! परित्रायस्व ! परित्रायस्व !
सौमित्रे परित्रायस्व परित्रायस्व] ।

रावणः—सीते श्रूयताम् मत्पराक्रमः ।

Eng. Sita.—What ! Ravan.

Ravan.—Ho ! Once fallen before the eyes of Ravan, where will you fly ?

Sita.—Protect ! my noble husband ! protect me ; Save Saumitra save me.

Ravan.—Sita, hear of my valour.

Tika—रावणस्य चक्षुर्विषयमागता—रावणस्य नेत्रपथपतिता 'त्व' 'क' कुत यास्यसि ।

Notes

1. चक्षु-विषयम्—चक्षुषोः विषयसमिति इतत् । Obj. of आगता ।

2. यास्यसि—या + लृटस्यसि ।

3. मतपराक्रमः—मम पराक्रमः इतत् । उक्तकर्म of शूयताम् । Why cry for help to your husband or to Lakshmana, just consider my valour now.

4. परिव्रायस्य—परि + व्री + लोटश्च । Note that व्री is आत्मनेपद, so ताहि in "वाहिमां मधुसूदन" &c. is आर्षप्रयोगः । आर्षमे or सम्प्रुमे विवक्तिः ।

(रा—)

भग्नः शक्रः कम्पितो वित्तनाथः क्लृष्टः सोमो मर्दितः सूर्यपुत्रः ।

धिग् भोः स्वर्गं भीतदेवैर्निविष्टम्, धन्याभूमिर्वर्त्तते यत्र सीता ॥

Prose—शक्रः भग्नः (पराजितः) ; वित्तनाथः कम्पितः ; सोमः क्लृष्टः ; सूर्यपुत्रः (यमः) मर्दितः । भोः, भीतदेवैः निविष्टं (अधिष्ठितं) स्वर्गं धिक् । भूमिर्धन्या—यत्र सीता वर्त्तते ।

Eng.—Indra has been rooted out by me ; the lord of wealth is set to trembling (through my fear) ; the moon has been displaced and the son of the Sun (yama) has been pounded (crushed). Fie upon the heaven—that is inhabited by the cowardly gods ; and blessed is this land where dwells Sita.

Tika—‘शक्रः भयः’ ‘सूर्यपुत्रः’ रविनन्दनः यमः ‘मर्द्दितः’ मयाविदलितः [अतएव] भोः अहो ‘भीतदेवैः’ भयार्त्तैः सुरैः ‘निविष्टम्’ अधिष्ठितं ‘स्वर्गं’ नाकम् ‘धक्’ [धिक्शब्दयोगे “स्वर्गम्” इति द्वितीया] । [अधुना स्वर्गः निन्द्यः, परम्—] ‘भूनिः पृथिवी एव धन्या’ प्रशंसनीया ज्ञाया, [विशेषतः] ‘यव भूमौ सीता वतते’ । मया विजितं स्वर्गम् नाहम् आकाङ्क्षामि, अपितु धरणीमधिष्ठिताम् अलोकसुन्दरीम् अजितां त्वमिवाहम् कामये इति भावः ।

Notes

1. भयः—भृञ् + क्त कर्मणि । मया भयः इत्यर्थः । Ravana conquered Indra, Kuvera, Moon, Yama, Brahma &c. वित्तनाथः—कुवेरः ।

2. कष्टः—कृष् + क्त कर्मणि । मया कष्टः इत्यर्थः ।

3. सूर्यपुत्रः—सूर्यस्य पुत्रः इति दत्तम् । It Refers to Yama, the son of विवस्वान् ।

4. मर्द्दितः—मृद + णिच् + क्त कर्मणि ।

5. भीतदेवैः—भीताः देवाः इति कर्मधा । तैः । भौ + क्त कर्त्तरि ।

6. निविष्टम्—नि + विष् + क्त = कर्मणि । Qual. स्वर्गम् । Fie on स्वर्गं full of timid gods ; and धन्या is धरणी full of my courageous self and specially where a rare beauty like you exists.

सीता—अयमलक्ष्मणः परित्याग्यहि परित्याग्यहि । सौमित्रौ परित्याग्यहि परित्याग्यहि मम् [आर्यपुत्र ! परित्यायस्व परित्यायस्व ; सौमित्रे ! परित्यायस्व परित्यायस्व साम्] ।

(N. B.—असौ अनुवादादयः प्रागेव कृताः)

रावणः—रामं वा शरणमुपेहि लक्ष्मणं वा,

स्वर्गस्थम् दशरथमेव वा नरेन्द्रम् ।

किं वा स्यात् कुपुरुषसंश्रितैर्वचोभि-
र्न व्याघ्रं मृगशिशवः प्रधर्षयन्ति ॥१८॥

Prose—रामं वा लक्ष्मणं वा स्वर्गस्थं नरेन्द्रम् दशरथसेव वा शरणमुपेहि ।
कुपुरुषसंश्रितैः वचोभिः किं वा स्यात् ? मृगशिशवः व्याघ्रं न प्रधर्षयन्ति ।

Eng.—Take shelter with (or cry aloud) any one (you like), Ram or Lakshman or the departed king Dasarath. What is the good of words referring to these cowardly persons ? Fawns can never over-power a tiger.

Tika—‘रामं वा लक्ष्मणं वा स्वर्गस्थं नरेन्द्रम् दशरथम् एव वा शरणम् आश्रयम् उपेहि’ गच्छ । कुपुरुषसंश्रितैः—कुपुरुषाः भीरवः रामादयः तान् संश्रितैः आश्रित्य उच्चारितैः वचोभिः ‘आर्यपुत्र ! मां परित्याजस्व’ इति एवंप्रकारैः वाक्यैः किं वा फलं स्यात् भवेत् ? अपि न किमपि भवेत् । [कथं फलं न स्यात् इति उत्तरं पठति—] मृगशिशवः हरिणशवकाः व्याघ्रं शङ्कन्ते न प्रधर्षयन्ति अभिभवन्ति । अहं तु व्याघ्र इव तीव्रतेजाः न रामादयस्तु ममार्थं मृगपीतकाः इव अतिदुर्बलाः असहायाश्च अतः अलं तान् आकन्द्य इति भावः । प्रहर्षिषी कन्दः ॥

Notes

1. शरणम्—रामम् इत्यादीनाम् विधेयपदम् ।
2. उपेहि—उप + इ + लोट् हि ।
3. कुपुरुष संश्रितैः—कुत्सितः पुरुषः इति गतिसमासः । तम् संश्रितम् इति श्या तत् or सुपसुपा. for the rule “श्रितातीत—” includes श्रित only and not संश्रित as well and there should be no तदन्तविधि in समास । सम् + श्रि + क्त कर्त्तरि । adj. to वचोभिः (which has कर्णं श्या) ।
4. प्रधर्षयन्ति—प्र + धृष् + णिच् + लट्, अन्ति । See Tika

सौता—अयमउत्त । परित्ताआहि परित्ताआहि । सौमिती !
परित्ताआहि परित्ताआहिम् ।

(रावणः)—विलपसि किमिदं विशालनेत्रे

विगणय मां च यथा तवार्थपुत्रम् ।

विपुलवलयुतो ममैष योद्धुम्

ससुरगणोऽप्यसमर्थ एव रामः ॥१८॥

Prose—हे विशालनेत्रे, किमिदम् विलपसि । मां च यथा तव आर्थपुत्रं विगणय ; विपुलवलयुतः न ससुरगणोऽपि एष रामः मम (सम्बन्धे) योद्धुम् समर्थः एव ।

Eng.—Oh one of extensive eyes ! (oh wide-eyed one), Why do you wail (weep) ? Take me to be like your husband. This Rama though possessed of immense prowess (or even with a huge army) is unable to fight (cope with) me even if he be joined by the gods (or though he be helped by the gods).

Tika—‘हे विशालनेत्रे’ आयतलोचने सीते ! ‘किम्’ कथम् नाम ‘इदम्’ एतत् विलपसि उच्चैः क्रन्दसि । [ननु आर्थपुत्रस्य अनुपस्थितौ एव क्रन्दामि इति चेत्—] ‘मां च यथा तव आर्थपुत्रम्’ तव स्वामिनमिव ‘विगणय’ मन्वस्व, भक्तृत्वेन मां वृणु इत्यर्थः । [अहं तव भक्तृपदयोग्यः, कथमिति श्रूयताम्—] ‘विपुलवलयुतः’ प्रभूतशक्तिसनाथः, यदा वलं सैन्यं तेनहि विशालसैन्यदलसमन्वितः स-सुरगणोऽपि देवगणैरपि कृतसाहाय्योऽपि एषः रामः मम मया सह [अथ सर्वेषु इत्येव पाठस्तु साधीवान्] योद्धुम् विघृहीतुम् असमर्थः अशक्त एव नूनम् । पुष्पिताया वृक्षम् ॥

Notes

1. विशालनेत्रे—विशाले नेत्रे यस्याः सीते सम्बोधने ।

2. यथा—इदार्थे प्रयुक्तमव्ययम् ।

3. विगणय—वि + गण + लोट् हि ।

4. विपुलवलयुतः—adj. to रामः । वल is to be better taken as ‘army’. विपुलं वलम् इति कर्मधा । तेन युत इति शतत । यु + क्त कर्मणि = युतः । वलम् also means शक्ति ।

5. ससुरगणोऽपि—सुरार्णा गणः इतत् ; तेन सह वर्तमानः यः स इति तुल्ययोगे बहु । adj. to रामः ।

6. असमर्थः—समर्थादन्यः इति नञ्-तत् । What to speak of man-
forces, even divine forces combined with Rama cannot
successfully fight me out.

सीता—(सरोषम्) सत्तौसि । [शप्तोऽसि] ।

रावणः—हहह ! अहो पतिव्रतायास्तेजः ।

Eng. Sita (angrily) you are cursed by me. (I curse thee).

Ravan. Ho ! Ho ! Ho ! What a spirit (prowess) of the
devoted wife !

Tika—'सरोषम्' सक्तीषम् । 'मया शप्तोऽसि' मया तुभ्यं शापः प्रदत्तः ।
अवला अहम् दण्डपादयम् अवलम्बितुम् असमर्था अतः वाक्पादयन्नेव कृतं मया ॥
पतिव्रतायाः—पतिपरायणायाः तेजः शक्तः इति उपहासयुक्तं 'सौमृण्ड' वाक्यम् ।

Notes

1. सरोषम्—रीषेण सह वर्तमानम् यत् तत् यथा तथेति बहु । adverb.

2. शप्तः—शप् + क्त कर्मणि । Its अनुक्तकर्ता is मया ।

3. पतिव्रतायाः—पतिरेव व्रतं यस्याः तस्या इति बहु । Ravana tauntingly
says about her पतिव्रतातेजः । See next sloka also.

(रा) योऽहमुत्पतितो वेगान्नदग्धः सूर्यरश्मिभिः !

अस्याः परिमितेर्दग्धः शप्तोऽसीतेभिरक्षरैः ॥२०॥

Prose—योऽहम् वेगादुत्पतितः सूर्यरश्मिभिर्न दग्धः—(सौऽहम्) "शप्तोऽसि"
इति अस्याः एभिः परिमितैरक्षरैः दग्धः ?

Eng.—The very self of mine rushed upwards, in hot
speed, but was not yet burnt by the rays of the sun ; and
I am, indeed going to be burnt by these few letters of hers
(running as) "I curse thee !

Tika—‘योऽहम् वेगात्’ जवेन ‘उत्पतितः’ सन् ‘सूर्यारश्मिभिः प्रखरैरपि रविकरैः न दग्धः (सोऽहम् अधुना) “शशोऽसि” इति अस्याः सीतायाः एभिः परिमितैः अल्पैरेव अक्षरैः वर्णैः दग्धः भवेयम्—इति सोपहासं वचनम् ।

Notes

1. वेगात्—वेगमाश्रित्य इति ल्यब्लोपे प्रसौ । हतौ वा पञ्चमी ।
2. उत्पतितः—उद् + पत् + क्त कर्त्तरि ।
3. सूर्यारश्मिभिः—सूर्यारश्मिभिः इतत् ; । अनुक्त कर्त्तरि वा करणे श्या ।
4. अक्षरैः—अनुक्त कर्त्तरि तृतीया, वा करणे श्या ।

5. परिमितैः—परि + मा + क्त ; adj. to अक्षरैः । Ravana defied Sita's curse in this taunting tone. As he is not burnt down then and there, so he dares to say so. This is meant to intimidate Sita as well. This occurs in Abhi II. 18. also.

सीता—अयमूतत ! परित्ताआहि ! परित्ताआहि ! [आर्यपुत्र !
परित्रायस्व परित्रायस्व !]

रावणः—(सीतां गृहीत्वा) भो ऽऽ जलस्थानवासिनस्तपस्विनः,
शृणुन्तु शृणुन्तु भवन्तः ।

Eng. Sita.—Save me ! my noble husband ! save me !

Ravan.—(Having caught hold of Sita) Hallow ! sages of Janasthan ! do you all please hear.

Notes

1. जनस्थानवासिनः—जनानां स्थानम् ; तत्र वसन्ति ये ते इति णिनिप्रत्ययः । उपपदतत्पुरुष समासः । जनस्थान is the part of दण्डकारण्य where Rishis resided. It was south of Godavari River perhaps.

2. तपस्विनः—तपस् + विन् । plural. सम्बोधने ऽस्य ।

Also Note—Janasthan was an extract of land within the jurisdiction of Danadakaranya. It was so named perhaps because it became peopled by the Aryan settlers in the south.

(रा) बलादेष्ट दशग्रीवः सीतामादाय गच्छति ।

चावधर्म्मं यदि स्निग्धः कुर्याद् रामः पराक्रमम् ॥२१॥

Prose—एष दशग्रीवः बलात् सीतामादाय गच्छति । रामो यदि चावधर्म्मं स्निग्धः (अनुरतः) (तर्हि) पराक्रमम् कुर्यात् (विक्रमं प्रदर्शयेत्) ।

Eng. This Dashanana carries away Sita perforce ; if Ram be devoted to the duty of a Khatriya (or to militarism), then let him exhibit his valour.

Tika—‘स्निग्धः’ अनुरतः (तर्हि स) पराक्रमम् विक्रमं कुर्यात् प्रदर्शयेत् पराक्रमम् प्रदर्शय सीतायाः पुनरुद्धारं कुर्यादिति भावः । [‘कुर्यात्’ इति शकिलिङ्] ।

Notes.

1. दशग्रीवः—दश ग्रीवाः अस्य स इति बहु । By this Ravana's fierceness is pointed out.

2. बलात्—बलमवलम्ब्य इति अत्रोपि प्रसी । वा हितौ प्रसी ।

3. चावधर्म्मं—चावः धर्म्मं इति कर्मधा । चावस्य इदम् इति अण्—चावम् । तस्य धर्म्मः, इतत् । अधि ७मी ।

4. स्निग्धः—स्निह + ण कर्त्तरि । It means अनुरत वा आसक्त ।

सीता—अयच्छत ! परित्ताआहि ! परित्ताआहि !

रावणः—(परिक्रामन् विलोक्य) अये स्वपक्षपवनोत्क्षेपक्षुभित-
वनषण्डश्चण्डचंचुरभिधावतेष जटायुः । आः तिष्ठेदानीम् ।

Eng. Ravan. (Having eyed while walking round) Oh ! this Jatayu rushes with his sharp beak, while agitating the rows of trees with (the circulation of) his wings' air. Wait a bit now !

Tika—स्वपञ्च इत्यादि—‘स्वस्य पञ्चयोः’ पञ्चाभ्यामुद्भूतः यः ‘पवनः’ वायुः तस्य स उत्क्षेपः’ सञ्चालनं ‘तेन चुभितः’ आलोडितः कम्पित इत्यर्थः ‘वनघण्टः’ काननराजिः तेन तादृशः, ‘प्रचण्डचञ्चुः’ तीव्रौष्ठः ‘एष जटायुः’ अभिधावति मां प्रति इति भावः । आः [इति कोपे], ‘इदानीं तिष्ठ’ समविक्रमपराभूतः सन् तिष्ठ ।

Nôtes

1. स्वपञ्च इत्यादि—स्वस्य पञ्चौ इति इतत् । (स्वौ पञ्चौ इति कर्मधारयो वा) ; तयोः पवनः इति इतत् । (स्वपञ्चोद्भूतः पवनः इति शाकपाथिं वादित्वात् समासो वा) ; तस्य उत्क्षेपः इति इतत् ; तेन चुभितः इति इतत् । तादृशं (चुभितमित्यर्थः) वनघण्टं येन स इति बहु ।

2. चण्डचञ्चुः—चण्डा चञ्चुश्च य इति बहु ।

Remark (1) चुभितः = चुम् + क्त कर्मणि । अत्र अन्तर्भावितो विजन्तार्थः । Here the sense of a causative is conveyed.

(2) वनघण्टः = वनानां समूह इत्यर्थे षण्डप्रत्ययः । वा षण्ड is खण्ड । वनानां षण्डः षण्डं वा ।

(रा) मदभुजाकृष्टनिस्त्रिशकृत्पञ्चतचुतैः ।

रुधिरैराद्रगात्रं त्वां नयामि यमसादनम् ॥२२॥

(निष्क्रान्ती) । पञ्चमोऽङ्कः ॥

Prose—मदभुजाकृष्टनिस्त्रिशकृत्पञ्चतचुतैः रुधिरैराद्रगात्रं त्वां यमसादनं नयामि ।

Eng. I shall soon send you to the abode of death with

your body wet with blood dropping from the wound of your wings cut with the sword drawn by my hand.

Tika 'मदभुजाकटनिस्त्रिशकृतपचक्षतच्युतैः' मम भुजेन हस्तेन आकटः यः निस्त्रिशः खड्गः तेन कृतः क्षिप्तः यः पचः तत्र क्षतं क्षतम् तच्चात् च्युतैः गलितैः 'रुधिरैः' रक्तैः 'आर्द्रगात्रम्' क्लिप्तदेहं 'त्वां यमसादनम्' शसनभवनं नयामि अचिरैर्कैव निधाम्येति ।

Notes

1. मदभुजइत्यादि—मम भुजः इति दत्तत् ; तेन आकटः इति दत्तत् ; तादृशः निस्त्रिशः (खड्गः) कर्मधा । निर्गतः त्रिशतः इति निस्त्रिशः निरादयः कालादाद्यै पञ्चम्या इति सूत्रेण समासः । तेन कृतः इतत् ; तादृशः पचः कर्मधा । तत्र क्षतम् इति सङ्क्षुपा । तच्चात् च्युतैरिति सुप्सुपा । Qual. रुधिरैः ।

2. रुधिरैः—करणे श्या ।

3. आर्द्रगात्रम्—आर्द्रं गात्रम् यस्य तमिति बहु । Qual. त्वाम् ।

4. यम-सादनम्—यमस्य सादनमिति दत्तत् । Indirect obj. to नयामि । सदन is the usual form. सदनमेव इति स्वार्थे प्रज्ञादि अथ । Compare "यमसदने प्रतिमापयाम्यहं त्वाम्" Abbisheka III. 16. सदन is made सादन here for metre.

प्रतिमानाटकम्

षष्ठोऽङ्कः ।

(ततः प्रविशतो वृद्धतापसौ)

(Then enter two old ascetics,)

उभौ—परित्रायताम् परित्रायताम् भवन्तः ।

Both—Save her, please save her.

प्रथमः—इयं हि नीलोत्पलदामवर्चसा

सृणालशुक्रोज्ज्वलद्रं द्रुहासिना ।

निशाचरेन्द्रेण निशाङ्गचारिणा

सृगौव सौता परिभूय नीयते ॥१॥

Prose — इयं हि सीता नीलोत्पलदामवर्चसा सृणालशुक्रोज्ज्वलद्रं द्रुहासिना निशाङ्गचारिणा निशाचरेन्द्रेण सृगौव परिभूय नीयते ।

Eng.—First = overpowered like a hind, as this Sita is, she is being carried away by the Rakshasa-chief that roves at dead of night and that shines like a wreath of blue lotuses, smiling as he does, with his teeth white and glowing like the lotus-stalk.

Tika. 'इयम्' अस्माकम् समक्षमेव 'हि नूनं' सीता नीलोत्पलदामवर्चसा नीलकमलयुधितमाख्यतुल्यकान्तिशालिना 'सृणालशुक्रोज्ज्वलद्रं द्रुहासिना' सृणालवत् शुक्रधवलं उज्ज्वलं दीविसत् यत् द्रुम् दन्ततेन हासिना हास्यशीलेन 'निशाङ्ग-चारिणा' निशीथविहारिणा 'निशाचरेन्द्रेण' राक्षसपतिना 'सृगौव हरिणीव परिभूय अभिभूय नीयते' बलात् अपक्रियते ।

Notes

1. परित्रायताम्—परि + त्रै + लोट्ताम् भावे । Construe—हे भवन्तः,

भवद्भिः सीता परित्रायताम् । The asceties are introduced to inform us of सीताहरण by Ravana.

2. नीलीतृपलदामवर्चसा—नीलम् यदृत्तपलं कर्मधा ; तेषां दाम इतत् । तस्य वर्चः दीप्तिः । तद्वचः इव वर्चः यस्य तेन इति बहु । (उपमानपूर्वपद बहु-जोडिः by “सप्तसुपमानपूर्वस्य उत्तरपदलोपय वक्तव्यः”) । Adj. to निशाचरेन्द्रिण ।

3. मृणालयुक्तीज्ज्वलदंष्ट्रासिना—adj. as before. मृणालं नलिनीदण्डः । तत् इव युक्तम् ध्वलम् इति उपमानसमास by “उपमानानि सामान्यवचनेः” । मृणालयुक्तं च तत् उज्ज्वलं वेति कर्मधा । मृणालयुक्तीज्ज्वलं द्रष्टुं यस्मिन् कर्मणि तत् यथातथा इति मृणालयुक्तीज्ज्वलदंष्ट्रमिति बहु । तादृशम् इदमित्युं शीलं यस्य तेन इति विनिप्रत्ययः (ताच्छीली विनिः) । उपपदतत्पुरुषः । वा मृणालयुक्तीज्ज्वल-दंष्ट्रेण इदमित्युं शीलमस्य &c with विनि as before. Note दंष्ट्र is used as neuter here though it should be fem. taking—चजादि टाप् ।

4. निशाहं चारिणा—adj. as before. निशाया अहं ; इति इतत् ; it means about the middle part of the night and not exactly the middle part. In that case the rule “रहं नपुंसकम्” will direct अहं to lead giving अहं निशा । निशाहं च निशायेषु चरितुम् शीलं यस्य तेन इति निशाहं + चर् + विनिः ; उपपदतत् ।

5. निशाचरेन्द्रिण—अनुक्ते कर्तरि लृतीया ; निशायां चरति यः स इति निशा + चर् + ट—by the rule चरेटः । उपपदतत् ; तेषाम् इन्द्रः इति इतत् ।

6. सखीव सीता नौयने—The simile shows the utter helplessness of Sita. परिभूय = परि + भू + लाप् । Having defied ; comp “कः क्वृमिच्छति हरिः परिभूय दंष्ट्राम्”—Mudra.

हितोयः—एषा खलु तत्रभवती वैदेही—

विचेष्टमानेव भुजङ्गमाङ्गना विधूयमानेव च पुष्पिता लता ।

प्रसह्य पापेन दशाननेन सा तपोवनात् सिद्धिरिवापनीयते ॥२॥

Prose—भुजङ्गमाङ्गना इव विचेष्टमाना, पुष्पितालता इव च विधूयमाना सा पापेन दशाननेन (रावणेन) प्रसङ्गा (बलात्) तपोवनात् सिद्धिरिव अपनीयते ।

Eng. Struggling like a serpent and shivering or trembling like a creeper in flowers as this venerable daughter of the king of Videha is, she is being forcibly carried away from the penance-grove just like the success achieved in austerities.

Tika—‘भुजङ्गमाङ्गना’ भुजगी इव ‘विचेष्टमाना’ रावणकबलात् आत्मानं मोचयितुम् विविधं प्रयतमाना तथा ‘पुष्पिता लता इव विधूयमाना’ कम्पमाना [यथा प्रसृष्टितपुष्पा वल्लरौ सामान्यपवनस्पर्शान् कम्पमाना जायते तद्वत् रावण-स्पर्शात् भयेन वेपमाना इत्यर्थः] सा माननीया विदेहराजपुत्री ‘पापेन’ पापाचारिणा ‘दशाननेन’ दशग्रीवेण ‘प्रसङ्गा बलात् तपोवनात् अपनीयते’ ह्रियते । [का इव ?] सिद्धिः इव तपस्यायाः फलमिव । यथा केनचिज्जनेन अर्जितम् तपस्याफलम् तत्कर-वृत्तिना अपरेण बलात् अपह्रियते तद्वत् रामेण स्व-वीर्येण अर्जिता इयं सीता बलवत् तत्करेण रावणेन नीयते । उभयव वंशस्थम् वृत्तम् ;

Notes

1. विचेष्टमाना—वि + चेष्ट् + शानच्, कर्त्तरि ; fem.
2. भुजङ्गमाङ्गना—भुजं कुटिलं गच्छति इति भुज + गम् + खच् ; तस्य अङ्गना इत्तम् । The outrage of Ravana on Sita made her struggle in this attitude in an angry mood like an angry serpent.
3. विधूयमाना—वि + धू + शानच्, कर्मणि ।
4. पुष्पिता—पुष्प + इतच् जातार्थः ; fem. This उपमा shows that like a fully blooming flower, delicate and weak Sita was helpless before terrible Ravana.
5. पापेन—पाप + अच्, अर्थ आदित्वात् । Qual. दशाननेन ।
6. प्रसङ्गा—अव्ययनेतत् । Comp. “प्रसङ्गं सिंहः किल तां चक्रे”

7. सिद्धिः—सिध् + क्तिन् । This comparison with सिद्धि shows her purity and implies downfall and death of the stealer thereof.

8. तपोवनात्—अपादाने ५ भौ ।

9. अपनीयते—अप + नी + लट् ते कर्मणि ।

उभौ—परित्रायताम् परित्रायताम् भवन्तः । =(व्याखरातं प्रागेव)

प्रथमः—(ऊह्व मवलोक्य) अये वचनसमकाल एव दशरथस्य आनृण्यं कर्तुम् “मयि स्थिते क यास्यसौ”ति रावणमाह्वय अन्तरौक्षमुत्पतितो जटायुः ।

द्वितीयः—एष रोषात् उह्वत्तनयनः रावणः ।

प्रथमः—एष रावणः ।

द्वितीयः—एष जटायुः ।

उभौ—हन्तौ तदन्तरौक्षे प्रवृत्तं युद्धम् ।

प्रथमः—कास्यप ! कास्यप ! पश्व क्रव्यादोश्चरस्य सामर्थ्याम् ।

Eng. —First (looking upwards) Ho ! No sooner did we utter “Save her” than Jatayu has been up in the sky—having challenged Ravan—saying “where do you fly (away)” as long as I am here (I am alive), in order to pay off his debt to Dasarath.

Second. Oh ! Ravan, too, has stood by—with his eyes rolling in anger.

First.—Here is Ravan.

Second.—Here is Jatayu.

Both.—Alas ! an aerial fight has commenced.

First.—Kasyapa ! Kasyapa ! just behold the prowess of the vulture-chief,

Tika.—‘वचनसमकाले एव’—वयम् यावत् खलु “भवद्भिः सीता परिवायताम्” इति वचनसुच्चारितवत्तावदेव । ‘दशरथस्य आनृत्यं कर्त्तुम्’ दशरथाय धारितं जटायुषः यत्फलणं तस्य परिशीधनाय । दशरथस्तु जटायुषः सिवनासोत्—तेन हि स राजा जटायुषः विविधम् उपकारम् कृतवान् । अघुना तेषाम् उपकाराणाम् प्रतिदान-विषये तस्य पुत्रवधूम् रावणकवलात् मोचयितुम् इत्यर्थः । ‘आहूय’—समरार्थम् आह्वानम् कृत्वा उत्पतितः उल्लिखितः । ‘उद्धृतनयनः’ विघूर्णितनेत्रः । ‘अन्तरिक्षे आकाशे क्रव्यादीश्वरस्य’ क्रव्यादाः गृध्राः ‘तेषाम् ईश्वरस्य’ प्रभोः जटायुषः इत्यर्थः ।

1. वचनसमकाले एव—कालाधिकरणे ७मी । वचनेन समः इति इतत् ; तादृशः कालः इति क्रमेणा । तस्मिन् ।

2. आनृत्यम्—अविद्यमानम् कृणमस्य इति अनृत्यः । बहु— । तस्य भावः इति व्यञ्ज्यप्रत्ययः = आनृत्यम् state of indebtedness,

3. मयि—भावे ७मी ।

4. रोषात्—हेतौ ५मी । Or—रोषम् आश्रित्य इति ल्यब्लोपे ५मी ।

5. उद्धृतनयनः—adj. to रावणः । उद्धृ + हत + क्त = उद्धृष्टः, विघूर्णितः ; तादृशे नयने यस्य स इति बहुव्रीहिः ।

6. क्रव्यादीश्वरस्य—सम्बन्धे ६ठी । क्रव्यं आमनासम् असीति क्रव्य + अद् + विट् = क्रव्यात् । मांसभोजी गृध्रः । तेषाम् ईश्वरः—इति इतत् । तस्य । Refers to Jatayu. Here विट् after अद् comes by the rule “क्रव्येच” । The form क्रव्याद् as found elsewhere is derived irregularly with अण् । Thus पक्षमांस वा आमनांस + अद् + अण् = क्रव्य + अद् अण् (प्रषोदरादिवात्) ।

पक्षाभ्यां परिभूय वीर्यविषयं हृन्धं प्रतिवृणहते

तुण्डाभ्यां सुनिष्ठृष्टतोच्छामचलः संवेष्टनं चेष्टते ।

तीक्ष्णैरायसकण्टकैरिव नखैर्भीमान्तरं वक्षसो

वज्राग्रैरिव दार्यमाणविषमाच्छैलाच्छिला पाटयति ॥३॥

Prose.—अचलः (स्थिरोजटायुः) पचाभ्याम् वीर्यविषयं परिभूय इन्द्रं प्रति-
व्यूहते । तुष्ठाभ्याम् सुनिघटतीक्ष्णं संवेष्टनं वेष्टते । आयसकण्टकेरिव तीक्ष्णैः
नखैः वक्षसः भीमान्तरं वज्रायैः दार्यमाणविषमात् शैलात् शिखेव पाठयते ।

Eng.—Having warded off the things for valour (i. e. the
weapons or missiles) or the object of valour (Ravana)
with his two wings, he (Jatayu) has taken very firm stand
against his opponent (or prefers fight against his enemy). He
tries to encircle his enemy by fiercely tearing him with his
beaks and again he is cutting out the flesh (and the like)
from the terrible breast (of Ravan) with his nails sharp as
iron-nails, just like a slab of stone that is being uprooted
from a hill, appearing terrible on account of its being torn
by the end of the thunderbolt

Tika—‘अचलः’ अटलः सुद्धं शतृणा अविकम्प्यः इत्यर्थः ‘एष जटायुः
पचाभ्याम्’ पचाद्वेन (करणे ऽद्या) वीर्यं विषयम् वीर्यस्य शक्तिः विषयम्, वस्तु नि
अस्त्रादीनि परिभूय परावर्त्य अभिभूय इति यावत् इन्द्रम् प्रतिदन्तिनं प्रति [प्रतिदोशे
ऽद्या] व्यूहते व्यूहमारण्य तिष्ठति [यद्वा अयमप्य अर्थः स्थातु—जटायुः वीर्य-
विषयम् शक्तिप्रदर्शनलोचनम् तम् रावणम् परिभूय तिरस्कृत्य (अङ्गना) इन्द्रं इन्द्रयुद्धं
प्रतिव्यूहते आरब्धम् प्रवर्तते] । ‘तुष्ठाभ्याम् वज्राभ्याम् सुनिघटतीक्ष्णं’ सु सुहृ-
निघटम् घर्षणसमाधत् तथा तीक्ष्णं तीक्ष्णम् ‘संवेष्टनम्’ रावणस्य परिवेष्टनम् वेष्टते
प्रारभते स्वचक्षुषुष्टेन रावणम् निपुणतरम् तथा कठोरम् घर्षयित्वा तम् परिवेष्टयितुम्
यतते इति भावः । ‘आयसकण्टकैः’ लोहनिर्मितकण्टकैरिव तीक्ष्णैः नखैः ‘वक्षसः’
रावणस्य वक्षःस्थलात् ‘भीमान्तरम्’ भीमं भयानकम् विशालम् इति यावत् आन्तरम्
आन्तरे भवम् इति आन्तरम् वक्षसः अभात्तरं स्थितम् मांसखण्डं तथा अन्नादिकं—
‘वज्रायैः’ वज्रस्य अयभागैः ‘दार्यमाणविषमात्’ दार्यमाणाः विदार्यमाणाः भिद्यमानाः
इति यावत् अतएव विषमः भयावहः उत्ततावगती यः शैलः पर्वतः तस्मात् ‘शैलात्’
शिला इव प्रस्तरखण्डमिव पाठयते’ उत्पाठयते उत्तोत्थते इति यावत् । यथा विशालात्
शैलात् शिलापट्टकं उत्पाठयते तथा सति स शैलः विषमोदृष्टते, एवम् रावणस्य

शैलसदृसात् विपुलात् बभूवः सारसखण्डादिकम् जटायुषा उत्पाठ्यते तथा च सति तद्वचःस्थलम् विषमम् प्रतिभाति इति भावः । शार्ङ्गलविक्रीडितं वृत्तम् ।

1. अचलः—चलादन्यः इति नञ् उत्तपुरुष समासः । Qual. जटायुः । It means स्थिर and धीर ।

2. वीर्यविषयम्—वीर्यस्य विषयः तमिति इतत् । It refers to the missiles used by Ravana, or to Ravana himself the object of valor.

3. परिभूय—परि + भू + लाप् । Its obj. is वीर्यविषयम् ।

4. प्रतिव्यूहते—प्रति + वि + ऊह + लट् ते । वा—प्रति is separate. See Tika. Here द्वन्द्व means another प्रतिद्वन्द्विन्, वा द्वन्द्वयुद्ध (dual fight)।

5. सुनिष्ठतोच्छ्रम्—adj. to संवेष्टनम् । निर् + वृष् + क्त कर्मणि । सुष्ठु निष्ठम् इति प्रादितत् ; तत् चादः तोच्छ्रं चेति कर्मधा ।

6. संवेष्टनम्—सम् + वेष्ट + लृट् भावे । Obj. of वेष्टते ।

7. आयसकण्टकैः—आयसम् कण्टकम् तैरिति कर्मधा । अयसा लौहने निर्मितमिति अयस् + अण् = आयसम् । Thus we see Jatayu uses his नख चक्षुः and पक्ष all three to defeat his enemy Ravana.

8. भौमान्तरम्—भौसम् आन्तरम् इति कर्मधा । आन्तरं भवम् इति आन्तर् + अण् = आन्तरम् ।

9. दार्यमाणविषमात्—दार्यमाणः तथा विषमः इति कर्मधा । दृ + णिच् + कर्मणि शानच् । Qual. शैलात् ।

10. पाठ्यते—पठ् + णिच् + कर्मणि कट् ते ।

द्वितीयः—हन्त ! संक्रुद्धेन रावणेन असिना कूव्यादीश्वरः स दक्षिणांसदेशे हतः ।

उभौ—ह्य धिक् । पतितोऽत्रभवान् जटायुः ।

Eng.—First.—Alas ! alas ! the vulture-chief has been struck in the right shoulder with a sword by Ravan.

Second.—Alas ! alas ! the venerable Jatayu has fallen.

Tika.—‘सक्रुद्धेन’ सत्यक् दष्टेन, ‘दक्षिणसदेशे’ दक्षिणस्थाने ॥ ‘पतितः’

समरे पतितः, यदा भूमौ पतितः ।

प्रथमः—भो कष्टम् ! एष खलु तत्रभवान् जटायुः—

कृत्वा स्ववीर्यसदृशं परमं प्रयत्नम्

क्रीडामयूरमिव शत्रुमचिन्तित्वा

दीप्तं निशाचरपतेरवधूय तेजो

नागेन्द्रभग्नवनवृक्ष इव अवसन्नः ॥४॥

Prose.—(एष जटायुः) शत्रुम् क्रीडामयूरमिव अचिन्तयित्वा (अविगणय्य) स्ववीर्यसदृशम् परम् प्रयत्नं कृत्वा निशाचरपतेः दीप्तम् तेजः अवधूय नागेन्द्र-भग्नवनवृक्ष इव अवसन्नः ।

Eng.—Without caring a little for his enemy (without considering his enemy a little) as if it was a toy-peacock, and having exerted to the utmost in proportion to his own strength, the venerable Jatayu has succumbed after having challenged (subdued) the glowing prowess of the chief of high-rovers, just like a forest-tree broken by a huge elephant.

Tika.—‘एष खलु तत्रभवान्’ मानार्हः जटायुः ‘शत्रुम्’ रिपुम् राक्षसम् ‘क्रीडामयूरमिव’ क्रीडाद्यैः यः मयूरः ‘तमिव’ अचिन्तयित्वा ‘अविगणय्य’ । क्रीडनक-भूतं मयूरम् यथा लोकः भयावहं न गणयति तद्वत् राक्षसम् तुच्छम् मत्वा इति भावः । ‘स्ववीर्यसदृशम्’ स्वस्य यत् वीर्यं बलम् तस्य सदृशम् अनुरूपम् परमम् महान्तम् ‘प्रयत्नं’ सीतायाः मोचनाय चेष्टां कृत्वा ‘निशाचरपतेः’ राक्षसराजस्य ‘दीप्तम्’ समुज्ज्वलम् तेजः ‘अवधूय’ परिभूय (अधुना) ‘नागेन्द्रभग्नवनवृक्षः’ इव नागेन्द्रेण चूर्णीकृतः वनस्थितः तरुनिव अवसन्नः अवसादम् प्राप्तः अवसादम् गत्वा धरातले निपतितः इति भावः । वसन्ततिलका इत्तम् ॥

1. क्रीडामयूरम्—अचिन्तयित्वा इत्यस्य उपमानकर्म ; क्रीडाद्यैः मयूरः इति शाकपाद्यैर्वादि ।

2. स्ववीर्यसदृशम्—स्व' वीर्य' कर्मधा । तेन सदृशम् इति इतत् ।
3. निशाचरते—निशाचां चरतीति निशाचरः (चरिष्टप्रत्ययः) ।
4. नागेन्द्रभयवनवृक्षः—उपमान कर्ता of अवसन्नः । नागानामिन्द्रः इति इतत् ; तेन भयः इति इतत् ; तादृशः वनवृक्षः इति कर्मधा । वनस्य वृक्षः इति इतत् । उपमान of एष जटायुः ॥ Note that both जटायुस् and जटायु are correct.

5. अवसन्नः—अव + सदृ + क्त कर्तरि । सीदति etc.

उभौ—स्वर्गोऽप्यमस्तु ।

प्रथमः—काश्यप ! आगमयताम् । इदं वृत्तान्तम् तत्रभवते राघवाय निवेदयिष्यावः ।

द्वितीयः—वाङ्म । प्रथमः कल्पः । (निष्क्रान्तौ) ।

विष्कम्भकः ।

Eng.—Both.—May he attain heaven.

First. Come along Kasyap ! let us inform venerable Raghava of this incident.

Second.—Yes ; this is the first thing to be done. (Exit).

Tika.—अयम् 'स्वर्गः' स्वर्गोद्दः स्वर्ग'गामी 'अस्तु' भवतु । प्रथमः सुख्यः कल्पः वावस्था, इदम् खलु प्रथममेव आवाभ्याम् कर्तव्यम् ।

1. स्वर्गः—स्वर्गः प्रयोजनमयोग्यमस्व इति स्वर्ग + यत् by the varttika "स्वर्गादिभ्यो यत्" ।

2. राघवाय—क्रियायोगेसम्यग्दाने ऽर्थी । यद्वा सम्यग्दाने ऽर्थी । See ante.

3. निवेदयिष्यावः—नि + विद् + शिच् + लुट् + स्वावः ।

4. विष्कम्भकलक्षणं यथा—

“वृत्तवर्तिष्यमानानां कथांशार्थं निदर्शकः ।

संक्षिप्तार्थस्तु विष्कम्भ आदावङ्गस्यदर्शितः ॥”

N. B.—This is a शुद्ध विष्कम्भक for both the characters here are of higher order. See Act. II also.

5. वादम् । प्रथमः कल्पः—वादम् is an अवयव implying assention here. This occurs both in Swapna IV and in Avimaraka. Sakuntala also has it. It means both (i) primary duty (cp. “सुखः स्यात् प्रथमः कल्पः”) and (ii) excellent proposal or idea (श्रेष्ठायुक्ति) ।

(ततः प्रविशति काञ्चुकीयः)

काञ्चुकीयः—कः इह भोः काञ्चनतोरणद्वारमशून्यं कुरुते ।

(प्रविशति) प्रतिहारी—अयम् ! अहं विजया किं करीष्ये
[आर्यम् ! अहं विजया । किं कियताम्] । *

काञ्चुकीयः—विजये निवेद्यताम् निवेद्यतां भरतकुमाराय—
एष खलु रामदर्शनार्थं जनस्थानं प्रस्थितः प्रतिनिवृत्तस्तत्रभवान्
सुमन्त्र इति ।

प्रतिहारी—अयम् अत्रि किदत्थो ताद सुमन्तो आश्रयो ।
[आर्यम् ! अपि कृतार्थस्तातसुमन्त्र आगतः] ।

काञ्चुकीयः—भवति, न जाने ।

Eng. Chamberlain.—Oh ! Who stands now at (or who is in charge of) the golden main (outer) gate ?

Guard. (entering)—Here I am Vijaya, Sir ; what is to be done ?

Chamb.—Vijaya ! Relate (report) it please to Prince Bharat—that venerable Sumantra who proceeded to Janasthan to interview Ram, has come back.

Portress.—Has he returned successful, sir ?

Chamb. Madam ! I am not aware of it.

1. काञ्चनतोरणहारम्—obj. to कुरुते ; तोरणमेव वा तोरणस्य वारम्, कर्मधा । काञ्चनघटितं (खचितं) तोरणहारमिति शाकपार्थिववादितम् । Comp “काञ्चनरत्नतोरणहारम् अग्र्यां कुरु” in Swapna VI and “रौप्यतक, त्वमपि स्वनिर्योगमग्र्यां कुरु”—Sak. अग्र्याम् is here pred. of तोरणहारम् । काञ्चुकीय asks who is the guard at this gate. Here Fem. प्रतिहारौ is used. प्रतीहारौ is also correct. Comp “प्रतीहारौ यस्या अस्तीति अर्थश्चायम् । ततः गौरादित्वात् ङोष् । डाःस्थिता इति मेदिनी” ।

2. भरतकुमाराय—भरतश्चासौ कुमारश्चेति कर्मधा । क्रियायोगे सम्प्रादाने षर्थी । निवेद्यताम् निवेद्याताम् इति सम्भ्रमे त्वरायां वा हिरुक्तिः ।

3. रामदर्शनार्थम्—रामस्य दर्शनमिति इतत् ; तस्मै इदम् इति नित्यसमासः ।

4. कृतार्थः—कृत साधितः अर्थः प्रयोजनम् उद्देश्यम् येन स कृतार्थः ; कृतकार्यार्थः बहु । Here कृतार्थता lies in getting रामदर्शन and bringing his information. This is our poet's creation.

हृदयस्थितशोकाग्निशोषिताननमागतम् ।

दृष्ट्वा कुलमासीन्मे सुमन्त्रमधुना मनः ॥५॥

Prose.—हृदयस्थितशोकाग्निशोषिताननमागतं सुमन्त्रं दृष्ट्वा अधुना मे मनः आकुलमासीत् ।

Eng.—The very sight of Sumatra with his face turned pale through the fire of grief lodged in his heart, has now perturbed my mind.

Tika.—हृदयस्थित इत्यादि—‘हृदये सुमन्त्रस्य अन्तःकरणे स्थितः’ चिरं पोषितः सः ‘शोकाग्निः’ रामनिर्वासनजन्यशोकरूपवज्रि—‘स्नेहेन शोषितं’ विग्रहम् ‘आननम् वदनं’ यस्य तादृशम् सुमन्त्रं आगतं अयोध्याम् प्रत्यागतम् ‘दृष्ट्वा एव अधुना’ इदानीं ‘मे मनः आकुलम्’ व्याकुलं खल्लम् आसीत् [तेनैवाहं वक्तुम् न शक्नोमि स कृतार्थः सन् प्रतिनिवृत्तः उत न वा] ।

1. हृदय इत्यादि—हृदये स्थितः इतिः सुप् सुपा ; तादृशः शोकः इति कर्मधा ।

स एव अग्निः इति कर्मधा । तेन शोधितम् इति इतत् ; तादृशम् आननं अस्य तसिति बहु ; adj. to सुमन्त्रम् । This indirectly says that Sumantra has come with a loaded heart still more perturbed i. e. he has come with an unhappy news.

प्रतिहारी—अयम् ! एदं सृणिअ पर्याउलं विअ मे हिअअम् [आर्य ! एतत् श्रुत्वा पर्याकुलम् इव मे हृदयम्] ।

काञ्च कीयः—भवति किमिदानीं स्थिता । शीघ्रं हि निवेद्यताम् ।

प्रतिहारी—अयम् ! इअं णिवेदेमि । (निष्क्रान्ता) [आर्य ! इयं निवेदयामि] [

काञ्च कीयः—(विलोक्य) अये । अत्रभवान् भरतकुमारः सुमन्त्रागमनजनितकुतूहलहृदयचौरवल्कलवसनश्चित्तजटापुञ्जपिञ्जरितोत्तमाङ्ग इत एवाभिवर्त्तते । य एषः—

Eng.—(Female) portress—Noble sir ! I have been perturbed as it were to hear of this.

Chamberlain—Madam ! why are you yet standing here ? Report quickly. Portress.—Noble Sir ! Immediately, shall I report.—(Exit).

Ch.—(Having seen) Oh ! towards this side comes Prince Bharat with his heart seized with curiosity due to the returning of Sumantra, his attire consisting of rag and bark-clothing and his head being tinged with the colour of the matted lock.

Tika.—सुमन्त्रागमन इत्यादि—‘सुमन्त्रस्य आगमनम्’ दृष्टकारण्यात् प्रत्यागमनं ‘तेन जनितम्’ उत्पादितम् ‘यन् कुतूहलम् औत्सुक्यम् यव’ तादृशम् ‘हृदयम् यस्य स एतादृशः’ भरतः । ‘चौरवल्कलवसनः’—‘चौर’ काषायवन् वल्कलं बृक्षलकम्—

ते एव वसन्ते वस्त्रे यस्य तादृशः भरतः । चित्र इत्यादि—चित्राः कृष्णपीतादिवर्णः—
विचित्रविताः या जटाः तासां पुञ्जः राशिः तैः पिञ्जरितं विच्छुरितम् उत्तमाङ्गं मत्सकं
यस्य तादृशः भरतः 'इतः' अस्यांदिशि 'एव अभिवर्तते' आगच्छति ।

1. सुमन्य इत्यादि—सुसन्दस्य आगमनम्—इतत् ; तेन जनितम् । इतत् ।
जन् + शिच् + क्त ; तादृशम् कुतूहलं यत्र तदिति बहु । तादृशम् हृदयं यस्य स इति
बहु ; adj. to भरतकुमारः । "रम्यवस्तु समालोके लोलता स्यात् कुतूहलम्" ।

2. चौर वल्कलवसनः—adj. to भरतकुमारः । चौरं च वल्कलं च इति
चौरवल्कले द्वन्द्वः ; ते एव वसन्ते सस्य स इति बहु । Out of his regard for
Rama Bharata was also ever since Rama's वनवास, a चौरवासाः ।

3. चित्रजटापुञ्ज इत्यादि—चित्रा जटाः ; कर्मधा । तासां पुञ्जः इतत् ;
तेन पिञ्जरितम्—इतत् ; तादृशम् उत्तमाङ्गं यस्य स इति बहुव्रीहिः । उत्तमम् अङ्ग-
मिति कर्मधा । Head is the उत्तमाङ्ग, for it is the most Vital
part of the whole body. And want of care of head, Bharata's
जटा became such.

4. अभिवर्तते—अभि + वर्त + लट् ते ।

(य एषः) प्रख्यातसद्गुणगणः प्रतिपक्षकाल-

स्तिग्मांशुवंशतिलकस्त्रिदशेन्द्रकल्पः ।

आज्ञावशादखिलभूपरिरक्षणस्थः

श्रीभानुदारकलभेभसमानयानः ॥६॥

Prose. प्रख्यातसद्गुणगणः प्रतिपक्षकालः तिग्मांशुवंशतिलकः त्रिदशेन्द्रकल्पः
आज्ञावशात् अखिलभूपरिरक्षणस्थः श्रीभानु उदारकलभेभसमानयानः (य एषः
स भरतः इत एव अभिवर्तते इत्यन्वयः) ।

Eng. (Bharata approaches)—Bharat who is said to be the
resort of all noted virtues, veritable terror to his opponents,
and the pride (ornament) of the race of sun—he is himself

like the lord of the gods, engaged in the protection of the entire world by appointment (by his brother's order), promising (prosperous), and whose movements are like those of a young huge elephant.

Tika. कौटुशः भरतः इति विवर्णोक्ति—'प्रख्यातसद्गुणगणः' शोभनगुणशाली 'प्रख्याताः' लोकेषु विस्तृताः 'अतः शोभनाः' गुणगणाः 'उत्कर्ष' राजयः यस्य तादृशः, इत्यर्थः ; 'प्रतिपक्षकालः'—प्रतिपक्षाणां शत्रूणां सम्बन्धे कालः शमनसदृशः ; खलोर्येषां रिपुविनाशनः इत्यर्थः । 'तिस्माद्युवशतिलकः' तिस्मांशो रवेः यः वंशः कुलं तस्य तिलकः ललाटभूषण-स्वरूपः शिरोभूषणभूतः इति भावः । 'विदशेन्द्रकल्पः' विदशानां दिवानां य इन्द्रः अधिपतिः पुरन्दरः प्रायेण तस्य सदृशः [ईषदूनार्थे कल्पप्रत्ययः] । 'आज्ञावशात्' आतुनि'देशेन 'अखिलभूपरिरक्षकस्यः' निखिलायाः धरायाः परिरक्षणे प्रतिपालने व्यापृतः ; 'श्रीमान्' सम्पत्तिमान् ; 'उदारकलमभिसमानयानः' उदारः विशालः यः कलमः कृत्तिशावक स एव इमः मजः—विशालतकणमजः इत्यर्थः ; यदा-कलमः दृढान्तः य इमः मजः, तिन समानयानः तुल्यगतिः, तादृशः भरतः । यमनतिलकं वृत्तम् ।

1. प्रख्यातसद्गुणगणः—सन्तः गुणाः इति कर्मधा ; तेषां गणाः इति इतत् ; प्र + ख्या + क्त कर्मणि । प्रख्याताः सद्गुणगणाः यस्य स इति बहु । Comp. 'गुणगणानां मणिः'—Bhavabhūti.

2. प्रतिपक्षकालः—प्रतिगतः पक्षम् इति प्रादितत् ; प्रतिपक्षाणां विपक्षाणां कालः (यस्य सदृशः) इति इतत् ।

3. तिस्माद्युवशतिलकः—तिस्माः अंशवः यस्य स इति बहु ; तस्य वंशः इतत् ; तस्य तिलकः (तिलकभूतः) इतत् ।

4. विदशेन्द्रकल्पः—तिस्रः दशाः येषां ते विदशाः इति बहु ; तेषाम् इन्द्रः इतत् ; प्रायेण विदशेन्द्रसदृशः इति ईषदूनार्थे कल्पप्रत्ययः । All these are pred to यः ।

5. आज्ञावशात्—आज्ञायाः वशः इति इतत् ; तमाश्रित्य इतिल्लव् लोपे प्रमौ । or हेतौ प्रमौ । आ + ज्ञा + अङ् भावे (fem. आ) = आज्ञा ।

6. अखिलभूपरिरक्षणस्थः—खिलात् अया इति अखिला । गजतत् ; अखिला सूः इति कर्मधा ; तस्याः परिरक्षणं इति इतत् ; तवतिष्ठति इति—स्या + क प्रत्ययः कर्तरि ।

8. उदारकलभभेसमानयानः—उदारः महान् विशालः यः कलभः = त्रिंशद्वयस्कः करिशावकः इति कर्मधा । Comp “पञ्चवर्षी गजोवाप्तः पीतस्तु दशवर्षकः त्रिंशद्वर्षस्तुकलभो विंशतिवर्षकः” । स एव इभः गजः इति कर्मधा । यदा कलभः दुर्दान्तः इभः इति कर्मधा । तेन समानः इति इतत् । तादृशी गतिरस्य स इति बहु । All these epithets show his internal merits and external powers and prosperity so as to root out the enemies. Thus it is said—Bharata and his brothers will come out victorious in their fights.

(ततः प्रविशति भरतः प्रतिहारी च)

भरतः—विजये ! एवमुपगतस्तत्रभवान् सुमन्त्रः ।

गत्वा तु पूर्वमयमार्यनिरीक्षणार्थं

लब्धप्रसादशपथे मयि सन्निवृत्ते ।

दृष्ट्वा किमागत इहात्रभवान् सुमन्त्रो

रामं प्रजानयनबुद्धिमनोभिरामम् ॥७॥

Prose. पूर्वं तु आर्यनिरीक्षणार्थं गत्वा लब्धप्रसादशपथे मयिमन्निवृत्ते (सति) किम् अयमत्रभवान् सुमन्त्रः प्रजानयनबुद्धिमनोभिरामं दृष्ट्वा इह आगतः ।

Eng. (Then enter Bharat and the portress). Bharat-Vijaya ! then the venerable Sumantra has come back ! Is it that the noble sumantra has come back here, having seen Ram—the gladdener of (or who is pleasing or agreeable to) the eyes, minds and the hearts of our subjects, after my own return with favour and promise when I formerly went to have an interview with my venerable brother.

Tika. 'पूर्वे' पुरा तु 'आर्यनिरीक्षणार्थं' रामचन्द्रस्य दर्शनार्थं 'गत्वा' दण्डकारण्यम्, 'लब्धप्रसादशपथे' लब्धः प्राप्तः प्रसादः रामचन्द्रस्य पादुकारूपः अनुग्रहः तथा शपथः "चतुर्दशवत्सरावसाने प्रत्यावृत्त्या अहम् पुनरपि राज्यं यक्षीष्यामीति "प्रतिज्ञा येन तादृशे 'मयि सन्निवृत्ते' अयोध्यां प्रत्यागते सति 'अतभवान्' माननीयः' सुमन्तः 'प्रज्ञानयनबुद्धिमनीभिराम' प्रज्ञानां नयनानां नेत्राणाम् बुद्धीनां मनसां तथा हृदयानाम् अभिरामम् आनन्दबहुनेन रामम् इति भावः दृष्ट्वा इह आगतः अयोध्यां प्रतिनिवृत्तः किम् ? इति प्रश्नः ॥

1. आर्यनिरीक्षणार्थम्—आर्यस्य निरीक्षणम् इति इतत् ; तस्मै इदम् इति नित्यसमासः of the ४th class by "अस्मै नित्यसमासः विशेष्यनिङ्गता च ज्ञाया" । तत् यथा तथैतिक्रिया विशेषणमेतत् ।

2. लब्धप्रसादशपथे—प्रसादश्च शपथश्च इति द्वन्द्वसमासः । लब्धप्रसाद-शपथौ येन तस्मिन्निति वङ् ; adj. to मयि । प्रसाद was the gift of पादुका by Rama to Bharata, and शपथ was the solemn promise on Rama's part to take back राज्या after return from वनवास after 14 years.

4. प्रज्ञानयनबुद्धि मनीभिरामम्—adj. to रामम् understood ; नयनं च बुद्धिश्च मनश्च इति नयनबुद्धिमनोसि इतरंतर द्वन्द्वः । प्रज्ञानां नयनबुद्धिमनोसि इति इतत् ; तेषां अभिरामम् तमिति इतत् । अभिरमन्ति येन इति अभिरामः । Rama was gladdener of all both by his merits and appearances. So he was both नयनाभिराम and मनीभिराम । Mr. Shastri here says "बुद्धिमनोभेदेनोपादानं यद्वचनरणावस्थामिदं विवक्ष्यताम्" ।

कांचुकीयः—(उपगम्य) जयतु कुमारः ।

भरतः—अथ कस्मिन् प्रदेशे वर्त्तते तत्रभवान् सुमन्तः ।

कांचुकीयः—असौ काञ्चनतोरणहारे ।

भरतः—तेन हि शोधं प्रक्षेप्यताम् ।

कांचुकीय—यदाज्ञापयति कुमारः । (निष्क्रान्ती)

Eng. Chamberlain—(Having approached) Let the Prince prosper (or May Victory attend the prince).

Bharat—Now, where stands the noble Sumantra.

Chamberlain—He is waiting at the gold arched gate.

Bharat—Then, please, have him quick admission.

Chamberlain.—As the Prince Commands. (Exit of Both काचुकीय and प्रवीहारी) ।

(ततः प्रविशति सुमन्त्रः प्रतिहारी च)

सुमन्त्रः—(सशोकम्) कष्टं भोः कष्टम् !

नरपतिनिधनं मयानुभूतम् नृपतिसुतव्यसनं मयैव दृष्टम् ।

श्रुत इह स च मैथिलीप्रणाशो गुण इव बह्वपराद्धमायुषा मे ॥८॥

Prose.—मया इह नरपतिनिधनमनुभूतम् ; मयैव नृपतिसुतव्यसनं (रामचन्द्रस्यविपत्) दृष्टम् । इह च स मैथिलीप्रणाशः श्रुतश्च । मे आयुषा गुणे (दीर्घत्वगुणविषये) बह्वपराद्धमिव ।

Eng.—(Then enter Sumantra and the portress.)

Sumantra. (with grief) Alas ! I have witnessed here the passing away of His Majesty ; I have perceived the calamity of the princes. I have now heard the abduction of Maithili ; (and hence) meseems that my longevity has been thus proved to be highly guilty (the span of my life has been highly guilty for its longevity).

Tika—‘मया’ सुमन्त्रेण ‘इह संसारे’ ‘नरपतिनिधनं’ महाराजस्य दशरथस्य मरणम् ‘अनुभूतं’ प्रत्यक्षीकृतम् ; ‘मयैव नृपतिसुतव्यसनं’ रामचन्द्रस्य वासनं राज्यभ्रंशरूपा विपत् ‘दृष्टम्’ । एकस्यराजः मृतः तथा अपरस्य युवराजस्य राज्यभ्रंशः ममैव जीवद्दशायां संघटितः इति भावः । एवं च ‘इह स’ विद्युतः मैथिलीप्रणाशः मैथिल्याः सीतायाः प्रणाशः रावण-कृतमपहरणम् ‘श्रुतश्च’ लोकसुखात् आकर्णितः । [ननु जीवन् पुनः भद्रशतानि पश्येत् इति दीर्घजीवनं लोके काम्यते, परं आपत्तिताम्

एतो दुःखपरम्पराम् विविच्य अहं मन्ये यत्—] 'आयुषा परमायुषा मे' मम 'गुणे' अस्य आयुषः सुदीर्घत्वरूपे गुणे 'बहु' विविध-प्रकारम्—अथ वा यथा स्यात्तथा 'अपराद्धम्' कृतापराधम् सापराधम् इति यावत् 'इव' इत्यहमुत्प्रेक्षे । यत् अहम् एतत् सर्वम् अनीक्षितम् आलोकितवान्—तत्र मम आयुषः दीर्घत्वमेव नितराम् दोषभाक्—इति मे नतिरित्यर्थः । पुष्पितायावृत्तम् ॥

1. नृपतिसुतवामनं नृणां पतिः इतत् ; तस्यसुतः (रामः) इतत् । तस्य वासनं—इतत् ।

2. मैथिलीप्रणाशः—मैथिल्याः प्रणाशः इति इतत् । प्र + नश् + घञ् = प्रणाशः । The न of नश् is changed to ष after the preposition प्र provided the श does not change into ष ; thus प्रणाश but प्रनष्टः । compare the rule "नञेः घान्तस्व" ।

3. आयुषा—अनुक्ते कर्त्तरि तृतीया । अनुक्तकर्त्ता of अपराद्धम् ।

4. Remark—The stage-direction should be here "सगोक्षम् आत्मगतम्" and not only सगोक्षम्, as seen in all texts, for his speech was intended not to be heard by any one. He himself soliloquises this. This speech is आत्मगत, is also implied from "प्रतिहारौ—सुमन्त्रमुद्दिश्य" (next para) । प्रतिहारौ finds Sumantra muttering something within himself, so to draw his attention she says refering to him only.

प्रतिहारौ—(सुमन्त्रम् उद्दिश्य) एदु एदु अयेरा । एसो भद्दा । उपसप्पत्तु अययो । [एतु एतु आर्य्यः । एष भर्त्ता । उपसर्पत्तु आर्य्यः]

सुमन्त्रः—(उपसृत्य) जयतु कुमारः ।

भरतः—तात ! अपि दृष्टस्त्वयालोकाविष्कृतपितृस्नेहः । अपि दृष्टं द्विधाभूतमरुन्धतीचारित्र्यम् । अपि दृष्टं त्वया निष्कारणावहितवनवासं सोभ्नात्मम् ।

Eng. Portress.—(Having addressed sumantra) come along ! Sir, Here is His Majesty. Approach Sir !

Sumantra—(Having approached) May the Prince Prosper.

Bharat.—Noble Sir ! have you seen him—who has set a wonderful example of filial piety in this world ? Have you beheld her in whom rests the half of the conjugal devotion of Arundhuti ? And have you surveyed him (Lakm) the very emblem of fraternal affection and who chose banishment for nothing (for brother's sake).

Tika 'लोकाविष्कृतपितृखेहः' लोके संसारे आविष्कृतः प्रकाशितः पितृखेहः पितृवात्सल्यं पितृभक्तिः येन तद्वशः रामचन्द्रः । यः जगति अस्यद्भुतं पितृखेहस्य दृष्टान्तम् प्रदर्शितवान् । द्विधा इत्यादि—'द्विधामृतं' द्विभावेन अवस्थितम् 'अरुन्धतौचारित्र्यम्' पातिव्रत्यम् । आदौ अरुन्धतौचारित्र्यम् इति नाम्ना प्रसिद्धं पातिव्रत्यम् अरुन्धत्यानिवासीत् । अधुना तत् द्विधा विभक्तम् ; एकः भागः अरुन्धत्याम् वर्त्तते अपरस्य सीतायाम् । अतएव अनेन शब्देन पातिव्रत्यगुणशालिनी सीता एव लक्षिता । (Here abstract for the concrete) । 'निष्कारणवहितवनवासं' निष्कारणम् पितृनिर्देशादिरूपकारणग्रन्थं यथातथा अवहितः गृहीतः कृताभिनिवेशः वनवासः निर्वासनं यत् तादृशम् सौमित्रं भावप्रेम किं त्वया दृष्टम् विग्रहवन्तं तम् भावखेहम् त्वं दृष्टवान् ? यः भावखेहः कारणं विनाऽपि वनवासे अभिनिविष्टः । अनेन एतादृशस्य भावखेहस्य आनन्दं लब्धः लक्षितः । (Here, too, we have abstract for the concrete).

1. लोकाविष्कृतपितृखेहः—लोके आविष्कृतः इति सहसुपा । पितरि खेहः इति सहसुपा । लोकाविष्कृतः (संसारे प्रदर्शितः) पितृखेहः येन स । इति बहु ; adj. used here as a noun. This refers to Rama.

2. द्विधामृतम्—द्वि + धाव प्रकारः । अद्विधा द्विधामृतम् इति द्विधामृतम् तत्पुरुष by the rule "त्रेष्वादयः कृतादिभिः" (taking अनेनादि as आकृतिगण) । See under शरीरभूता नी शकुन्तला in Sak VI.

3. अरुन्धतीचारित्र्यम्—अरुन्धत्याः चारित्र्यम् इति दत्तम् । चरित्रमेव चारित्र्यम् । प्रज्ञादित्यात् स्वार्थे अण् । This refers to Sita. Arundhati, the model of पातिव्रत्य has divided herself in two ways (i) her ownself and (ii) Sita's self. So विधाभूत् अरुन्धतीचारित्र्य is here Sita's own self.

4. निष्कारणावहितवनवासम्—adj to सौभाग्यम् । निरक्तं कारणं यस्मात् तन्निष्कारणम् । बहु by "प्रादिभ्यो धातुजस्य" । निष्कारणं यथा-तथा अवहितः (गृहीतः) इति सहसुपा । अव + धा + क्त = अवहितम् । It has the unusual sense of गृहीत (accepted) here. निष्कारणावहितः वनवासः यस्मिन् तत् इति बहु ।

5. सौभाग्यम्—शोभनः भाता इति सुभाता प्रादितत् ; तस्य भावः प्रत्यर्थे अण् प्रत्ययः (युवादित्यात् अण्) । This refers to लक्ष्मण, for he volunteered वनवास out of fraternal affection and no self-interest.

(सुमन्त्रः सचिन्तस्तिष्ठति) .

प्रतिहारी—भट्टिदारश्च लु अयम् पुच्छति । [भर्तृदारकः खलु आर्यं पृच्छति] ।

सुमन्त्र—भवति किं माम् ।

भरतः—(स्वगतं) अतिमहान् खलु आयासः । सन्तापात् भ्रष्टहृदयः । (प्रकाशम्) अपि मार्गात् प्रतिनिवृत्तस्तत्र भवान् ?

सुमन्त्रः—कुमार ! त्वन्नियोगात् रामदर्शनार्थं जनस्थानं प्रस्थितः कथमहमन्तरा प्रतिनिवर्तिष्ये ।

Eng. (Sumantra remains engrossed in thought).

Portress.—The prince asks yourself, noble sir !

Sumantra.—Madam ! he asks me ?

Bharat. (To himself) Extremely high is his fatigue.

His heart has grown void through grief ; (aloud) well ! have you come back from your way, Sir ?

Sumantra.—Prince ! I started for Janasthan to visit Ramchandra by your order ; how can I return from the half-way ?

Tika. 'आवासः' खेदः । 'खलापात्' दुःखात् हेतोः । 'भट्टहृदयः' यूनाचेताः । 'त्वन्नियोमात्' भवतः आदेशात् । 'अन्तरा' मध्ये (अव्ययमेतत्) मार्गमध्यात् । 'प्रतिनिवर्त्तिष्ये' प्रत्यागतो भवामि । [Alt. form = प्रतिवर्त्तस्यामि] ।

1. त्वन्नियोमात्—तवनियोमस्तस्यादिति इतत् । हेतो ५मी । वा लापलोपे ५मी ।

2. प्रतिनिवर्त्तिष्ये—प्रति + नि + इत् + लृट्स्त्रे । (future tense) ।

3. Remark—Here the stage-direction is faulty, we should have "प्रतिहारो—अथ किम् । (निष्क्रान्ता)" after Sumantra's speech "भवति, किं माम्", for this प्रतिहारो is seen to enter again later on, comp ' (प्रविश्य) प्रतिहारो—अद्भुतमिदं दारुणम् । विजया सुखम् । This is not possible until the प्रतिहारो retires or goes out of the stage. But curiously enough all printed editions do not give any criticism on this fault.

भरतः—किन्तु खलु क्रोधेन वा लज्जया वा आत्मानं न दर्शयन्ति ।

Eng. Bh.—Is it that they did not grant you an interview through anger or shame ?

Tika. 'किन्तु खलु' किमिदं भवेत् (इति वितर्कगर्भोपपन्नः) यत् 'क्रोधेन' राज्यच्युतिजनितेन क्रोधेन लज्जया सोताहरणादिजनितलज्जया । "दर्शयन्ति"—अतीत-सामीप्ये लट् । न तुभ्यम् आत्मानम् प्रदर्शितवान् रामादयः इत्यर्थः [यथा—गौरवे बहुवचनम्] ।

1. क्रोधेन, लज्जया = हेतो ५मी ।

सुमन्त्रः—कुमार !

कुतः क्रोधो विनीतानां लज्जा वा कृतचेतसाम् ।

मया दृष्टं तु तच्छून्यं तैर्विहीनं तपोवनम् ॥८॥

Prose.—विनीतानां क्रोधः कुतः ? कृतचेतसां वा लज्जा (कुतः ?) मया तैर्विहीनं (अतएव) शून्यं तपोवनं दृष्टम् ।

Eng. Wherefrom is the anger of the self-restrained persons ? And wherefrom is the shame of those cultured minds ? (or who have got their minds cultured ?). I have visited the penance-grove that lay void without them ?

Tika.—‘विनीतानां’ संयतानां ‘कृतः’ कस्यात् कारणात् ‘क्रोधः भवेत्’ ? ‘कृतचेतसां’ शास्त्रादिपठनेन मार्जितमनसां व्यवस्थितप्रज्ञानां जनानां वा लज्जा कुतो भवेत् ? [अतः क्रोधश्च लज्जाया वा प्रसङ्गोऽपि अत्र नास्ति । तर्हि किम् ?] ‘मया तु तैः रामादिभिर्विहीनं’ रहितम् (अतएव) ‘शून्यं तपोवनं’ दृष्टम् ।

I. कृतचेतसां—कृतं शिवितं मार्जितं चेतः देवां तेषामिति बहु । Those of cultured intellect have no लज्जा for this. Compare “लज्जा घृणा मय तन् धाकितं नय” —in Beng.

भरतः—अथ क्व गता इति श्रुताः ?

सुमन्त्रः—अस्ति किल किष्किन्ध्यानाम वनौकसां निवासः ।

तत्र गताः इति श्रुताः ।

Eng. Bharat—Then, where are they heard to have gone ?

Sumantra.—A land of the foresters—known by the name Kiskindhya is said to exist and they are reported to have gone there.

Tika.—‘इति श्रुताः’—ते गता इति (ते) किं श्रुताः भवता इत्येवंरूपोऽन्वयः । किल = इति श्रुते (ऐतिह्ये अव्ययमेतत्) । वनौकसां वनवासिनां कपीनामित्यर्थः । तथाचामरः “मर्कटः वानरीवनौकाः” । ‘निवासः’ वासभूमिः ।

1. श्रुताः—agreeing with ते understood. श्रु + क्त कर्मणि ।

2. वनौकसाम्—वनम् औकः येषां तेषामिति बहु ; औकस् = स्थानम् । This refers to monkeys here. See Tika.

भरतः—हन्त ! अविज्ञातपुरुषविशेषाः खलु वानराः ।
दुःखिताः प्रतिवसन्ति ।

सुमन्त्रः—कुमार ! तिर्यग् योनयोऽप्युपकृतमवगच्छन्ति ।

भरतः—तात, कथमिव ।

Eng. Bharat.—Alas ! the monkeys do not understand the distinction of persons. (The monkeys do not know the distinguished persons). They live in misery.

Sumantra.—Prince ! Even the lower creature (creature of lower order) can appreciate services rendered unto them.

Bharat.—Noble sir ! how so ?

1. अविज्ञात-पुरुष-विशेषाः—adj. to वानराः । न विज्ञात इति गज्जतन् ; पुरुषाणां विशेषाः इति हतन् ; अविज्ञाताः पुरुष-विशेषाः दैर्घ्ये इति बहु ।

2. तिर्यग् योनयः—तिर्यग् योनयः येषां ते इति बहु । उपकृतमवगच्छन्ति—Here by this the poet prefers to us the introduction of Rama's and Sugriva's friendship and the incident of Sita's abduction.

सुमन्त्रः—सूग्रीवो भ्रंशितो राज्याद् भ्रात्रा ज्येष्ठेन वालिना ।

हृतदारो वसञ्जैले तुल्यदुःखेन मोक्षितः ।

Prose.—ज्येष्ठेन भ्रात्रा वालिना राज्याद् भ्रंशितः हृतदारः शैले वसन् सूग्रीवः तुल्यदुःखेन (रामेण) मोक्षितः ।

Eng. Sugriva, who was thrown out (expelled) from the king-dom and whose wife was forcibly taken (abducted) by his elder brother Bali and who was (consequently) living in a mountain, has been relieved by Ram who undergoes like misery (experiences a similar calamity).

1. भंशितः—भंश + णिच् + क्त कर्मणि । Its अनुक्तकत्ता is वालिना ।
2. हतदारः—हताः दारा यस्य स इति वङ् ।
3. तुलादुःखेन—तुलां दःखं यस्य तेन वङ् । Adj. used substantively or it qualifies रामेण understood.

4. मोक्षितः—मोक्षेण उद्धारेण योजितः इति मोक्ष + णिच् or मोक्षिनामुधात् + क्त कर्मणि । Compare 'अङ्' लां सर्वपापेभ्यो मोक्षयिष्यामि मायुधः"—Gita.

भरतः—तातः, कथं तुल्यदुःखेन नाम ।

सुमन्त्रः—(आत्मगतम्) हन्त ! सर्व्वं मुक्तमेव मया । (प्रकाशम्) कुमार ! न खलु किञ्चित् । ऐश्वर्य्यभंशतुल्यता समाभिप्रेता ।

भरतः—तात किं गृहसे । स्वर्गं गतेन महाराजपादमूलेन शापितः स्याः यदि सत्यं न ब्रूयाः ।

सुमन्त्रः—का गतिः श्रूयताम्—

Eng. Bharat—What is implied by the "equally miserable"?

Sumantra—(To himself) alas ; I have nearly divulged everything ; (aloud) Prince ! nothing more ; only I intend to say that they are equally deprived of the kingdom or prosperity.

Bharat—Noble Sir ! Why do you conceal ? I charge you to tell the truth on (the oath of) the feet of His late Majesty (or swearing by the feet of His late Majesty, I charge you to tell the truth ; or you are to swear by the feet of His late Majesty, if you do not tell the truth).

Sumantra,—There's no other alternative ; then please hear.

1. ऐश्वर्य्यभंशतुल्यता—ऐश्वर्य्यस्य भंशः इतत् ; यदा ऐश्वर्यात् भंशः सुप्सुपा । तत्र तुल्यता सुप्सुपा ; तस्य तुल्यता इति इतत् वा । उक्त कर्म of अभिप्रेता ।

2. मम—"क्तस्य च वर्त्तमाने" इति कर्त्तरि ङ्ङो ।

3. अभिप्रेता—अभि + प्र + इ + क्त वर्त्तमाने कर्मणि ।

४. गृहसे—गृह संवरणे इति धातुः । गृह् + कट्, से ।

५, महाराजपादसूत्रेण—महान् राजा कर्मधा—with समासान्त टच् ।
तस्य पादाः इतत् ; तेषां सूत्रेण इति इतत् ; करणे वतीया ।

६. शापितः—शप् + शिच्, स्वार्थे + क्त कर्मणि । Comp "सम प्राणैः
शपितः स्याः यदि सत्यं न व्रूयाः" in अभिषेक, स्वप्ननाटक and बालचरित । See
ante also.

(सु) वैरं मुनिजनस्यार्थं रक्षसा महता कृतम् ।

सीता मायामुपाश्रित्य रावणेन ततो हृता ॥११॥

Prose. (रामेण) मुनिजनस्यार्थं महता रक्षसा (सह) वैरं कृतं ततो रावणेन
मायामुपाश्रित्य सीता हृता ।

Eng. It is for the sake of the ascetics, that Ramchandra
has created the enmity of the mighty Rakshasa and that is
why Ravana has carried away sita through stratagem
(trickery).

१, मुनिजनस्यार्थं—मुनयः एव जनाः कर्मधा, or जन=समूह । मुनीनां
जनाः इतत् । तेषाम् अर्थः तस्मिन् इति इतत् ; तेषां प्रयोजने इत्यर्थः । अधिकरणे ऽमी ।

२, रक्षसा—सहार्थे वतीया । सहशब्दस्तु गम्यमानः (understood) ।

भरतः—कथं हृतेति । (मोहमुपगतः)

समन्वः—समाश्वसिहि समाश्वसिहि ।

Eng. Bharat—What "carried away !"

Sumantra—Have patience ! be consoled, Sir,

भरतः—(पुनः समाश्वस्य) भोः कष्टम् !

पित्रा च वान्धवजनेन च विप्रयुक्ते

दुःखं महत् समनुभूय वनप्रदेशे ।

भार्यावियोगमुपलभ्य पुनर्ममार्यां

जाम्बवतं चन्द्र इव खे प्रभया विभुक्तः ॥१२॥

Prose. पिता च बान्धवजननेन च विप्रयुक्तः समर्थः (रामः) वनप्रदेशं गच्छन् दुःखं समनुभूय पुनर्भार्याविशेषमुपलभ्य, खं प्रभया व्युक्तः जीमूतचन्द्र इव जातः ।

Eng.—Being separated from father as well as relatives (near and dear ones), my elder brother has experienced extreme grief in the forest tract ; and now being deprived of his wife's company, he has been like the moon in the sky bereft of her lustre during the rains (or the moon in the sky with her rays hidden in the clouds).

1. विप्रयुक्तः—वि + प्र + युज् + क्त कर्मणि । Its अनुक्तकर्ता is पिता and बान्धवजननेन ।

2. वनप्रदेशं—वनम् एव प्रदेशः कर्मधा ; यहा वनस्य प्रदेशः इति इतत् । तस्मिन् । अधि ७मी ।

3. उपलभ्य—उप + लभ् + ल्यप् । N. B.—Rama is समर्थः, so I fully appreciate the दुःखं he is suffering from.

4. जीमूतचन्द्रः—जीमूतः मेषः । जीमूताहतः चन्द्र इति शाकपात्रि वादितम् । जीमूतस्य (वर्षाकालस्य) चन्द्रः इति वा वाक्यम् ; As in rains moon is deprived of her light by black dark clouds, so Rama is deprived of her light-like सौता by dark Rakshasa Ravana.

भोः किमिदानीं करिष्ये । भवतु दृष्टम् । अनुगच्छतु मां तातः ।

सुमन्त्रः—यदाज्ञापयामां कुमारः । (उभौ परिक्रामतः) ।

सुमन्त्रः—कुमार ! न खलु न खलु गन्तव्यम् । देवीनां चतुः-
शालमिदम् ।

भरतः—अत्रैव मे कार्यम् । भोः क इह प्रतिहारे ।

(प्रविश्य) प्रतिहारो—जेदु भट्टिदारअ । विजया खु अहं !

[जयतु भर्तृदारकः । विजया खलु अहम्]

भरतः—विजये, ममागमनं निवेदय अत्रभवते ।

प्रतिहारो—कदमाए भट्टिनोए निवेदेमि । [कतमसैय भट्टिनैय निवेदयामि] ।

भरतः—या मां राजानमिच्छति ।

प्रतिहारो—(आत्मगतम्) हम् किं ए खु भवे । (प्रकाशम्)
भट्टा तह । (निष्क्रान्ता) ॥ [हं किंनु खलु भवेत् ! भर्तः तथा]

Eng. Bharata.—Oh ! what I am to do now ! well I have found out noble sir ! please follow me.

Sumantra.—As the Prince commands. (Both of them walk around)

Sum. — Prince ! do not enter (or proceed), do not enter ; it is the (inner) court-yard of the Queens' palaces.

Bharat. — My business is here ; oh ! who stands at the gate ? (Having entered)—

Portress—May the prince prosper ; I am Vijaya.

Bharat.—Vijaya ! please report my arrival to the venerable lady.

Port.—To which of the queens, sir !

Bh.—To her, who wants me to be the king (who wants to see me the king).

Port.—(To herself) oh ! what may possibly have taken place ! (Aloud) your highness ! let it be so ! (exit).

1. दृष्टम्—It means I have ascertained duly, 'नया दृष्टम्' ।

2. चतुःशालम्—चतसृणां शालानां समाहारः इति चतुःशालम् । It means court yard or spot surrounded by four गृह the east and west-side mansions facing each other as well as the north and south-side palaces doing the same ; compare "चतुःपुरचतुःशाली" in swapna ; the word occurs in अविमारक too ; so we see every rich men had चतुःशाल in the harem.

3. देवीनाम्—सम्बन्धे इहौ । देवी means the crowned consort of a king ; the principal queen.

4. भट्टिनौ—क्रियायोगे चतुर्थौ or सम्प्रदाने ३र्थौ &c.

Remark (i) By “भवतु दृष्टम्” Bharata decides his procedure now. Thus he decided to see his mother and to rebuke her all the more, for due to her action राम is suffering incalculable miseries ; so he says “अत्रैव मेकार्थम्” । Later on, he decided to march out for Rama's help.

(ii) Thus here Bharata does not refer to his mother, but says “यो मां राजानमिच्छति” thereby he shows or flings a taunt to his mother and does not like to call the doer of such a deed as his mother i. e. he lowers down his mother.

(ततः प्रविशति कैकेयी प्रतिहारी च)

कैकेयी—विजय ! मं पेक्खिदुं भरदो आअदो । [विजये मां प्रेक्षितुं भरत आगतः] ।

प्रतिहारी—भट्टिणि । तह । भट्टिदारअस्य रामस्स सआसादो ताद सुमन्तो आअदो । तेण सह भट्टिदारओ भरदो भट्टिणिं पेक्खिदुम् इच्छदि किल । [भट्टिनि, तथा । भत्तुं दारकस्य रामस्य सकाशात् तातसुमन्त्र आगतः । तेन सह भत्तुं दारको भरत इदानीं भट्टिनीं प्रेक्षितुमिच्छति किल] ।

कैकेयी—(स्वगतम्) केन खु उग्घादेण मं उपालम्बिस्सदि भरदो । [केन खल उदघातेन माम् उपालस्यते भरतः] ।

प्रतिहारी—भट्टिणि । किं पविसदु भट्टिदारओ । [भट्टिनि । किं प्रविशतु भत्तुं दारकः] ।

Eng. Kaikeyi.—Vijaya ! has Bharat come to see me ?

Port.—My noble madam ! so it is ; the venerable Sumantra

has come back from the Prince Ramechandra and Bharat seems to interview your ladyship with him.

Kaikeyi—(To herself) In which matter (on what account) will Bharat take me to task ?

Port.—My noble madam ! will the Prince enter ?

1. उद्घातेन—प्रकृत्यादित्वात् or करणे दत्तौया । उद् + घृन् + घञ् । It means some प्रस्ताव or Introduction or subject matter.

2. उपालप्स्यते—उप + आ + लभ् + लृट्, स्यते । will rebukeme.

कैकेयी—गच्छ । पवेसेहिणं । [गच्छ । प्रवेशय एनम्] ।

प्रतिहारौ—भट्टिणि ॥ ह ! (परिक्रम्य उपसृत्य च) जेदु भट्टि-
दारओ । प्रविसदु किल । [भट्टिनि तथा । जयतु भर्तृदारकः ।
प्रविशतु किल] :

भरतः—विजये किं निवेदितम् ?

प्रतिहारौ—आम [आम्] ।

भरतः—तेन हि प्रविशावः । (प्रविशतः)

कैकेयी—जाद विअआ मन्ते दि—रामस्स सआसादो सुमन्तो
आअदोत्ति । [जात, विजया मन्त्वयते—रामस्य सकासात् सुमन्त्र
आगत इति] ।

भरतः—अतःपरं प्रियं निवेदयाम्यत्रभवतैः ।

कैकेयी—जाद । अवि कोसल्ला सुमित्रा अ सद्दावइदद्वा ।
[जात । अपि कौशलग्रा सुमित्रा च शब्दापयितव्या] ।

Eng. Kaikeyi—well go and let him enter.

Portress.—Noble madam ! let it be so ; (having walked round and approached) Let prosperity attain the Prince ; please enter.

Bharat—Bijaya ! have you informed her ?

Portress—yes, your highness.

Bharat.—Then let us enter. (They enter)

Kaikeyi.—My darling ! Bijaya relates (reports) that Sumantra has come back from Ram.

Bharat — And some agreeable news I am now going to deliver unto you !

Kaikeyi — My darling ! should Kausalya and Sumitra be summoned ?

1. एनम्—Refers to Bharata. Rather a poetical license, Substitution of एनम् for तम् is not strictly allowable. But similar uses are seen. Thus Kalidasa has “सा तां निनाय” “एनां जगद् च” in Raghu VI ; or take एन as separate word from the चन्वादेश of एतद् or इदम् । Cp.—“एना पृथिवी” in Rigveda.

2. शब्दापयितव्या—It means शब्देन वाहयितव्या । Comp “शब्दापयति राघवः” in रामायण । The proper form however should not be शब्दयितव्या, rather शब्दाययितव्या । Thus शब्दं करोति इति शब्द + कृञ् लटति = शब्दाय (नामधातु) + ति = शब्दायति ; next शब्दायन् प्रेरयति = शब्दायि + णिच् + लटति = शब्दाययति to cause to respond. Then by तस्य we get शब्दाययितव्या = to be caused to respond, And this is the meaning intended here ; whereas शब्दयितव्या = शब्दं कर्त्तव्या is not at all the sense intended here ; so reject this reading ; we however read शब्दापयितव्या in place of the usual form शब्दाययितव्या ; for the Prakrit has शब्दावदव्या and not शब्दवदव्या । And Swapna has “आयाम् अवन्तिकां शब्दापय” —Act V. Ramayan also has शब्दापयति । Hence defend it thus शब्देन अभिदधति इति शब्द + णिच् + लटति = शब्दा + णिच् + लटति (वृद्धि of अकार in place of its elision being irregularly done, cp “अदन्तेषु पाठवलात् अदन्तत्वे वृद्धिः” and “शाकटायनस्तु कथादीनां सर्वेषां पुकमाह” also “बहुलमेतन्निरुद्धं नम्” in Dikshita's siddhantakaumudi) = शब्दाप + णिच् + लटति = शब्दापयति । Then in तस्य कर्मणि we get शब्दापयितव्या = to order or cause to call out ; similarly forms like दुःखापिता &c are defended.

भरतः—न खलु ताभ्याम् श्रोतव्यम् ।

कैकेयो—(आत्मगतम्) हं किं एषु हु (?खु) भवे । (प्रकाशम्)
भणाहि जाद । [हं किं नु खलु भवेत् । भण जात] ।

भरतः—श्रूयताम्—

Eng. Bh.—This is not to be heard by them. (This should not be heard by them, or this is not worth their hearing).

Kaikeyi—(to herself) Oh ! what has possibly happened !
(Aloud) please tell my boy !

Bharat—Hear please !

यः स्वराज्यं परित्यज्य त्वन्नियोगात् वनं गतः ।

तस्यभार्या हता सीता पर्याप्तस्तु मनोरथः ॥१३॥

Prose.—यः त्वन्नियोगात् स्वराज्यं परित्यज्य वनं गतस्तस्य भार्या सीता हतति ते
मनोरथः पर्याप्तः (पूणत्वं गतः) ।

Eng. Your desires have been fulfilled (attained complete fulfilment) as the wife of him that has gone to the forest by your order has been carried away (abducted).

1. त्वन्नियोगात्—तत्र नियोगः इति इतत् ; तस्मात् । ईती ५मी । Or
तमनुसृत्य इति ल्यब्लोपे ५मी ।

2. स्वराज्यम्—स्वस्य स्वं वा राज्यम् । इ तत् ; कर्मधा वा ।

3. पर्याप्तः—परि + आप् + क्त ; परिपूर्णतां प्राप्तः । Cf.—“कैकेयि !
कान्ताः फलितास्तवेति”—रघुवंशस्य त्रयोदशसर्गे । Also mark the
taunting tone of Bharata's speech and his anger for his
mother's action.

कैकेयो—हम् ।

भरतः—हन्त भोः । सत्त्वयुक्तानामिच्छाकूणां मनस्विनाम् ।

वधूप्रधर्षणं प्राप्तं प्राप्यात्मभवतीं वधूम् ॥१४॥

Prose. हन्त भोः ! अतभवतीं वधुम् प्राप्य सत्त्वयुक्तानाम् मनस्विनाम्
इच्छाकृणाम् वधू प्रधर्षणं जातम् ।

Eng. Kaikeyi—Alas !

Bharat—The outraging of a wife has occurred in the line
of the powerful and magnanimous descendants of Ikshaku—
owing to their having accepted or taken you as a wife.
(or simply became they admitted you as a wife in their
family.)

1. सत्त्वयुक्तानाम्—सर्वे न युक्तास्त्वामिति इतत् ।

2. मनस्विनाम्—adj. to इच्छाकृणां । मनस् + विन् (सत्वर्थे) ।
Even सत्त्वयुक्त and मनस्वी इच्छाकृणश्चीय राजा has suffered वधू प्रधर्षण
and that too through your vile course of action.

3. इच्छाकृणाम्—सम्बन्धे द्विती । इच्छाकृणश्च लक्षणावधिः स्वीकरणीया
तेन हि इच्छाकृणश्च इच्छाकृणश्चीयानां प्रतीतिः ।

4. वधू प्रधर्षणम्—वध्वाः प्रधर्षणमिति इतत् । प्र + धृ + ण्यट् ।

5. Remark—This series of blames imputed on Kaikeyi
made her dumb-founded and she how defends herself. This
is the right moment for that.—Of. “दिशक्वाणि निवेदयामि”—ante.

कैकेयी—(आत्मगतम्) भोदु दाणि कालो कहेउं । (प्रकाशम्)
जाद तुवं ण आणासि महाराजस्स सावं [भुवतु इदानीं कालः
कथयितुम् । जात, त्वं न जानासि महाराजस्य शापम्] !

भरतः—किं शप्ती महाराजः ?

कैकेयी—सुमन्त । आअक्ख वित्थरेण । [सुमन्त, आचच्छ
विस्तरेण] ।

सुमन्तः—यदाज्ञापयति भवती । कुमार, श्रूयताम्—पुरा
मृगयां गतेन महाराजेन कस्मिंश्चित् सरसि कलसं पुरयमाणा

वनगजवृंहितानुकारिशब्दसमुत्पन्नवनगजशङ्कया शब्दवेदिना
शरेण विपन्नचक्षुषो महर्षश्चक्षुर्भूतो मुनितनयो हिंसितः ।

भरतः—हिंसित इति ? शान्तं पापं शान्तं पापम् । ततस्ततः

Eng. Kaikeyi—(to herself) well ? this is the time for disclosing everything ; (aloud) my darling ! it is not known to you that his late Majesty had been cursed.

Bharat—Was the king cursed ?

Kaikeyi—Sumantra ! tell it in details.

Sumantra—As your ladyship commands. Listen please, Prince—Formerly the king went out a-hunting and there he killed with his Sabdabedhi arrow (i. e. with his arrow that pierces the game following the track of the game's sound) - an ascetic's son who was, as it were, the very eyes of the ascetic that had his own eyes lost, mistaking him for a wild elephant—the mistake arising out of the trumpet-like sound of his pitcher which he was filling in a certain pond.

Bharat—He is killed ! Heaven forbid it ! Heaven forbid it ! then ! then—

1. कथयितुम्—“कालसमयवर्लासु तुमुन्” इति कथधातोस्तुमुन् प्रत्ययः ।
2. शप्तः—शप् + क्त कर्मणि ।
3. आचक्ष्व—आ + चक्ष् लोटि स् ।
4. विस्तरेण—प्रकृत्यादित्वात् तृतीया । वि + स्तृ + शप् । See our notes in “गिरां विस्तरतत्त्वसंग्रहे” Kirata XIV.
5. पूरयमाणः—पूर + णिच् चुरादि + शानच् कर्त्तरि । Its object is कलसम् and it qualifies मुनितनयः । “णिचश्च” इत्यात्मनेपदम् ।
6. वनगज इत्यादि—वनस्थितः गजः वनवासी गजः इति वा । शाक-
पार्थिवादित्वात् समासः । तस्य वृंहितमिति इदम् । वृंह + क्त भावे इति वृंहितं
हस्तिरवः । Compare “वृंहितं करिगर्जितम्” and “स तव हिरद-

हं हितशङ्को" &c. तत् अनुकर्तुम् शीलं यस्य स इति अनु + कृ + णिनि प्रत्ययः । उपपद तत्पुरुषः । तादृशः शब्दः इति कर्मधा । तस्मात् समुत्पन्नः इति सुप् सुपा ; सम् + उट् + पद् + क्त कर्त्तरि । वनगजस्य शङ्का (सम्भावना or बुद्धिः) इति इतत् । वनगजहं हितानुकारिशब्दसमुत्पन्ना वनगजशङ्का इति कर्मधा । तथा । द्वितीया ।

7. शब्दविधिना—शब्देन (शब्दानुसारिण) व्यङ्ग्यम् शीलं यस्य स इति शब्द + व्यङ् + णिनि (वाङ्मूलकात् सम्प्रसारणम्) । उपपदतत् ; or better—शब्देन विधिति (किद्रो करोति, नाशयति) इति शब्द + विध + णिनि कर्त्तरि साधुकारिणि, ताच्छीक्ये वा । Qual. करिण ।

8. विपन्नचक्षुषः—विपन्ने नष्टे चक्षुषी यस्य तस्य इति बहु ।

9. चक्षुर्भूतः—चक्षुर्भूतः तुल्यः इति चक्षुर्भूतः, नित्यसमासः । चक्षुषा भूतः (तुल्यः) सुप् सुपा &c.

10. पापम्—Subj. to अस्तु understood. पापम् शान्तमस्तु &c.

सुमन्त्रः—ततस्तमेव गतं दृष्ट्वा—

तेनोक्तं रुदितस्यान्ते मुनिना सत्यभाषिणा ।

यथाहं भोस्तु मपेयं पुत्रशोकाद् विपत्स्यसे ॥१५॥ इति

Prose.—रुदितस्यान्ते सत्यभाषिणा तेन उक्तम् “भोः यथा अहम् एवं त्वमपि पुत्रशोकात् विपत्स्यसे” इति ।

Eng.—Then finding him in such a plight the truthful sage uttered after lamentation “oh ! you will also meet calamity due to the bereavement of son just like me.”

1. रुदितस्य—रुद + क्त भावे । तस्य । शेषे दृष्टी, related to अन्ते ।

2. सत्यभाषिणा—सत्यं भाषितुं शीलं यस्य तेन सत्य + भाष् + णिनि कर्त्तरि ।

3. पुत्रशोकात्—पुत्रस्य शोकः इति अश्रुचासादिवत् प्रचीतत् ; तस्मादिति द्वितीया प्रभौ

4. विपत्स्यसे—वि + पद् + लृट् स्यसे ।

N. B.—The Ramayan also supports this reading as follows—पुत्रव्यसनजं दुःस्वं यदेतन्मे साम्प्रतम्, एवं त्वं पुत्रशोकेन राजन् कालं करिष्यसि ।

भरतः—नन्विदं कष्टं नाम ।

कैकेयी—जाद ! एदस्मिन्नि अवरहि मं निकखिविअ पुत्तओ रामो वनं पेसिदो ण हु रज्जलोहिण । अपरिहरणोओ महर्षि-सावो पुत्तविप्पवासं विणा ण होइ । [जात ! एतन्निमित्तमपराधे मां निक्षिप्य पुत्रको रामो वनं प्रेषितः न खलु राज्यलोभेन । अपरिहरणोयो महर्षिशापः पुत्रविप्रवासं विना न भवति] ।

भरतः—तुलेय पुत्रविप्रवासे कथमहमरणं न प्रेषितः ।

कैकेयी—जाद । मातुलकुले वर्त्तमानस्स पइदोहुदो दे विप्प-वासो । [जात । मातुलकुले वर्त्तमानस्य प्रकृतिभूतस्तं विप्रवासः]

भरतः—अथ चतुद्दश वर्षाणि किं कारणमवेक्षितानि ।

Eng. Bharat,—Alas ! what a misfortune.

Kaikeyi,—My darling ! it is for this reason and not out greed for the kingdom that my son Ramebandra has been sent to forest the guilt being thrown on me (the blame being lain on me). Because the curse of that great ascetic could not be avoided without a long separation of son.

Bharat,—Why have I not been sent to the forest, the long separation of son being equally applicable to me ?

Kaikeyi,—My boy ! your separation grew a normal one as you dwelt long in your maternal uncle's house.

Bharat—well and good ; but why did you fix fourteen years.

1. कष्टम्—अभिधेयमात्रं (प्रातिपदिकाच्च) एना ; or nom to भवति &c understood.

2. अपराधे—विषयाधिकरणे ०मी ।

3. निक्षिप्य—नि + क्षिप् + ल्यप् । I volunteered all responsibility on myself and sent pitiable Rama to forest to fulfil मुनिशाप —the nature's ordain is अपरिहारा ।

4. पुतकः—पुत्र + स्वाथे कन् प्रत्ययः ।

5. राज्यलोभेन—राज्यस्य राज्ये वा लोभः ; इतत् or सुप्सुप्ता । तेन । हेतौ लुतोया ।

6. अपरिहरणीयः—परिहर्तुम् शक्यः इति परि + ह + अनोय कर्मणि ; न परिहरणीय इति नञतत् । Sage's curse must happen it is अपरिहरणीय ; and as through nature all this has happened, king Dasaratha must die through पुत्रविद्वेग । Now to make the inevitable course come to pass in any way Kaikeyi did this through the approval and advice of वशिष्ठ and others. The याप is to take place through Rama's death or through Rama's exile ; of these exile is better than death. So Kaikeyi in conference with the priest adopted this course of action though it seemed very shocking on her part and though all blame came upon her. And the limit of the year was uttered unawares. Thus Kaikeyi defends herself and thus our poet raises Kaikeyi higher than she is portrayed in Ramayana. See Next para.

7. पुत्रविप्रवासः—विना योगे रथा ; विशिष्टः दीर्घः प्रवासः इति प्रादितत् ; पुत्रस्य विप्रवासः इति इतत् ।

8. पुत्रविप्रवासं—भावे ङी ।

9. वर्त्तमानसा—वृत् + शानच् कर्त्तरि ; adj to ते ।

10. मातुलकुलि—मातुलस्य कुलं ततः ; अधिं ङी ।

11. प्रकृतीभूतः—अप्रकृतः प्रकृतीभूतः इति प्रकृत + अभूतदभावे चि प्रत्ययः-ततः भू + क्त कर्त्तरि । To this दशरथ being habituated this will not pain him in the least. Rather Rama being his dearer son his separation will cease pain so वनवास of Rama was arranged for.

12. अवेक्षितानि—अव + ईच् + क्त कर्मणि plural. निर्धारितानि इत्यर्थः ।

13. किं कारणम्—“निमित्तपर्व्यायप्रयोगे सर्वासाम्—”इति अत्र प्रथमा । कस्यान् कारणात्, केन कारणेन &c are also allowable.

कैकेयी—जाद चउद्दस दिअसत्ति वत्तुकामाए पय्याउल-
हिअआए चउद्दश वरिसाणि त्ति उत्तं [जात, चतुर्दश दिवसा इति
वक्त कामया पय्याकुलहृदयया चतुर्दश वर्षाणोत्पुक्तम्]

भरतः—अस्ति पाण्डित्यं समग्रविचारयितुम् । अथ विदित-
मेतद् गुरुजनस्य ?

सुमन्त्रः—कुमार, वसिष्ठवामदेवप्रभृतीनामनुमतं विदितं
च ।

भरतः—हन्त त्वं लोक्यसाक्षिणः खलु एतं । दिष्टानपरा-
ज्ञात्वभवतो । अस्व, यद् भ्रातृस्नेहात् समुत्पन्नमनुना मया
दूषितात्वभवतो तत्सर्वं मर्षयितव्यम् । अस्व, अमिवादये ।

Eng. Kaikeyi.—My darling ! I intended to say “fourteen
days” but my heart being perturbed, I uttered fourteen
years.

Bharat.—Yes you are capable enough to judge every-
thing (you are clever enough to consider all points). Well,
was it known to the elders (superiors) ?

Sumantra.—Prince it was known to Vasistha, Bamadeva
and the like and was also approved by them.

Bharat—Ho ! these are the seers of everything in the
world. Luckily your ladyship is not blameful ! Mother !
your noble self has been accused (censured, blamed) by me
whose anger was roused due to (or on account of) fraternal
love,—this is to be forgiven. Mother ! I salute thee.

1. वक्तुकामया—वच + तुम् = वक्तुम् । वक्तुकामः यस्याः, बहु । मकारस्य
लोपः । See ante Act I.

2. पय्याकुलहृदयया—पय्याकुलं हृदयं यस्याः तया इति बहु । Adj to मया ।

3. विदितम्—मतिबुद्धिपूजार्थेभ्य इति वर्त्तमाने विदधातोः क्तप्रत्ययः
कर्माणि ।

4. गुरुजनस्य—ऋष्य च वर्त्तमाने इति कर्त्तरि षष्ठी । This is a deviation from Ramayana and thus our poet raises Kaikeyi and serves his dramatic purpose as well. This in a great way absolves Kaikeyi of her blame.

5. वशिष्ठवामदेवप्रभृतीनाम्—पूर्ववत् कर्त्तरि षष्ठी । वशिष्ठश्च वामदेवश्च इति वशिष्ठवामदेवौ इन्द्रसमासः । तौ प्रभृती येषां तेषामिति बहु ।

6. अनुसृतम्—अनु + भृन् + क्त कर्मणि ; वर्त्तमाने क्त । similarly विदितम् is derived.

7. त्रिलोक्यसाक्षिणः—तथाणां लोकानां समाहारः इति त्रिलोको । समाहारश्चिह्नः । त्रिलोकी एव त्रिलोक्यम् इति स्वार्थे ण्यञ् प्रत्ययः । तस्य साक्षिणः इति इतत् ।

8. अनपराद्धा—न अपराद्धेति नञ्जतम् ! अप् + राध् + क्त कर्त्तरि ।

9. भावस्ते ज्ञातु—भातार स्त्रीङः सुपसुपा ; तथादिति द्वेतां प्रसो ।

10. समुत्पन्नमनुना—adj to मया । सम् + उद् + पद + क्त कर्त्तरि । समुत्पन्नः मनुयैस्व जनेति बहु । Qual मया ।

11. दूषता—दुष् + णिच् + क्त ; fem. आ । दुष् + णिच् = दूषयति । चित्तविकारं तु दूषयति दोषयति इति उभाविव भवतः ।

12. मर्षयितव्यम्—मृष् + णिच् + तव्य कर्मणि ; agreeing with तत् which has उक्ते कर्मणि १मा ।

14. अभिवादये—अभि + वद + णिच् + लट् ए । Bharata asks pardon for his rude behaviour on mother, for he did not know the realfact so long. To him mother is divine now “माता किल मनुष्यानां देवतानाञ्च देवतम्”—मध्यम ।

कैकेयी—जाद ! का एषाम माता पुत्रअस्य अवराहं ण मरिसेदि । उट्टेहि । उट्टेहि । की एष्य दोषो । [जात, का नाम माता पुत्रस्य अपराधम् न मर्षयति । उत्तिष्ठ, उत्तिष्ठ । कोऽत्र दोषः] ।

भरतः—अनुगृहीतोऽस्मि । आपृच्छामि अत्रभवतौम् ! अद्यैवाहम् आय्यं सहाय्यार्थम् कृत्स्नं राजमण्डलम् उद्व-
योजयामि ।

Eng. Kaikeyi.—My darling ! which mother (or is there any mother that) does not forgive her son's faults. Rise up ! rise up. What harm in it ?

Bharat.—I am blessed (I deem myself blessed), Good-bye so to you. This very day I shall set the entire circle of kings in aid of my brother.

1. आपृच्छामि—आ + प्रच्छ + लट् सिप् । By the rule “आङिनुप्रच्छोः” it should be used in the atmanepada. आपृच्छे would have been proper. It is an irregular use of Bhasa.

2. उद्योजयामि—उद् + युज् + णिच् + लट् सिप् । भविष्यत् सामीप्ये लट् ।

भरतः—अयमिदानीम्—

वेलामिमां मत्तगजान्धकारां करोमि सैन्यौघनिवेशनद्वाम् ।

वल्लेस्तरद्विष्य नयामितुल्यंग्लानिं समुद्रं सह रावणेन ॥१६॥

Prose.—(अयम् अहम्) इमां वेलाम् मत्तगजान्धकारां सैन्यौघनिवेशनद्वाम् करोमि । तरद्विः वल्लेः रावणेन सह समुद्रं तुल्यं ग्लानिं नयामि च ।

Eng. Now I shall darken the sea-coast with my elephants in rut and line it up with the camps of my soldiers ; and then with my forces crossing the sea, I shall cause both the sea as well as Ravan to be equally dried up (to be equally pale).

1. मत्तगजान्धकारां—adj to वेलाम् । मद् + क्त = मत्त ; क्त कर्त्तरि । मत्ताः गजाः इति कर्मधा । ते एव अन्धकारः तन्मस्वरूपः यव । यद्वा तैः (हितौ श्वा) [तेषां सदभाववशात्] अन्धकारो वा सुप् सुपो or इत् ।

2. सैन्यौघनिवेशनद्वाम्—सैन्यानाम् औघः इति इत् । तेषां निवेशः इति इत् । तैः नद्धा इति इत् ; नद्ध् + क्त कर्मणि = नद्ध i. e. परिव्याप्त ।

3. तरद्विः—तृ + श्च लटोया बहुवचन ; adj to वल्लेः ।

4. रावणेन—“सहयुक्तेऽप्रधाने” श्वा । रावणस्य अप्रधानत्वात् तत् सहार्थं लतीया । आदौ एव समुद्रस्य ग्रानिः तस्य उत्तरणात् ततः रावणस्य इति अनेन हेतुना रावणस्य अप्राधान्यम् ।

5. तुल्यम्—“तुल्यम्” इति पाठस्तु साधोयान् । ग्लानिशब्दस्य स्त्रीलिङ्गत्वात् ; or it is an adverb.

8. ग्लानिम्—ग्लौ हर्षं चये + क्ति ; direct obj to नयामि ; the indirect being समुद्रम् ।

(भ) — अये शब्द इव । तूर्णं ज्ञायतां शब्दः ।

(प्रविश्य) प्रतिहारो — जेदु कुमारो । इमं वृत्तन्तं मुण्डिअ
जेठभट्टिनी मोहं गत्रा । [जयतु कुमारः । इमं वृत्तन्तं
अत्वा जेठभट्टिनी मोहं गता ।]

कैकेयो — हम् ।

भरतः — कथं मोहमुपगताम्वा ?

कैकेयो — एहि जाद ! अयं अस्मासइस्मामो । [एहि
जात ! आयर्मास्मासयिष्यावः]

भरतः — यदाज्ञापयत्यम्वा । (निष्क्रान्ताः सर्वे) ।

षष्ठोऽङ्कः ।

Eng. What ! a sound seems to arise ! Look quickly
wherefrom it is. (Having entered) —

Portress. — May victory attend the Prince ; on hearing this
fact (incident or event) the eldest queen has got fainted
(has fallen down in a swoon).

Kaikeyi. — Oh !

Bharat. — What ? has my mother fainted ?

Kaikeyi. — Come along my darling ! we shall assure
(console) the venerable lady.

Bharat. — As my mother commands.

(Exeunt omnes) — (The sixth act.).

1. तूर्णम् — adv. त्वर् + ऋ = त्वरितम् and तूर्णम् ।

2. जेठभट्टिनी — जेठ्ठा भट्टिनी इति कर्मधा । प्रशस्य + इष्ठ = जेठ ; also
येष्ठः । This refers to कौशल्या ।

3. आत्मासयिष्यावः — आ + अस् + णिच्, लृट् स्यावः ।

4. हम् — It is as already seen an अव्यय to denote कोप or
सम्भ्रम । Here it implies सम्भ्रम or विषय ।

प्रतिमानाटकम्

सप्तमोऽङ्कः ।

(ततः प्रविशति तापसः)

तापसः—नन्दिलक ! नन्दिलक !

(प्रविश्य) नन्दिलक—अयं, अयं द्वि । [आर्य्य, अय मस्मि] ।

तापसः—नन्दिलक, कुलपतिर्विज्ञापयति—एषः खलु स्वदारा-
पहारिणं त्रैलोक्यविद्रावणं रावणं नाशयित्वा राक्षसगुणविरुद्ध-
वृत्तं गुणविभूषणं विभीषणमभिषिच्य देव-देवर्षिसिद्धविमल-
चारित्रां तत्रभवतीम् सीतामादाय ऋक्षराक्षसानरमुखैः
परिवृतः सम्राट्स्तत्रभवान् शरदिमलगगनचन्द्राभिरामो
रामः । तदद्यास्मिन्नाश्रमपदेऽस्मद्विभवेन यत् सङ्कल्पयितव्यं
तत् सर्वं सज्जीक्रियतामिति ।

(Then enters an ascetic) Ascetic.—Nandilaka ! Nandilaka !

(Entering) Nandilak.—Here I am noble sir !

Ascetic.—Nandilak ! the chief of the hermitage informs, that having killed Ravan, the abductor of his wife and the oppressor of the three regions, and having installed Bibhishana who bears a character opposite to that of a Rakshasa, and having taken with him Sita who has proved her spotless character amongst gods and the divine sages and being beset with or surrounded by or followed by the chiefs of the Bears, Rakshasas and monkeys, here approaches the venerable Ram being (or who is) as charming as the moon-clear autumn-

sky. Therefore decorate everything in our hermitage as befits our resolution or in proportion to our prosperity.

1. कुलपतिः—He is a sage who maintains thousands of सुनि and teaches them (see Sak).

2. स्व-दारापहारिणम्—स्व-दाराः कर्मधा, स्वस्य दाराः इतत् वा । तान् अपहृतवान् इति स्व + दार + अप + ह + णिन् कर्त्तरि ताच्छौली = उपपदतत् ; यद्वा स्वदाराणाम् अपहारी तमिति इतत् । This shows that Ravana deserved punishment from Rama.

3. वैलोक्य विद्रावणम्—वयाणाम् लोकानाम् समाहारः इति विलोको । सा एव वैलोक्यम् इति स्वार्थे चातुर्वर्ण्यादित्वात् ष्यञ् प्रत्ययः । विद्रावयति इति विद्रा-वणः—व + द्रु + णिच् + लाट् कर्त्तरि । वैलोक्यस्य विद्रावणः इति इतत् । तम् । Ravana was so called for his terrible motions.

4. गुणगणविभूषणम्—गुणानाम् गणाः इतत् । ते एव विभूषणानि अलङ्करणानि यस्य तमिति बहु ।

5. देवदेवर्षिसिद्धविमलचारिवाम्—देव्यासौ ऋषियेति देवर्षिः । कर्मधा । देवा च देवर्षयश्च इति द्वन्द्व समासः । तेषु सिद्धम् प्रतिपन्नम् इति सहस्रुपा । देव देवर्षिसिद्धं विमलचारिवम् यस्याः तमिति बहु । or सिद्धाः are a class of सिद्ध-पुरुष । देवदेवर्षिसिद्धाः द्वन्द्व । तेषु विमलम् । तादृशं चारित्रं यस्याः, बहु । ताम् ।

6. ऋचराक्षसवानरमुख्यैः—ऋचाञ्च (भङ्गुकाय) राक्षसाय वानराय इति द्वन्द्व समासः । तेषां मुख्या स्त्रैरिति इतत् ।

7. शरदिमलगगनचन्द्राभिरामः—शरदि विमलम् इति सहस्रुपा । तादृशं गगनमिति कर्मधा । तत्र यथन्द्र इति सहस्रुपा । स इव अभिरामः इति उपमान समासः । As शरत्प्रसन्न आकाश is free of dark clouds and charming, so Rama was now free of रावण and विपद and so shining to all. Comp "शरत्प्रसन्नमाकाशमाविष्कृतचारुतारम्" ।

8. अस्त्रविभवेन—प्रकृत्यादित्वात् करणे वा तृतीया । अस्त्राकम् विभवः इति इतत् ; तेन ।

9. सङ्कल्पयितव्यम्—सम् + कृप् + णिच् + तव्य ।

10. सञ्जीक्रियताम्—सज्ज + अभूततदभावे च्वि + क्त + कर्मणिवाच्ये लोट ताम् ।

नन्दिलकः—अयम् ! सर्वं सज्जोकिदं । किन्तु—[आर्य्य ! सर्वं सज्जीकृतम् । किन्तु] ।

तापसः—किमेतत् ?

नन्दिलकः—एष्य विभीषणकेरत्रा रक्खसा । तेषां भक्षण-
णिमित्तं कुलवदौ प्रमाणम् । [अत्र विभीषणौयाः (यद्वा
विभीषणसम्बन्धिनः) राक्षसाः । तेषां भक्षणनिमित्तं कुलपतिः
प्रमाणम्] ।

तापसः—किमर्थम् ?

नन्दि—ते खु खज्जन्ति [ते खलु खादन्ति] ।

तापसः—अलमलं सम्भूमेण । विभीषणविधेयाः खलु
राक्षसाः ।

नन्दि—एवमो रक्षससज्जणाअ । (निष्क्रान्तः) [नमो
राक्षससज्जनाय]

Eng.—Nandi—Noble sir ! everything has been decorated ;
but—

Ascetic—what is that ?

Nandi—Here is the Rakshasa of Bibhisana's train. As re-
gards their food, our chief is the final authority (as regards
feeding them the decision rests with our chief).

Ascetic.—What for ?

Nandi.—Certainly they eat.

Ascetic.—Away with your anxiety. The Rakshasas are
subject to Bibhisana.

Nandi.—So let my salutation go to the good (pious)
Rakshasas, (exit).

1. विभीषणीयाः—विभीषण + कृ ; or विभीषणस्य सम्बन्धः इति इतत् । स अस्ति येषाम्, इतिप्रत्ययः = विभीषणसम्बन्धिनः ।

2. भक्षणनिमित्तम्—भक्षणस्य निमित्तम् इति इतत् । Adv. Qual. भवति &c understood.

3. प्रसादम्—“कुलपतिः”—इत्यस्य विधेयः । अजहङ्गिहमेतत् ।

4. विभीषणविधेयाः इति इतत् । “विधेयो विनयग्राही वचने स्थित आश्रय” इत्यमरः ।

तापसः—(विलोक्य) अये, अयमत्रभवान् राघवः । य एषः—

जय नरवर, जेयः स्यादु द्वितीयस्तवारि-

स्तव भवतु विधेया भूमिरैकातपत्रा ।

इति मुनिभिरनेकैः स्तूयमानः प्रसन्नैः

क्षितितलमवतीर्णोमानवेन्द्रो विमानात् ॥ १ ॥

Prose.—हे नरवर (त्वं) जय । तवचेतुद्वितीयः अरिः स्यात्—म जेयः (भवेत्) । एकातपत्रा भूमिस्तवविधेया भवतु—इति प्रसन्नैरनेकैः मुनिभिः स्तूयमानः (पूज्यमानः) मानवेन्द्रो (राघवः) विमानात् क्षितितलमवतीर्णः ।

Eng. Ascetic.—(Beholding) well, here is arrived the venerable Raghava or the ruler of men, who is now descending on earth from the aerialcar being eulogised by many a sage saying “victory be to you, let your second enemy, if any, be subdued and let the entire earth be subject to your Royal Umbrella”.

1. नरवर—नरैषु वरः अष्ट इति सुप् सुपा ; vocative case.

2. जेयः—जि + यत् कर्मणि । Fit to be conquered. Ravana being killed your second enemy if any will verily be conquered or vanquished by thee.

3. एकातपत्रा—एकं रामचन्द्रस्य एव आतपत्रम् यत्र or यस्या सा इति वु ; adj to भूमिः । आतपात् वायते इति आतप + वृ + क कर्त्तरि = आतपत्रम् umbrella. Comp “एकातपत्रम् जज्ञतः प्रभुत्वम्”—Kalidasa. This is a sign of universal sovereignty.

४. अनेकैः—न एकः इति नञतत् ; अनेकश्च अनेकश्च अनेकश्च, एकश्चैव ।
तैः । “पतन्तान्ते के जलधरिबीमयः”—Kirata XIV. Adj to मुनिभिः ।
५. स्तुयमानः—स्तु + शानच् कर्मण ; adj to मानवेन्द्रः ।
६. मानवेन्द्रः—मानवानाम् इन्द्रः राजा इति इतत् (शेषे) ; सुप.सुपा वा ।
वा मानव इन्द्र इव इति उपमिततत् ।

(तापसः) जयतु भवान् जयतु । (निष्क्रान्तः) ॥

इति मिश्रविष्कम्भकः ।

Eng.—Victory be to thee (may you prosper). [Exit].

N. B.—विष्कम्भकलक्षणं यथा साहित्यदर्पणे—इतवर्तिष्यमाणानां कथाशानां निदर्शकः संलिप्तार्थस्तु विष्कम्भ आदावङ्गस्य दर्शितः । मध्यमेन मध्यमाभ्याम् वा पावाभ्याम् सम्प्रयोजितः शुद्धः स्यात् स तु सङ्कीर्णो नीचमध्यमकल्पितः ॥ Here it is सङ्कीर्ण or मिश्र as one of the actors तापस is मध्यम, and the other Nandilak is नीच speaking Prakrita. See ante also.

(ततः प्रविशति रामः)

रामः—भोः—

समुदितबलवीर्यं रावणं नाशयित्वा

जगतिगुणसमयां प्राप्य सौतां विशुद्धाम् ।

वचनमपि गुरुणामन्तशः पूरयित्वा

मुनिजनवनवासं प्राप्तवानस्मि भूयः ॥ २ ॥

Prose.—समुदितबलवीर्यं रावणम् नाशयित्वा जगति गुणसमयाम् विशुद्धां सौतां प्राप्य गुरुणाम् वचनमपि अन्तशः (साकल्येन) पूरयित्वा भूयः मुनिजनवनवासं प्राप्तवान् अस्मि ।

Eng. Having killed Ravana, who was full of prowess and strength, having re-gained Sita who is pure and endowed with all the virtues in the world, and having performed the orders of my superiors to the last letter, I have again arrived at the forest-residence of the sages.

1. समुदितबलबोध्यम्—adj to रावणम् ; बलं च बोध्यं च बलबोध्यं इन्द्र । समुदिने बलबोध्यं यस्य तम् इति बहुव्रीहिः । सम् + उद + इ + क्त कर्त्तरि ।

2. गुणसमयां—गुणैः समया तामिति इतत् । Mark Rama's estimate of Sita here.

3. अन्तशः—अन्त + शस् । Here the better reading is अन्ततः—अन्त + तस् । शस् comes by the rule “बहुल्पायात् शस् कारकादन्यतरस्याम्” ; take अन्त to mean ‘whole’.

4. पूरयित्वा—पूर + णिच् + क्ताच् ।

5. सुनिजनवनवासम्—सुनिः एव जनः कर्मधा ; वने वासः सुप्सुपा । सुनि जनानाम् वनवासः इति इतत् । Rama refers to his आश्रमवास among सुनि in जनस्थान । And hence this is the place of scene here.

7. अस्मि—अहम् इत्यर्थे प्रयुक्तम् अव्ययम् । यदा—refers to अहम् understood.

रामः—तापसोनाम् अभिवन्दनार्थम् अभ्यन्तरं प्रविष्टा चिरायते खलु मैथिली । (विलोक्य) अये इयं वैदेही ।

Eng.—Having entered inside in order to pay her respect to the female ascetics (ascetic ladies), Sita is delaying. (Looking around) oh ! here is Sita.

1. तापसोनाम्—कथं कर्मणोः कृति इति कर्मणि इष्टी ।

2. अभिवन्दनार्थम्—अभिवन्दनाय इदम् इति नित्यसमासः by “अर्थेन नित्यसमासः विशेषालिङ्गता च वक्तव्या” । अभि + वन्द + लुट् ।

3. चिरायते—चिर is long time. चिरसंस्तुत्य इति चिर + अच् मत्वर्थे (अर्थ आदि) चिरः one who makes delay or by लक्षणा चिर means चिरयुक्त । चिर इव आचरति इति चिर + क्राङ् + लट्ते । The reading चिरायति is bad in gram चिरयति may be derived by “तत् करोति णिच्” । Comp “चिरायते खलु आवुत्तः”—Sak VI.

(रा) सखोति सौतेति च जानकीति यथावयः स्निग्धतरं स्तुषेति ।

तपस्विदारैर्जनकेन्द्रपुत्री सम्भाष्यमाणा समुपैति मन्दम् ॥३॥

Prose. तपस्विदारैः यथावयः (समानाधिकादिवयः—क्रमानुसारेण) “सखीति” “सौतेति” जानकौति” “सुखे”ति स्निग्धतरं सभाष्यमाणा जनकेन्द्रपुत्री मन्दम् उपैति ।

Eng.—The daughter of the King of the Janaka dynasty is slowly approaching being affectionately adressed as “my friend”, “Sita”, “Janaki” “daughter-in law” by the ascetic ladies in proportion to their age.

1. तपस्विदारैः—तपस्विनां दाराः तैरिति द्वातत् ; अगुक्ते कर्त्तरि श्या । दार meaning wife is always masc. plural.

2. यथावयः—वयः अनतिक्रम्य इति अव्ययीभावः । Adverb.

3. सखीति, सौतेति—इति योगे प्रथमा

4. स्निग्धतरम्—इदम् अनयोरतिशयेन स्निग्धम् तत् इति तरप् । बौद्धातिशायने तरप् । तत् यथातथा । She is now more affectionately looked at by all, for she is now जगति विशुद्धा ।

5. सभाष्यमाणा—सम् + भाष् + कर्मणि शानच् ; adj to सीता ।

(ततः प्रविशति सीता तापसी च)

तापसी—हला ! एसो दे कुटुम्बिओ । उवसप्पणं । ण सक्कं तुमं एआइणिं पेक्खिदुं । [हला ! एष ते कुटुम्बिकः । उपसर्प एनम् । न शक्यं त्वाम् एकाकिनीं प्रेक्षितुम्] ।

सीता—हं । अज्जवि अविस्ससणाअं बिअ मे पडिभादि । (उपसृत्य) जेदु अय्यउत्त [हम् अद्याप्यविश्वसनीयमिव मे प्रतिभाति । जयतु आर्यपुत्रः] ।

रामः—मैथिलि, अपि जानासि पूर्वाधिष्ठानमस्माकं जनस्थान-मासीत् । अप्यत्र न्नायन्ते पुत्रहृतकाः वृक्षाः ?

सीता—जाणामि जाणामि अवलोडअपत्तआ उल्लोइदव्वा दाणिं संवुत्ता । [जानामि जानामि । आलोकितपत्रका उल्लोकयितव्याः इदानीं संवृत्ताः (वृक्षाः)] ।

रामः—एवमेतत् । निम्नस्थलोत्पादको हि कालः । मैथिलि !
अपुरपलभ्यतेऽस्य सप्तपर्णस्याधस्ताच्छुक्लवाससं भरतं दृष्ट्वा परितस्तं
मृगयूयमासीत् ।

Eng. (Then enter Sita and the ascetic lady)

Ascetic lady.—Hullo ! this is your husband. Approach him ; we cannot see you alone without him.

Sita.—Yes ! but still it seems to be incredible to me.
(Having approached) May my noble husband prosper.

Ram.—Maithili ! do you remember that in this Janas-
than was our former residence. Can you recognise here
your adopted sons, the trees ?

Sita.—Yes ! yes ! I remember the leaves of these trees
were visible before very eyes and now they require our faces
to be raised in order to see them.

Ram.—This is so. Time makes the low high and the
high low. Maithili ! can you remember how the herd of
deer got frightened at the sight of Bharat clad in white
under this very Chattim tree.

1. कुटुम्बिकः—कुटुम्ब + ठन् सत्वर्थे - कुटुम्बिकः a householder having
कुटुम्ब or a husband. इम् इति अङ्गोकारेण अव्ययम् ।

2. अविशसनीयम्—न विश्वनीयमिति नञतत् ; वि + शस् + अनीय ।
Connect एतत् वन् न अविशसनीयम् इव प्रतिभाति &c.

3. पूर्वाधिष्ठानम्—पूर्वम् अधिष्ठानम् इति कर्मधा । अधि + स्था लुट् =
अधिष्ठानम् ।

4. पुत्रकृतकाः—adj to इच्छाः । कृत एव कृतकः । पुत्रयासौ कृतकश्चेति
पुत्रकृतकः कर्मधा । ते । See ante also.

5. आलोकितपत्रकाः - इच्छाः इत्यर्थः । क्षुद्राणि पत्राणि इति पत्रकाणि पत्र +
कन् प्रत्यय । आलोकितानि पत्रकाणि येषाम् ।

6. उल्लोकयितव्याः—उद् + लोक्, णिच्, + तव्य । Adj to आलोकित-
पत्रकाः इच्छाः ।

7. संहताः—सम् + हत क्त कर्त्तरि । Adj to आलोकितपत्रकाः (वृक्षाः) ।
8. निम्नस्थलीतपादकः—adj to कालः । निम्नं यत् स्थलमिति कर्मधा । तस्य उत्तपादकः इति इतत् । यद्वा—निम्नञ्च, स्थलञ्च इह । तयोः उत्तपादकः ।
9. उपलभ्यते—उप + लभ्, कर्मणि लट्, ते ।
10. सप्तपर्णस्य—, इत्ते इत्ते) सप्त पर्णानि यस्य स इति बहु ; एकैकस्याम् शाखायाम् सप्तपर्वाणाम् सुदभावात् समासवाक्ये सप्त इति शब्दस्य विकृतिः । अधस्तात् इति असंशय-प्रत्ययान्त-शब्दयोगे ऽष्टौ ।
11. युक्तवाससम्—युक्तं वासः यस्य तमिति बहुव्रीहिः । Adj to भरतम् ।
12. परिव्रजम्—परि (सम्पृक्) + व्रज् क्त कर्त्तरि । Adj to मृगदृष्टम् ।
13. Remark—Bharata met Rama at chitrakuta not at जनस्थान । So this is also a deliberate deviation from the Ramayana.

सीता—अयमउत्त ! दिढं खुसुमरामि । (आर्यपुत्र ! दृढं खलु स्मरामि) ।

रामः—अयं तु नस्तपसः साक्षिभूतो महाकच्छः । अत्रास्माभिरासीनेस्तातस्य निर्वपनक्रियां विन्तयद्भिः काञ्चनपाश्वो नाम मृगो दृष्टः ।

सीता—हं अयमउत्त ! मा खु मा खु एवं भणितुं । (भीता विपते) [मा खलु मा खलु एवं भणितुम्,] ।

रामः—अलमलं सम्भूमेण । अतिक्रान्तः खलु एषः कालः । (दिशो विलोक्य) अये कुतो नु—

Eng. Sita.—My noble husband. I remember well.

Ram.—This is the great watery place the very witness of our austerities. Here came before our sight the deer known as Kanchanparsva, when we were seated here to think of the annual funeral rites of our departed father.

Sita,—Yes, my noble husband ! but no, do not talk like this.

Ram.—Away with your anxiety ; that time has long passed ; (looking at the directions) oh ! wherefrom.

1. दृढम्—adv. to करामि, vividly. स्पष्टमिति यावत् ।

2. साक्षिभूतः—साक्षी भूतः इति साक्षिभूतः, “त्रेणादयः कृतादिभिः” इति तत्पुरुषः with अभूततद्भाव for Katyayana says—त्रेणादिषु च्वायेवचनं कर्तव्यम् । And some commentators take त्रेणादि as आकृतिगण । Or असाक्षी साक्षीभूतः इति साक्षीभूतः with अभूततद्भावोच्चः ।

3. निवपनक्रियाम्—निवपनस्य यादस्य क्रिया कृत्यं इति इतत्, ताम् ।

4. भणितुम्—भण + तुम् । This sentence is peculiar to Bhasa. The meaning is ना खलु एतत् भण or अलम् एतत् भणित्वा । See ante.

5. सम्भूमेष्ट—“गम्यमानापि क्रियाकारकविभक्तौ प्रयोजिका” इत्यनेन करणे वृत्तौया ।

6. अतिक्रान्तः—अति + क्रम् + क्त कर्तरि । Nom. कालः ॥ तु = पृच्छायां अव्ययम् ।

(रा) रेणुः समुत्पतति लोभ्रसमानगौरः

सम्प्रावृणोति च दिशः पवनावधूतः ।

शङ्खध्वनिश्च पटह्रस्वनधीरनादैः

सम्भूर्च्छितो वनमिदं नगरीकरोति ॥ ४ ॥

Prose. लोभ्रसमानगौरः रेणुः समुत्पतति । पवनावधूतः (सन्) रेणुः दिशः सम्प्रावृणोति च । पटह्रस्वनधीरनादैः सम्भूर्च्छितः शङ्खध्वनिश्च इदं वनं नगरीकरोति ।

Eng. (Wherefrom) arises this dust which is as brown as the pollen of a Lodhra flower, and which being wafted (driven) by the breeze covers the horizon. And (along with it)—the blowing of conch-shells, being augmented by the grave sound of the beating of drums, turns this forest into a city.

1. लोभसमानगौरः—लोभं लोभपुण्यम् । तेन समानः इति सुप्सुपा of इतत् class । सदृशःमानः यस्य स समानः इति बहु । लोभसमानं (यथा तथा) गौरः इति सहसुपा । गौरः—here पीताम्बः वर्णः, brown or purple. Qual. रंणुः ।

2. पवनावधूतः—पवनेन अवधूतः इति इतत् । अव + धू + क्त कर्मणि ।

3. सम्प्रावृणोति—सम् + प्र + णा + वृ + लट् तिप् । Nom. रंणुः ; the reading सम्प्रावृणोति is more expressive here.

4. पटहस्वनधोरनादः—अनुक्तं कर्त्तरि वा करखी द्वितीया । पटहानां स्वनः इति इतत् । धारः नादः इति कर्मधा । पटहस्वनस्य धोरनादः इति इतत् । यद्वा पटहानां स्वनः इति इतत् । धोरानां (बलयुतानां) नादः इति इतत् । पटहस्वनस्य धोरनादस्य इति द्वन्द्वसमासः । तैः ॥ सम्पूर्णाच्छतः—सम् + मूर्च्छ + क्त कर्मणि ।

5. नगरीकरोति—जनगरं नगरं करोति इति नगर + च्चि + क्त लट् तिप् । अभूततद्भावे च्चि प्रत्ययः । This आश्रम is now transformed into a नगर, owing to tumultuous sounds there. Compare “तपोवन-मिदं यामीकरोत्याश्रमम्”—Swapna V.

(प्रविश्य) लक्ष्मणः—जयत्वार्थः ! आर्य !—

अयं सैन्येन महतात्वद्दर्शनसमुत्सुकः ।

मातृभिः सह सम्प्राप्तो भरतो भ्रातृवत्सलः ॥ ५ ॥

Prose. लद्दर्शनसमुत्सुकः मातृवत्सलोऽयं भरतः, महता सैन्येन (चतुरङ्ग-सैन्येन) सह मातृभिः (च) सह (अतः) सम्प्राप्तः ।

Eng. (Having entered) Laksman—May my noble brother prosper ! Sir ! Being eager to meet you, Bharat—who is devoted to his brother, has arrived here with a huge army, in company of our mothers.

1. लद्दर्शनसमुत्सुकः—तवदर्शनमिति इतत् । तत् समुत्सुकः इति सहसुपा —७तत् वा ।

2. मातृवत्सलः—मातृषु वत्सलः इति सुप्सुपा ।

3. सैन्येन—उपलक्षणे श्या ; or गम्यमानसदृशशब्दयोगे तृतीया ।

रामः—वत्स लक्ष्मण ! किमेवं भरतः प्राप्तः ।

लक्ष्मणः—आया ! अथ किम् ।

रामः—मैथिलि ! श्वश्रूजनपुरोगं भरतमवलोकयितुम् विशालीक्रियतां ते चक्षुः ।

सौता—अयत्त ! इच्छिद्वेव काले भरदो आश्रदो ।

[आर्यापुत्र ! एष्टव्ये काले भरत आगतः]

Eng. Ram.—My darling Lakshmana ! has Bharat arrived ?

Lakshman.—Yes ! noble sir.

Ram.—Maithili ! expand your eyes to see Bharat with your mother-in law in his front (or Bharat who is at the head of your mother-in law).

Sita.—My noble husband ! Bharat has approached in the desired (opportune) moment.

1. श्वश्रूजनपुरोगम्—adj, to भरतम् । श्वश्रूः एव जनः इति कर्मधा । ते पुरोगाः यस्य तमिति बहु । यदा तेषां पुरोगस्तमिति इतत् । पुरः अग्रे गच्छति इति पुरस् + गम् ड कर्त्तरि ।

2. विशालीक्रियताम्—अविशालं विशालम् क्रियताम् इति विशाल + अभूत-तद्भावे चि + कृ + लोट ताम कर्मणि । Rama wishes Sita's wholehearted affectionate looks on Bharata even now. See Act IV also.

3. एष्टव्ये—adj to काले ! इष्ट् + तव्य, कर्मणि । अस्माभिः एष्टव्ये इत्यर्थः ।

(ततः प्रविशति भरतः समाटकः)

भरतः—तैस्तैः प्रवृद्धविषयैर्विषमैर्विमुक्तं

मेघैर्विमुक्तममलं शरदीव सोमम् ।

आर्यासहायमहमद्यगुरुं दिदृक्षुः

प्राप्तोऽस्मि तुष्टहृदयः स्वजनानुवदः ॥ ६ ॥

Prose.—अद्य तुष्टहृदयः स्वजनानुवहः अर्धं शरदिमेवैविमुक्तं असलं सोमसि व
तैः तैः प्रहृष्टविषयैः विषमैः (सङ्कटैः) विमुक्तम् आर्यासहायम् गुरुं दिदृच्छुः (सन्)
प्राप्तः अस्मि ।

Eng.—With a view to meet my superior (elder) brother
with his wife (attended by his wife), delivered (released)
from the various difficulties that reached their climax,
just like the shining moon released from the clouds in the
autumn, I have with gladdened heart, come here to-day
accompanied by my relatives (near and dear ones).

1. तुष्टहृदयः—तुष्टं हृदयं यस्य स बहु । Adj to अहम् । Rama's
success in delivering Sita and his arrival have made me तुष्ट ।

2. स्वजनानुवहः—स्वजनाः इति कर्मधा ; तैः अनुवह (परिहृत ;) इतत् ;
My तुष्टि has made me come with स्वजन ।

3. प्रहृष्टविषयैः—प्रहृष्टाः विषयाः (राज्यवृत्ति स्त्रीनाशादयः) येषां तैरिति बहु ।

4. आर्यासहायम्—आर्या सीता सहायः यस्य तमिति बहु । Adj to गुरुम् ।

रामः—अम्बाः, अभिवादये ।

सर्वाः—जाद ! चिरं जीव । दिदिआ वड्ढामो अवसिद-
पडिस्सं तुमं कुयलिणं सह वड्डए पेक्खिअ । [जात ! चिरं
जीव । दिदृशा वर्द्धामहे अवसितप्रतिज्ञं त्वां कुयलिनं सह
वध्वा प्रेक्ष्य ।]

रामः—अनुगृहीतोऽस्मि ।

लक्ष्मणः—अम्बाः ! अभिवादये ।

सर्वाः—जाद ! चिरं जीव ।

लक्ष्मणः—अनुगृहीतोऽस्मि ।

Eng. Ram.—I salute ho mothers !

All.—My darling ! live long. Luckily we meet you
alright or in good health with daughter-in-law after you

have fulfilled your vow (or we congratulate ourselves in meeting you etc).

Ram. — I am obliged.

Lakshman. — Mothers ! I salute thee.

All. — Live long ! my darling.

Lakshman. — I am obliged.

सीता—अयमा वन्दामि । [आर्याः, वन्दे] ।

सर्वाः—वच्छे, चिरमङ्गला होहि [वत्से, चिरमङ्गला भव] ।

सीता—अनुगृहीदस्मि [अनुगृहीतास्मि] !

भरतः—आर्यमभिवादये, भरतोऽहमस्मि ।

रामः—एह्येहि वत्स, इक्ष्वाकुलकुमार, आयुस्मान् भव ।

Eng. Sita. — Noble madams, I salute thee.

All. — My darling ! be ever auspicious.

Sita. — I am obliged.

Bharat. — Venerable sir ! I salute thee ! I am Bharat.

Ram. — Come along ! Ikshvaku-Prince ! come along ! may you live long.

1. चिरमङ्गला—चिरं दीर्घं मङ्गलं कुशलं यस्या सा इति वदुः । चिरकालमेव मङ्गलमयी इत्यर्थः । यदा मङ्गलम् अस्याः अस्ति इति अर्थ आदि अच्; so मङ्गलः = मङ्गलमयः । स्त्रियामपि मङ्गला । चिरं चिरकालम् मङ्गला इति रतत् । चिरम् इत्येव द्वितीयाविभक्तिस्तु अत्यन्तसंयोगे एव । She has suffered adversities, so the proper var is — may you be ever मङ्गलयुक्ता ।

रामः—वक्षःप्रसारय कपाटपुटप्रमाण-

मालिङ्गमां सुविपुलेन भुजइयेन ।

उन्नामयाननमिदं शरदिन्दुकल्पं

प्रह्लादय व्यसनदग्धमिदं शरीरम् ॥ ७ ॥

(See 4th Act. 16th sloka).

भरतः—अनुगृहीतोऽस्मि । आर्ये^० अभिवादये । भरतोऽहमस्मि ।

सीता—अयउत्तेन चिरसञ्चारी होहि [आर्यपुत्रेण चिर-
सञ्चारी भव] ।

भरतः—अनुगृहीतोऽस्मि । आर्य ! अभिवादये ।

Eng. Bharat.—I am obliged ; Venerable Madam ! I salute thee.

Sita.—Be a constant companion of my noble husband.
(Be ever a follower of my noble husband).

Bharat.—I am favoured ; I salute thee, venerable brother.

लक्ष्मणः—एह्ये हि वत्स ! दीर्घायुर्भव । परिष्वजस्व गाढम् ।
(आलिङ्गति) ।

भरतः—अनुगृहीतोऽस्मि । आर्य ! प्रतिगृह्यतां राज्यभारः ।

रामः—वत्स, कथमिव ?

कैकेयी—जाद, चिराहिलसिदो खु एसो मनोरहो । [जात,
चिराभिलाषितः खलु एष मनोरथः] ।

Eng. Lakshman.—Come my darling ! live long. Firmly embrace me (embraces).

Bharat.—I am obliged. (Seeing Rama) venerable sir ! please retake the kingdom (responsibility of the kingdom).

Ram.—Why, my darling ?

Kaikeyi.—My darling, this is our ever cherished desire.

1. दीर्घायुः—दीर्घम् आयुर्वत्स स इति बहु । After Sita's आशिस्, this is one of the best आशिस्, Lakshmana can bestow.

2. चिराभिलाषितः—चिर (neuter) is long time. चिरम् अभिलाषितः इति रतत् । अभि + लप् + क्त कर्मणि ।

Remark.—After Bharata's "प्रतिगृह्यतां राज्यभारः", Rama says "वत्स कथमिव" only to have a sanction from Kaikeyi who was

instrumental in depriving him of it. Kaikeyi understands this and says “एष अस्माकम् चिराभिलषितः मनोरथः ।”

(ततः प्रविशति शत्रुघ्नः)

शत्रुघ्नः—विविधैर्व्यसनैः क्लिष्टमक्लिष्टगुणतेजसम् ।

द्रष्टुं मे त्वरते बुद्धी रावणान्तकरं गुरुम् ॥ १० ॥

Prose—मे बुद्धिः (निययामिका) विविधैः व्यसनैः क्लिष्टम् (तथापि) अक्लिष्टगुणतेजसं रावणान्तकरं गुरुं द्रष्टुम् त्वरते ।

Eng. My mind has been eager to see my superior (elder brother or venerable brother) the destroyer of Ravan, whose merits (virtues) and prowess have never been eclipsed, though he was confronted by series of difficulties.

1. व्यसनैः—अनुक्ते कर्त्तरि or करणे श्या । See next.

2. क्लिष्टं—क्लिश् (क्रादि) + क्त कर्मणि । Adj to गुरुम् । If क्लिश् is taken as दिवादि आत्मनेपद, then it is अकर्मक and व्यसन has करणे श्या । But क्रादि क्लिश् is सकर्मक usually ; in that case, व्यसनैः has अनुक्ते कर्त्तरि श्या । Alt. form is क्लिशितः by the rule ‘ क्लिशेः क्लानिष्ठयोः ’ ।

3. अक्लिष्टगुणतेजसम्—गुणाय तेजश्च इति गुणतेजांसि द्वन्द्व समासः । न क्लिष्टम् अक्लिष्टमिति नञ् समासः । अक्लिष्टानि गुणतेजांसि यस्य स इति बहु ;

4. रावणान्तकरम्—adj. to गुरुम् । अन्तं विनाशं करोति इति अन्त + क्त + ट कर्त्तरि । रावणस्य अन्तकरः तस्मिन् इतत् । Such a गुरु deserves immediate honour.

(उपगम्य) आर्य्य ! शत्रुघ्नोऽहसभिवादये ।

रामः—एह्येहि वत्स ! स्वस्ति, आयुस्मान् भव ।

शत्रुघ्नः—अनुगृहीतोऽस्मि । आर्य्य ! अभिवादये ।

सीता—वच्छ चिरं जीव । [वत्स ! चिरं जीव] ।

शत्रुघ्नः—अनुगृहीतोऽस्मि । आर्य्य ! अभिवादये ।

लक्ष्मणः—स्वस्ति । आयुष्मान् भव ।

शत्रुघ्नः—अनुरङ्गीतोऽस्मि । आर्य ! एतौ वशिष्टवामदेवौ सह प्रकृतिभिरभिषेकं पुरस्कृत्य त्वद्दर्शनमभिलषतः ।

Eng. (Having approached) venerable sir ! I am Satrugghna. I salute thee.

Ram.—Come my darling ! welcome ! live long.

Satrughna.—I am favoured, (obliged). Noble madam ! I salute thee.

Sita.—Live long, my darling !

Satrughna.—I am obliged. Noble sir I salute thee.

Laksaman.—Welcome ! (may you) live long.

Satrughna.—I am obliged. Venerable sir ! Here are Vasistha and Vamdeva accompanied by all the subjects and having taken the materials for coronation they seek an interview with you.

1. त्वद्दर्शनम् — तव दर्शनमिति इतत् । Obj of अभिलषतः ।

2. Remark.—Sita says to शत्रुघ्न—“वत्स चिरं जीव” । Whereas is case of Bharata she said चिरसञ्चारो भव, for भरत wholeheartedly desired to be united with Rama.

(श-) तीर्थोदकेन मुनिभिः स्वयमाहूतेन

नानानदीनदगतेन तव प्रसादात् ।

इच्छन्ति ते मुनिगणाः प्रथमाभिषिक्तं

द्रष्टुं मुखं सलिलसिक्तमिवारविन्दम् ॥ ८ ॥

Prose.—मुनिगणाः नानानदीनदगतेन तव प्रसादात् स्वयमाहूतेन तीर्थोदकेन प्रथमाभिषिक्तं सलिलसिक्तमिवारविन्दमिव ते मुखं द्रष्टुमिच्छन्ति ।

Eng. The sages intend to see your face sprinkled for the first time (or first to see your sprinkled face) with the holy

waters gathered by their own selves through your favour from various rivers and rivulets, just like the lotus wet with water.

1. तीर्थोदकेन—तीर्थं पवित्रम् उदकं इति कर्मधा । यथा तीर्थस्य पवित्र-स्थानस्य उदकम् इति इतत् । तेन करणे श्या । It is usual to finish coronation by holy तीर्थजल to make the function a true success. See "तीर्थान्पूर्णा घटाः" in I and our notes there.

2. प्रसादात्—प्र + सद + घञ = प्रसादः । तस्मात् हेतौ, प्रसौ ; or प्रसादम् आश्रित्य इति ल्यब्लोपे प्रसौ । तत्र कृपावशादेव तानि तीर्थोदकानि मुनिभिः सुग्राह्यानि अभवन् इति भावः । Rama was the incarnation of the Almighty god, so the आहरणं of तीर्थवारि by the sages was through his प्रसाद majesty or favor. प्रसाद however = palace.

3. प्रथमाभिषिक्तम्—प्रथमम् अभिषिक्तम् इति सहसुपा । अभि + सिच् + क्त कर्मणि । Qual सुखम् । They want to see your अभिषिक्त सुख first.

कैकेयी—गच्छ ! जाद । अभिलसेहि अभिसेअम् [गच्छ ! जात । अभिलष अभिषेकम्] ।

रामः—यदाज्ञापात्यम्वा (निष्क्रान्तः) ।

(नेपथ्ये)

जयतु भवान् । जयतु स्वामी । जयतु महाराजः । जयतु देवः । जयतु भट्टमुखः । जयत्वार्थः । जयतु रावणान्तकः ।

कैकेयी—एदे पुरोहिदा कच्चुइणो पुत्तअस्स मे विजअघोसं वड्ढयन्तो आसीहि पूजअन्ति । [एते पुरोहिताः कच्चुकिनः पुत्र-कस्य मे विजयघोषं वड्ढयन्त आशीर्भिः पूजयन्ति] ।

सुमित्रा—पइदीओ परिचारआ सज्जना अ पुत्तअस्स मे विजयं वड्ढयन्ति । [प्रकृतयः परिचारकाः सज्जनाश्च पुत्रकस्य मे विजयं वड्ढयन्ति] ।

Eng. Kaikeyi.—Go my darling ! accept the coronation.
Ram.—As my mother commands, (exit).

(Behind the scene or in the green-room)

May you prosper ; May victory attend our Lord. May his majesty thrive. May the venerable king attain victory. May the noble sire be prosperous. May the slayer of Ravan be victorious.

Kaikeyi.—These priests and chamberlains are greeting my beloved son with cries of victory and are thereby adoring him with blessings.

Sumitra.—The subjects, the attendants (followers) as well as the good (pious) people are honoring my beloved son with cries of victory.

1. अभिलष—अभि + लष + लोट् हि । Kaikeyi says this to remove hesitation on Rama's part and because Rama wanted this permission, see our notes under "चिराभिलषितः एष मनोरथः" ।

2. पुवकस्य—पुव + अनुकम्पायाम् (स्नेहायै) कन् । तस्य । कर्मणि इष्टौ ।

Remark.—The पुरोहित said "भवान् जयतु", the कचुकिन् said "स्वामौ जयतु" । The प्रकृति (प्रजा) uttered "महाराजो जयतु" the परिचारका said "देवो जयतु" (cp "स्वामी महाराजो देवेति चाधर्मः" &c), some of the सज्जन said "भद्रमुखो जयतु" some uttered "जयतु आर्यः" and others agian said "रावनान्तको जयतु" ।

(नेपथ्ये)

भौ भो जनस्थाननिवासिनस्तपस्विनः ! शृणुन्तु शृणुन्तु भवन्तः ।

हृत्वा रिपुप्रभदमप्रतिमं तमौघं

सूर्योन्मकारमिव शौर्यमयैर्मयूखैः ।

सौतामवाप्य सकलाशुभवर्जनीयां

रामो महीं जयति सर्वजनाधिरामः ॥ १० ॥

Prose.—सूर्यःअन्धकारमिव शीर्षमधैः मयूखैः रिपुप्रभवम् अप्रतिमं तमौघं (रावणादिकं) हत्वा सकलायुधवर्जनीयाम् सीतामवाप्य सर्वजनाभिरामो रामः महीं जयति ।

Eng.—(Behind the scene) oh you ascetics the dwellers (the settlers) in Janasthan ! please lend your ears (please listen) ! just like the sun that dispels the darkness with his rays, Ramachandra who is agreeable to all (the gladdener of all) has done away with the unparalleled (tremendous) heap of darkness that owed its origin from the enemy, by dint of his own valour, and having rescued Sita who is devoid of all impurity (bereft of all inauspicious characteristics) is now ruling the earth (is now lording it over the world).

1. जनस्थाननिवासिनः—जनानां स्थानमिति इतत् ; तत्र निवसन्ति येते इति जनस्थान + नि + वच् + णिनि कर्त्तरि ताच्चील्ये साधुकारिणि वा । उपपदतत् । This is meant for them to show that Ravana's challenge is taken up by Rama and Rama has killed the Rakshasa.

2. मयूखैः—करणे दृतीया ।

3. रिपुप्रभवम्—रिपुः प्रभवः उत्पत्तिस्थानम् यास्यतमिति बहु ।

4. अप्रतिमम्—adj to तमौघम् । अविद्यमाना प्रतिमा यस्य तमिति बहु ।

5. तमौघम्—क्लेशादिकम्, आचारहीनत्वादिकं च । तमानाम् औघः तमिति । obj to हत्वा । तमस् is the common stem not तम । तम is also sometimes sanctioned by the author of the lexicon as sabda-ratnavali. If the base तम (अकारान्त) is objected to, then it is an आर्षप्रयोग । usual form is तम औघः ।

6. सकलायुधवर्जनीयाम्—adj to सीताम् । युधविरोधि इति अयुधम् । नञतत् । कलया सह वर्त्तमानं यत् तदिति बहु । सकलम् अयुधम् ; तेन वर्जनीया तमिति इतत् । By passing all ordeal, Sita is such now.

7. जयति—Here it is सकर्मक is the sense of conquering as it is अकर्मक in cases of रामो जयतु &c.

कैकेयी—अस्महे पुत्तस्म मे विजयघोषणा वड्डइ [अस्महे (अहो) पुत्तस्य मे विजयघोषणा वर्द्धते] ।

Eng. Kaikeyi.—The proclamation of my son's victory is being circulated.

(ततः प्रविशति कृताभिषेको रामः सपरिवारः)

रामः—(विलोक्य आकाशे) भोस्तात !

स्वर्गेऽपि तुष्टिमुपगच्छ विमुञ्च दैन्यं

कर्म त्वयाभिलषितं मयि यत् तदेतत् ।

राजा किलास्मि भुवि सत्कृतभारवाही

धर्मेण लोकपरिरक्षणमभ्युपेतम् ॥ ११ ॥

Prose.—भो, तात ! (लं) स्वर्गेऽपि तुष्टिम् उपगच्छ । दैन्यम् विमुञ्च । मयि यत् कर्म त्वया अभिलषितम् एतत् तत् (भवति), भुवि सत्कृतभारवाही राजाऽस्मि किल । (मया) धर्मेण लोकपरिरक्षणमपि अभ्युपेतम् (स्वीकृतम्) ।

Eng.—Father ! attain satisfaction even in heaven. So away with your dejection. This is what you wanted to see in me. Today I am really a king the bearer of the glorious burden in the world. I have also sworn to rule (protect) the people justly (in accordance with the holy code).

1. सत्कृतभारवाही—सत् + कृत + क्त कर्मणि = सत्कृतः आदृतः सम्मानितः । तादृशः भारः राज्यरत्नारूपो सम्मानजनको भारः इति कर्मधा । भृ + घञ् भारः । तं बौद्धम् शीलं यस्य स इति सत्कृतभार + वह + णिनि कर्त्तरि । उपपद तत् । adj to अहम् । यदा सत्कृतं कर्म येषां ते सत्कृताः = पुण्यशीला जनाः राजानः । तेषां भारः । तं वहतीति कर्त्तरि णिनिः ।

2. लोकपरिरक्षणम्—परि + रक्ष् + क्वाट = परिरक्षणम् । लोकानां जनानां भुवनानां वा परिरक्षणम् इति दत्तम् । Comp “नृपस्य वर्षाश्रमपालनं यत् स एव धर्मो मनुना प्रणीतः”—Rag. XIV.

3. Remark.—Two things are worth our notice here. In the first place the position of a king was no doubt held in high esteem but the idea that the king is the first servant of the state was not lacking ; the word सत्कृतभारवाही amply shows this.

In the second place the king had to take oath (like our present-day ruler) to rule his subjects constitutionally. The word अभ्युपेतम् shows the idea of taking oath whereas the word धर्मोऽयं conveys the sense of constitution.

भरतः—

अधिगतनृपशब्दं धार्यमाणातपत्रम्

विकशितकृतमौलिं तीर्थतोयाभिषिक्तम् ।

गुरुमधिगतलीलम् वन्द्यमानं जनौघै-

र्नवशशिनमिवार्यं पश्यतो मे न हृत्तिः ॥ १२ ॥

Prose.—अधिगतनृपशब्दम् धार्यमाणातपत्रम् विकशितकृतमौलिम् तीर्थ-
तोयाभिषिक्तं अधिगतशीलं जनौघै वन्द्यमानम् नवशशिनमिव आर्यम् गुरुं पश्यतो मे
न हृत्तिः (अस्ति) ।

Eng. I do not reach the end of my satisfaction while
gazing at my venerable brother who appears like the newly
rising moon, who has been blessed with the appellation "king",
(who has won the title "king"), upon whom is held the
royal umbrella whose crown has been rendered shining, who
has been sprinkled over with the holy waters, who has
assumed the duties of a king and is being adored by the
people.

1. अधिगतनृपशब्दम्—नृप इति शब्दः सहस्रपदा । अधिगतः नृपशब्दः येन
तमिति बहु ।

2. धार्यमाणातपत्रम्—धृ + शानच् कर्मणि ; आतपात् लायते इति आतप +
त्वं + क । धार्यमाणम् आतपत्रम् यस्मिन् स इति बहु ।

3. विकशितकृतमौलिम्—वि + कश् + क्त कर्त्तरि । विकशितं यथातथा
कृतम् सहस्रपदा । तादृशः मौलिर्यस्य स इति बहु ; or कृत is शोभित । विकशितः
(अतः कृतः = शोभितः) मौलिर्यस्य ।

4. अधिगतलीलम्—लीला is grace of a king. अधिगता लीला राज-
विलासः येन तमिति बहु ।

5. वन्दमानम्—वन्द् + कर्मणि शानच् । Its अनुक्त कर्ता is जनौघः ।

6. नयशशिनम्—नयः शशी इति कर्मधा । तम् इति उपमानकर्म । Such a moon is eagerly looked at by all, as Rama was now.

शत्रुघ्नः—एतदायराभिषेकेन कुलं मे नष्टकल्मषम् ।

पुनः प्रकाशतां याति सोमस्ये वोदये जगत् ॥ १३ ॥

Prose.—‘आर्याभिषेकेन नष्टकल्मषं’ (नष्टप्रायम्) एतत् मे कुलं सोमस्य उदये जगदिव पुनः प्रकाशतां याति ।

Eng.—With the installation of my venerable brother the dynasty of ours has been freed from ill reports (sin) and now appears (shines) like the world at the moon-rise.

1. नष्टकल्मषं—नष्टं कल्मषं यस्मात् तदिति बहु ; adj to कुलम् । नश् + क्त कर्त्तरि । Now infamy due to रामनिर्वासन or all ill-talks will subside and things will be as before.

रामः—वत्स लक्ष्मण ! अधिगतराज्योऽहमस्मि ।

लक्ष्मणः—दिष्ट्या भवान् वर्द्धते ।

(प्रविश्य) काञ्चुकीयः—जयतु महाराजः । एष खलु तत्र-भवान् विभीषणो विज्ञापयति—सुग्रीवनीलमैन्दजाम्बवद्धनूमत्-प्रमुखानुगच्छन्तो विज्ञापयन्ति, दिष्ट्याभवान् वर्द्धत इति ।

रामः—सहायानाम् प्रसादात् वर्द्धते इति कथ्यताम् ।

Eng. Ram - My darling Lakshman ! now I have gained the kingdom (throne).

Lakshman.—Fortunately you prosper ; (or I congratulate you on your rise). [N. B.—Mr. V. S. Apte likes this sort of English rendering).

(Having entered) Chamberlain.—Let victory attend His Majesty. This venerable Bibhishan tells you—your followers Sugriva, Nila, Mainda, Jambabat, Hanumat and the

like also inform you that fortunately you prosper (or that they congratulate you on your rise).

Ram.—Please say that His Majesty prospers through the favours of his allies.

1. अधिगतराजः—अधिगतं प्राप्तं राज्ञं येन स इति बहु ।

2. अनुगच्छन्तः—अनु + गम् शब्दः ; १मा बहुवचन । Used here as a noun in the sense of अनुगामी जन (follower).

काञ्चुकौयः—यदाज्ञापयति महाराजः ।

कैकेयो—धन्यास्तु हि । इदं अवभुदश्रं अञ्जोभूताश्रं पेक-
खिदुमिच्छामि । [धन्या खल्वस्मि । इममभ्यदयमयोध्यायाम्
प्रेक्षितुमिच्छामि] ।

रामः—दृश्यति भवती । (विलोक्य) अये प्रभाभिर्वनमिद-
मखिलं सूर्यावत् प्रतिभाति । (विभाव्य) आ ज्ञातम् । सम्प्राप्तम्
पृथक् पृथक् दिवि रावणस्य विमानम् । कृतसमयमिदं स्मृतमात्र-
मुपगच्छतीति । तत् सर्वैरारुह्यताम् । (सर्वे आरोहन्ति) ।

Eng.—Chambarlain.—As His Majesty commands.

Kaikeyi.—Really blessed am I. I intend (long) to see
this prosperity (festivity or coronation) at Ayodhya,

Ram,—You will see mother (madam !) (Looking around)
well ! how it is that the whole of the forest appears illumina-
ting like the sun ! (Having thought), yes ! I remember—

Ravana's aerial car known as Puspaka has been present
(has appeared or has made his appearance) in the sky ; accor-
ding to (or following) the condition it arrives whenever
thought of, Then let all of us (every one) get into it,
(All ascend the car),

I, आ—इति वारणे ववायम् ।

2, कृतसमयम्—adj to इदम् । कृतः समयः येन तदिति बहु ।

3, कृतनावम्—कृतम् एव इति मयूरवासकादित्वात् नित्य समासः ।
Adverb qual उपगच्छति ।

रामः—अद्यैव यास्यामि पुरीमयोध्याम् ।

सम्बन्धिमित्रैरनुगम्यमानः ।

लक्ष्मणः—अद्यैव पश्यन्तु च नागरास्त्वां

चन्द्रं सनच्चतुर्विधोदयस्थम् ॥ १४ ॥

Prose—अद्यैव अहम् सम्बन्धिमित्रैरनुगम्यमानः अयोध्यां पुरीं यास्यामि । अद्यैव च नागरास्त्वां सनच्चतुर्विधोदयस्थं चन्द्रमिव पश्यन्तु ।

Eng. Ram,—This very day I shall start for Ayodhya being followed by my allies (friends) and relatives,

Lakshman,—Let the citizens behold you this very day just like the rising moon attended by stars,

1, सम्बन्धिमित्रैः—सम्बन्धिनश्च मित्राणि च इति सम्बन्धिमित्राणि द्वन्द्वसमासः ।
सम्बन्धं धनं = सम्बन्धः । सम्बन्ध + इन् = सम्बन्धिन् । अनुक्त कर्ता of अनु-
गम्यमानः ।

2, नागराः—नगरं वसन्ति ये ते इति नगर + अण् ; plural,

3, सनच्चतुर्विधः—सह वर्तमानः यः स इति बहु ; adj to चन्द्रम् ।

4, उदयस्थम्—उद + इ + अच् = उदयः । तत्र तिष्ठति इति स्था + क् । adj
to चन्द्रम् । Let your arrival at Ayodhya with all be like
moon's rise attended with shining stars.

(भरतवाक्यम्)

यथा रामश्च जानक्या बन्धुभिश्च समागतः ।

तथा लक्ष्मणः समायुक्ती राजा भूमिं प्रशास्तु नः ॥१५॥

(निष्क्रान्ताः सर्वे) ॥सप्तमोऽङ्कः ॥

Prose, यथा रामः जानक्या च बन्धुभिश्च समागतः, तथा लक्ष्मणः समायुक्तः नः
राजा भूमिं प्रशास्तु ।

Eng. (Bharat's utterance)—Just as Ramchandra has been (now) associated with the daughter of Janaka as well as his friends (allies), so may our king be united with royal fortune and rule well the earth,

1, लब्ध्या &c — अनुक्ते कर्त्तरि श्या ।

2, समायुक्तः—सम् + आ युज् क्त कर्मणि ; adj to राजा ।

3, प्रशस्तु—प्र + शास् लोट लुप् ।

(नष्क्रान्ताः सर्वे = Exit All or exit omnes

सर्वे अभिनेतारः रङ्गमञ्चात् वदिरताः इत्यर्थः ।

Remark. (i) भरतवाक्यम्—Sanskrit dramas end with a benedictory verse called the Bharatavakya (भरतवाक्य) which is read by the Principal actor and generally embodies the poet's views and opinions. भरत was the author of नाञ्चशस्त्र passing by his name, thence the word has come to mean the principal actor. See Introduction section I. The acting is over. The stage manager now pronounces benediction upon the audience and all. Cp “वरप्रदानसमप्रतिः काव्यमङ्गार इति भरतवाक्यम् नटवाक्यम् । नाटकाभिनयसमाप्तिः सामाजिकेभ्यो नटेन आशीर्दीयते”—Raghava under Sakuntala Tika ; the word नट is avoided and भरत substituted for it, because नट is not supposed to speak after the प्रस्तावना is over.

(ii) Bhasa's other भरतवाक्य contains “राजसिंहः प्रशस्तुनः” (See Swapna) etc, showing आशिस् for a peaceful good protection by the king.

॥ इति श्रीमहाकविभासकृतम् प्रतिमानाटकम् समाप्तम् ॥

TEST QUESTIONS

Q 1. Give the substance of the story of प्रतिमानाटक । Ans. See Introduction.

Q 2. What is the source of this drama ? Ans. See Intro.

Q 3. In what main points does it differ from Ramayana ? See Intro.

Q 4. Name some other plays of Bhasa. Ans. See Intro.

Q 5. Can you show some of the defects of the drama and some of its merits as well. Ans See Intro.

Q 6. Discuss the appropriateness of the Title of the drama. Ans See Intro. and Tska.

Q 7. Mark the characters of Rama, Bharata, Sita, Lakshmana and Kaikeyi.

N. B.—Kaikeyi is here more nobly portrayed than in Ramayana Here our poet says that she did रामनिर्वासन to fructify मुनिशप and that too at the advice of वशिष्ठ etc.

Q 8. Name some of the imageries here that are seen in Sakuntala too. Ans See Intro.

Q 9. What is the dramatic significance of Introducing the story of काचनपात्रं मृग ?

Ans By this our poet represents Ravana as a hypocrite come to abduct Sita and make him meet Rama and Sita face to face and also paints Rama as eager for Dasaratha's Sradha so much that he forgets his कर्त्तव्य then, and thus makes the matter of सीताहरण as easy affair, Lakshmana is already sent to the कुलपति by Rama, Thus is Site stolen, thereby the pathos is increased and the matter of final development of the drama shortened ; and so the glory and character of Rama, the killer of Ravana will be supported and magnified,

प्रतिमानाटकम्

Q 10, Mark slokas 3, 5, 8, 14, 18, 22, 25, 29, 30 in Act I; sls 2, 19, 21 in Act II; sls 2, 4, 8, 10, 12, 14, 18, 19, 22, 23, and 24 in Act III; sls 2, 7, 8, 10, 13, 17, 18, 22, 23 and 27 in Act IV; sls 1, 2, 11, in Act V, sls 1, 2, 3, 12, 13 in Act VI; sls 2, 4, 6, 9, 10, 11, 12 in Act VII,

11. Define the terms — स्वगत वा चाक्रमगत, नान्दी, स्थापना, प्रस्तावना, प्रवेशक, विस्तारक, विदूषक, काच कौय, प्रतिहारो and भरतवाक्यम् ।

12. Give the substance of the speeches of Sita, Ayatika and Oheti in Act I; of दशरथ and सुमन्त्र in Act II; of सुमन्त्र and भरत in Act IV; of Rama and disguised Ravana in Act V; and also give a summary of Act IV here describing Rama and Bharata's meeting at Rama's वनवासालयम् ।

For Ans. See substance Act by Act, also Eng. Trans, at the proper places of the Text,





D.G.A. 80.

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